

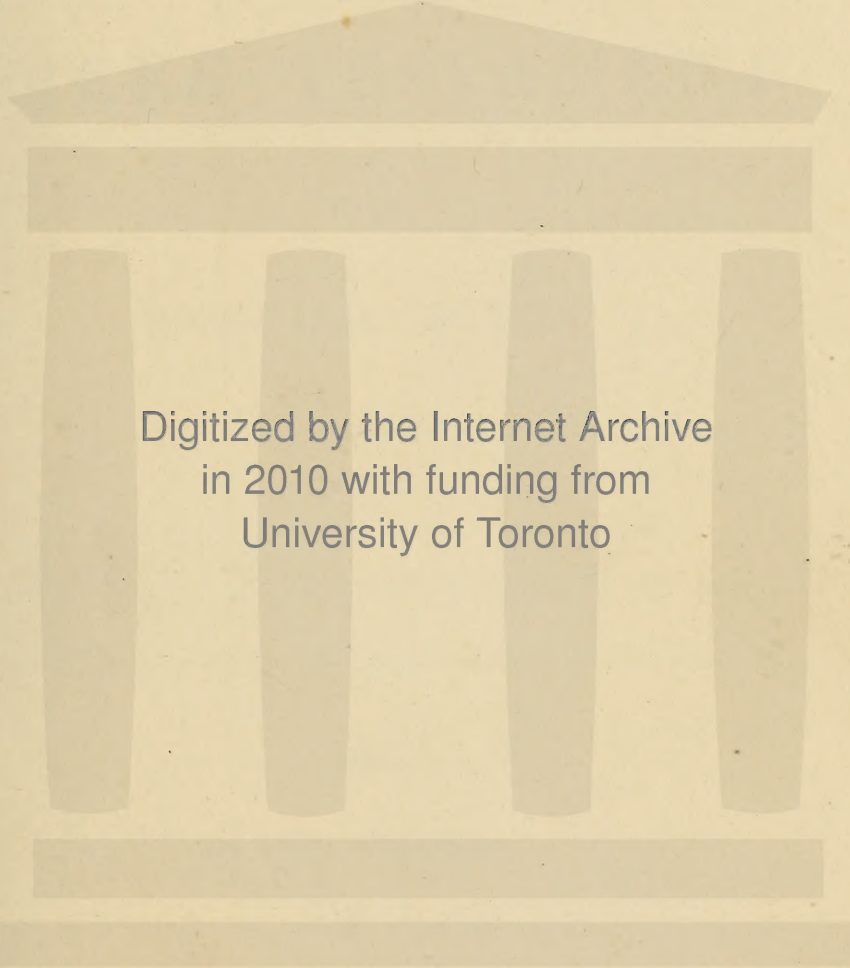
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Thos. Pattison.



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THE

GREEN TESTAMENT

DOCTOR NOTES

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ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT

WITH

ENGLISH NOTES.

BY

THE REV. EDWARD BURTON, D. D.

CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

IN TWO VOLUMES.

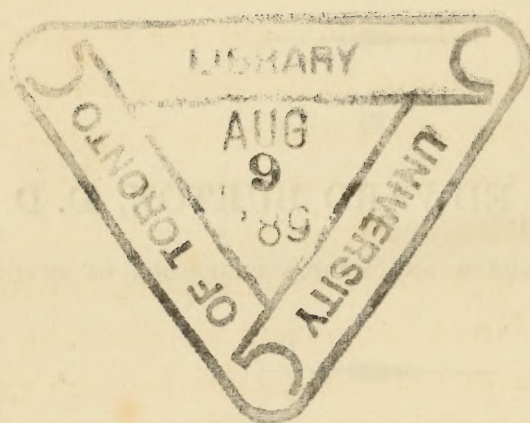
VOL. I.

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MDCCCXXI.



PREFACE.

IT is perhaps hardly possible to produce a commentary upon the scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of schools, to the younger members of our universities, and to the candidates for holy orders, the anxious wishes of the editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament:

and unless the work is intended for circulation on the continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language : and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation rather than an objection, that the commentary has no pretensions to be considered *learned*.

I have studied conciseness of expression to a degree which many persons will perhaps consider faulty : but it was not my intention to write dissertations, or to balance one elaborate argument against another. I have been satisfied with giving the result of opinions, and sometimes with adding two or more different interpretations, without deciding in favour of any. In almost every instance I have given the names of the commentators : and the reader who wishes for more information will thus be able to know where it is to be found. In order to render the present work more useful in this respect, and to make up in some measure for its own deficiencies, I have added a list of all the writers whose names are mentioned in the notes, together with the titles of their works. This list will be found at the end of the second volume.

The text of the present edition is taken from that of Mill, which was printed at Oxford in 1707. Though

the *received text*, as it is called, of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions, which appeared in the last century, have differed from one another to a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830, I have thought it better to do the same. The reader will however find frequent mention of various readings in the notes. I have examined with no small labour and attention the copious materials which have been collected by Griesbach; and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's *Criseos Griesbachianæ in N. T. Synopsis*: and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the

common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of $\delta\epsilon$ for $\kappa\alpha\iota$, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.

Editions of the Greek Testament with marginal references have not often been printed. Curcellæus set the example: and his selection of references (though not so copious as those in the margin of our English Bibles) was followed in the small edition, alluded to above, which was published at Oxford in 1828. In the reprint of this edition, which was partly printed under my direction in 1830, these marginal references were given more accurately. A careful verification of them led to the detection of several errors: and having verified them again myself for the present edition, I may perhaps venture to say, that their accuracy may be depended upon. Several have been omitted altogether: for though Curcellæus professed to refer only to passages which were strictly parallel, the resemblance is often imaginary, and the references are perplexing to the printer and the reader, without being of any real use. The number of them might perhaps be reduced still further without any disadvantage.

There is one use, which I wish the reader to make of these marginal references, which it is necessary to state in this place. They often save the insertion of a note : as when a quotation is made from the Old Testament, and the passage is set down in the margin : in these cases, the marginal reference is sufficient, unless the manner in which the passage is quoted requires some remark. So also in the Gospels, where there are many parallel passages which agree almost to the letter, I have not thought it necessary to repeat the explanation : and if the reader should find a passage in Mark or Luke, which seems to want illustration, but which is passed over in the notes, he will perhaps find what he requires in the parallel place of Matthew, which is indicated in the margin. It is obvious, that this plan prevents much needless repetition, and is not really inconvenient to the reader.

I would also point out, that in other cases, where the notes may seem to be deficient, information may be obtained by consulting the Index. This is of two kinds. The first contains a list of the most remarkable Greek terms, which are explained in the notes : and the second is an Index of facts and proper names. In many instances, where a word is apparently passed over without any explanation, it will be found, by a reference to the Index, that it had occurred in a former place, and had there received some illustration.

In referring to the works of Philo, Josephus, or the Fathers, I have frequently, for the sake of concise-

ness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.* vol. I. or vol. II.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, *An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles*.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ
ΕΥΑΓΓΕΛΙΟΝ.

S. MATTHEW.

THE call of Matthew to be a disciple is mentioned in Matt. ix. 9. Mark ii. 14. Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxvii. 8. xxviii. 15. and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

- 1 ^aΒΙΒΛΟΣ γενέσεως ἸΗΣΟΥ Χριστοῦ, υἱοῦ Δα- ^aLuc. 3. 23, &c.
2 βίδ, υἱοῦ Ἀβραάμ. ^bἈβραάμ ἐγέννησε τὸν Ἰσαάκ· ^bGen. 21. 2. et 25. 24. et 29. 35.
3 τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. ^cἸούδας δὲ ἐγέν- ^cGen. 38. 27, &c.
νησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὲς ^d1 Par. 2. 5, 9.
δὲ ἐγέννησε τὸν Ἑσρώμ. Ἑσρώμ δὲ ἐγέννησε τὸν
4 Ἀράμ· ^dἈράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιν- ^dNum. 7. 12. 1 Par. 2. 10.
δάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέν-
5 νησε τὸν Σαλμών· ^eΣαλμών δὲ ἐγέννησε τὸν Βοὺζ· ^eRuth. 4. 17. 1 Par. 2. 10, 11, 12.
ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς
6 Ῥούθ· Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί· ^fἸεσσαί δὲ ^f1 Sam. 16. 1. et 17. 12. 2 Sam. 12. 24.
ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασι-
λεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. These words serve as a title, not to the whole Gospel, but only to the genealogy. Camerarius, Er. Schmidius, Raphael, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in

the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, *Hor. Heb.* ad 1. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab) and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

g 1 Reg. 11. g Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοὰμ δὲ 7
 43. et 14.
 31. et 15. 8. ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά.
 1 Par. 3. 10. h Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέν- 8
 2 Par. 14. 1. η Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν.
 h 1 Reg. 15. 24. 2 Reg. 8. 16, 24. i Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέν- 9
 2 Par. 17. 1. et 21. 1. ι Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν.
 i 2 Reg. 15. 7. 38. et 16. 20. 2 Par. 26. 23. et 27. 9. et 28. 27. k Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆ δὲ 10
 k 2 Reg. 20. 21. et 21. 18, 24. λ Ἐζεκίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς 11
 18. 24. μ ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
 1 Par. 3. 14. &c. 2 Par. 32. 33. et 33. 20, 25. ν Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέν- 12
 1 2 Reg. 23. 30, 34. et 24. 6. 1 Par. 3. 15, 16. ο Ἰεχονίας δὲ ἐγέννησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζο-
 2 Par. 36. 1, 4, 8. ροβάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβι- 13
 m 1 Par. 3. 17, 19. 1 Esdr. 3. 2. et 5. 2. et Agg. 1. 1. π οὐδὲ ἐγέννησε τὸν Ἐλιακείμ. Ἐλιακείμ δὲ ἐγέννησε
 τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ 14
 δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν

8. Matthew omits three generations here. Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Ὀζίας.) 1 Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth; see 1 Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See 1 Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ. Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. But this would make fifteen generations in the second series.

As it is, there are only thirteen generations in the third series: so that Ἰεχονίαν, in ver. 11, is perhaps to be taken for *Jehoiakim*; and Ἰεχονίας, in v. 12, for *Jeconiah*, which makes the numbers and the generations right. Eusebius, Gomas, F. Lucas, Spanheim, Yardley, Wolfius.

12. According to 1 Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2. Nehem. xii. 1. See Houbigant. Μετὰ τὴν μετοικεσίαν does not mean, *after the captivity was ended*, but *after it was begun*, i. e. *during the captivity*.

- 15 Ἐλιούδ. Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε
 16 τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν
 ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.
- 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ,
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας
 Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ
 τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ
 δεκατέσσαρες.
- 18 ⁿΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. ⁿLuc. i. 27, 34, 35.
 μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῇ
 Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη ἐν γαστρὶ
 19 ἔχουσα ἐκ Πνεύματος ἁγίου. Ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐ- ^oDeut. 24. 1.
 τῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματί-
 20 σαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐ-
 τοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ
 ἐφάνη αὐτῷ λέγων, “ Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβη-
 “ θῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ
 21 “ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. ^pτέξ- ^pLuc. i. 31. et 2. 21.
 “ εται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ^{Act. 4. 12. et 10. 43. et 13. 38, 39.}

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen. xxxviii. 24. Perhaps, however, εὗρέθη is not to be taken literally, and εὗρίσκεισθαι is often used simply for εἶναι. *Palaiet*. See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut. xxii. 23, 24.

Ibid. Δίκαιος. Some render

it *justus*, others *lenis*.

20. παραλαβεῖν γυναῖκα is properly *to receive a wife from her parents*. Raphel, Rosenmuller, Elsner.

21. Ἰησοῦν. יְהוֹשֻׁעַ from יָשַׁע *salvavit*. The Jews generally write the name יֵשׁוּעַ. Philo Judæus explains Ἰησοῦς to mean *σωτηρία κυρίου*. *De Nom. Mutat.* vol. I. p. 597. It is said properly to signify, *Qui aliquem angustis circumseptum in spatium*

“ αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρ-
 “ τῶν αὐτῶν.” Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ 22
 τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγον-
 9 Esa. 7. 14. τος, ‘^a Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται 23
 ‘ υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ’
 ὃ ἐστι μεθερμηνεύομενον, μεθ’ ἡμῶν ὁ Θεός. Διε- 24
 γερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς
 προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ παρέλαβε
 τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ 25
 ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ
 ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

^a Luc. 2. 1, 4, 6. ^a ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς 2
 Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ,
 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,

*et libertatem copiosissimam edu-
 cat.* Valckn. ad 1 Cor. i. 1.
 See Wolfius *ad l.*

22, 23. Irenæus makes this
 a continuation of the speech of
 the angel, “*Et adjecit suadens
 “ei, Hoc autem totum factum est,”*
 &c. IV. 23. 1. p. 259. So does
 Theophylact. See xxvi. 56.

22. ἵνα πληρωθῇ. This prepo-
 sition often denotes the event,
 and not the cause. See Mark
 iv. 22. John ix. 3. 39. x. 17.
 Rom. xi. 11, 32. 2 Cor. vii.
 12. Gal. v. 17. We find in Jo-
 sephus, ταῦτα δ’ ἐπράττετο κατὰ
 τὴν τοῦ Θεοῦ βούλησιν, ἵνα λάβῃ
 τέλος ἃ προεφήτευσεν Ἀχίας. *An-
 tiq.* VIII. 8. 2. p. 444.

23. καλέσουσι. In LXX and
 Hebrew καλέσεις.

24, 25. Some have connect-
 ed καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ
 with ἕως οὗ ἔτεκε, and have read
 καὶ οὐκ ἐγίνωσκεν αὐτήν in a pa-

renthesis. Heinsius. Theophy-
 lact compares Gen. viii. 7. οὐχ
 ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ
 ὕδωρ ἀπὸ τῆς γῆς. See also
 2 Sam. vi. 23. Matt. v. 18.
 xxiv. 34. xxvi. 29. 1 Tim. iv.
 13. Glassius, *Philol. Sacr.* p.
 457. Wolfius.

25. Τὸν πρωτότοκον. Luke
 also has this expression, ii. 7,
 which is probably used with
 reference to the law about the
 firstborn, Exod. xiii. 2. and we
 cannot argue from it that Mary
 had any other child. See
 Suicer in v.

CHAP. II.

1. Bethlehem was distant 35
 stadia from Jerusalem. Justin
 Martyr, *Apol.* I. 34. p. 65.

Ibid. The father of Herod
 was Antipater, an Idumæan;
 his mother was an Arabian.

Ibid. ἀπὸ ἀνατολῶν may be
 coupled either with μάγοι (*east-*

- 2 λέγοντες, “Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰου-
 “δαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνα-
 3 “τολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.” Ἀκού-
 σας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
 4 Ἱεροσόλυμα μετ’ αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς
 ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ’
 5 αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ,
 “Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται
 6 “διὰ τοῦ προφήτου, ^b Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα, ^b Mich. 5.2.
 “οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. ^{et Joh. 7.} 42.
 “ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ

ern magi,) or with *παρεγένοντο* (*came from the east*.) Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called *kings*, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, *Hist. de Maniché*, vol. I. p. 324. Hyde, *Relig. Vet. Pers.* p. 382. Wolfius *ad l.*

2. There is a remarkable passage concerning the brilliancy of this star in Ignatius *ad Eph.* 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. I. p. 48. 154. 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii.

41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus *Spicileg. Evang.* p. 180.

5. Compare John vii. 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστός εἶ κ. τ. λ. without οὐδαμῶς. The Syriac has, *Num parva es?* Epiphanius gives two readings, vol. II. p. 35. See Wolfius.

4. πάντας τοὺς ἀρχιερεῖς. Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. γραμματεῖς τοῦ λαοῦ. It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law.

“ τὸν λαόν μου τὸν Ἰσραήλ.” Τότε Ἡρώδης 7
 λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ’ αὐτῶν
 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
 αὐτοὺς εἰς Βηθλεὲμ εἶπε, “ Πορευθέντες ἀκριβῶς
 “ ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε,
 “ ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω
 “ αὐτῷ.” Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- 9
 θησαν· καὶ ἰδού, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ,
 προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ᾧ τὸ
 παιδίον. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν με- 10
 γάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὑρον 11
 τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πε-
 σόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θη-
 σαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν
 καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ’ 12
 ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι’ ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Ἀναχωρησάντων δὲ αὐτῶν, ἰδού, ἄγγελος Κυρίου 13
 φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ, λέγων, “ Ἐγερθεὶς
 “ παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
 “ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί.
 “ μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπο-
 “ λέσαι αὐτό.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 14

11. τὴν οἰκίαν. If this is to be taken literally, it rather confirms the notion of Epiphanius, as stated at ver. 2, for Jesus was born, not in a house, but in a stable. But see note at Luke ii. 7.

Ibid. εὑρον. The reading is probably εἶδον.

Ibid. The Fathers were fond of shewing that these gifts were

offered to Christ, as king, as God, and as man. Irenæus, p. 184. Clem. Alex. p. 206. Origen. *cont. Cels.* I. 60.

13. τοῦ ἀπολέσαι αὐτό. We must understand ἔνεκεν, of which there are numerous instances in the New Testament. See iii. 13. xi. 1. xiii. 3. xxi. 32. They are very common in S. Luke.

14. Sozomen says that they

καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς
 15 Αἴγυπτον, ^dκαὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ^dOse. 11.1.
 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ
 προφήτου, λέγοντος, ‘Ἐξ Αἰγύπτου ἐκάλεσα τὸν
 16 ‘ υἱόν μου.’ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ
 τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε
 πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι
 τοῖς ὀρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ
 17 τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε
 ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου,
 18 λέγοντος, ^eΦωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ ^eJer. 31. 15.
 ‘ κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα
 ‘ τὰ τέκνα αὐτῆς· καὶ οὐκ ᾔθελε παρακληθῆναι, ὅτι
 19 ‘ οὐκ εἰσί.’ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ,
 ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
 20 Αἰγύπτῳ, λέγων, “Ἐγερθεὶς παράλαβε τὸ παιδίον

went to Hermopolis in Egypt, and adds some fabulous accounts. V. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, *Hor. Heb.* ad l. See Strauchius, *de Ægyptiaco Servatoris exilio*.

15. Herod died of a loathsome disease, aged 70 years, having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8.), and others to Hosea (xi. 1.) (*In Num. Hom.* xvii. 6. p. 339.) In Hosea the LXX read καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κέκληται υἱός μου. For the ap-

plication of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. I. p. 798, 799. 809. vol. II. p. 118. 123. 125. 127. 131. 140. 141.

Ibid. ἀπὸ διετοῦς καὶ κατωτέρω. *All who were under one full year.* This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. ὅτι οὐκ εἰσί. Bos and Alberti supply λέγουσα before ὅτι, as in Gen. xxxvii. 34. For οὐκ εἶναι signifying *mortuum esse*, v. Alberti *ad l.*

“ καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσ-
 “ ραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν
 “ τοῦ παιδίου.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον ²¹
 καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.
 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰου- ²²
 δαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ
 ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν
 εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατόκησεν ²³
 εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ
 ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος κλη-
 θήσεται.

^a Marc. i. 4.
 Luc. 3. 3.

^a ἘΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάν- ³
 νης ὁ βαπτιστῆς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰου-
 δαίας, καὶ λέγων, “ Μετανοεῖτε· ἤγγικε γὰρ ἡ βα- ²

20. ψυχὴν is *life*, as in vi. 25. John x. 24. See note at i Cor. ii. 14. It seems to convey our meaning of the word *soul* in x. 28.

22. Augustus did not allow Archelaus the title of *king*, but only that of *ethnarch*; and only half his father’s territories. The other half was divided between his brothers Philip and Antipas. Josephus, *de Bel. Jud.* II. 6. 3. He was banished after nine years. *Ibid.* 7. 3. See xiv. 9.

Ibid. For ἐκεῖ, denoting *motion to a place*, v. Elsner, *Obs. Sacr.*

23. It will be observed that Matthew does not quote any particular prophet, but *the prophets*; and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The

words are generally referred to Judg. xiii. 5. Ναζὶρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying *a Branch*. See Wolfius. Matthew certainly uses the term, not for a *Nazarite*, but an *inhabitant of Nazareth*.

CHAP. III.

I. Ἐν δὲ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem. Vol. II. p. 258. 294. 299.

2. It will be observed that Matthew writes, *the kingdom of heaven*, where the other Evangelists write, *kingdom of God*.

- 3 “σιλεία τῶν οὐρανῶν.” ^b οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ ^b Esa. 40. 3.
 Ἡσαΐου τοῦ προφήτου, λέγοντος, ‘Φωνὴ βοῶντος ^{Marc. 1. 3.}
 ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐ- ^{Luc. 3. 4.}
 4 ‘θείας ποιεῖτε τὰς τρίβους αὐτοῦ.’ ^c Αὐτὸς δὲ ὁ ^c Marc. 1. 6.
 Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ
 τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
- 5 ^d Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ ^d Marc. 1. 5.
 πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· ^{Luc. 3. 7.}
- 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ’ αὐτοῦ, ἐξομολο-
 7 γούμενοι τὰς ἁμαρτίας αὐτῶν. ^e Ἰδὼν δὲ πολλοὺς ^e 12. 34. et
 τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ ^{23. 33. Luc.}
 βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, “Γεννήματα ἐχιδνῶν, ^{3. 7. Rom.}
^{5. 9.}
 1 Thess. 1.
 10.

Both expressions mean *the reign of the Messiah*, of which there was then a general expectation.

3. ἐν τῇ ἐρήμῳ. Some persons have coupled these words with *ἐτοιμάσατε*.

Ibid. Instead of *τὰς τρίβους αὐτοῦ*, the LXX read *τὰς τρίβους τοῦ Θεοῦ ἡμῶν*. Palaiet considers this to be said by John of himself. See John i. 23.

4. ἀπὸ τριχῶν καμήλου. Josephus writes — *ἀπειλεῖν, ὡς ἀντὶ τῶν βασιλικῶν ἐν τάχει περιθήσουσιν ἑαυταῖς ἐκ τριχῶν πεποιημένας*. *De Bel. Jud.* I. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρίς to be a vegetable, as in Eccles. xii. 5. and some have explained ἀκρίδες to be ἀκρέμονες βοτανῶν ἢ φυτῶν: but Casaubon has prov-

ed that locusts are eaten. *Exerc.* XIII. See the Dissertations of Buthnerus and Rabe, in the *Critici Sacri*: also Lightfoot ad l. Wetstein, Wolfius.

6. Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.

7. Raphel completely refutes the notion of Olearius, that ἐπὶ τὸ βάπτισμα signifies *against*, or *in opposition to his baptism*. *ad l.* See also Krebsius, Wolfius.

Ibid. Γεν. ἐχιδνῶν. Compare Isaiah xiv. 29. lix. 5.

Ibid. Φαρισαίων. From פְּרָשֵׁי *separavit*. This sect is supposed to have arisen later than that of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Σαδδουκαίων. The Sad-

- “ τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
 g Luc. 3. 8. “ ὀργῆς ; ^εποιήσατε οὖν καρποὺς ἀξίους τῆς μετα- 8
 h Joh. 8. 39. “ νοίας· ^hκαὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα 9
 Act. 13. 26. “ ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται
 “ ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
 i7. 19. Joh. “ Ἀβραάμ. ⁱἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν 10
 15. 6. “ δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρ-
 “ πὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 k Marc. 1. 8. “ ^kἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· 11
 Luc 3. 16. “ ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν,
 Joh. 1. 26. “ οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
 Act. 1. 5. et
 2. 4. et 11. “ οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
 16. et 19. 4.
 113. 30. “ ὑμᾶς βαπτίσει ἐν Πνεύματι ἀγίῳ καὶ πυρί. ^lοὗ 12
 Luc. 3. 17.

ducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is probably *καρπὸν ἀξιον*.

9. *δύναται*. This was the first intimation of the equality between Jews and Gentiles.

10. “ *Hδῃ est intendendi, non temporis adverbium, ut in hac phrasi, οὐ τῶν ἀγεννῶν μόνον, ἀλλ’ ἤδη καὶ τῶν ἐν γεγονότων.*” Raphel. ad l. He translates *ἤδη δὲ καὶ quinetiam*; so also Wolfius.

11. Matt. iii. 11. οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι.

Mark i. 7. οὗ οὐκ εἰμὶ ἱκανὸς, *κύψας* λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

Luke iii. 16. οὗ οὐκ εἰμὶ ἱκανὸς

λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

Acts xiii. 25. οὗ οὐκ εἰμὶ ἀξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, *ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν ἄψασθαι τῶν ἐκείνου ἔλεγεν. Antiq. VI. 13. 8.* Plautus calls servants *sandaligerulos*. *Aul. III. 5. 28.* and in Terence we read, “*Accurrunt servi, soccos detrahunt.*” *Heaut. I. 1. 72.* See Wolfius.

Ibid. The words *καὶ πυρί* do not occur in Mark i. 8. John i. 33. nor in Acts i. 5. and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. III. p. 139.) so also Alberti,

“ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν
 “ ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν
 “ ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.”

13 ^m Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ^m Marc. 1.
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆ- ^{9. Luc. 3.}
^{21.}

14 ναι ὑπ’ αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,

“ Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ

15 “ ἔρχῃ πρὸς με;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς

αὐτὸν, “ Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν

“ πληρῶσαι πᾶσαν δικαιοσύνην.” τότε ἀφίησιν

16 αὐτόν. ⁿ Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ⁿ Joh. 1. 33.

ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν, ἀνεφύχθησαν αὐτῷ οἱ οὐ-

ρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον

17 ὥσεί περιστερὰν, καὶ ἐρχόμενον ἐπ’ αὐτόν. ^o καὶ ἰδὼν, ^o 12. 18.

φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, “ Οὗτός ἐστιν ὁ υἱός ^{et} 17. 5.

“ μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.” ^{Esa. 42. 1.}

^{Ps. 2. 7.}

^{Luc. 9. 35.}

^{2Pet. 1. 17.}

Olearius: but most commen-
 tators understand it of the ap-
 pearance of fire which accom-
 panied the effusion of the Spirit.

12. ἄλωνα is here used for
 the corn on the floor, the win-
 nowing of which is expressed
 by διακαθαριεῖ. Raphel.

Ibid. ἄχυρον. Raphel says
 that this does not mean *chaff*,
 but *the straw*. So Hammond,
 Wolfius.

13. It has been thought that
 Jesus was baptized in compli-
 ance with Exod. xxix. 4. See
 Wolfius.

15 Ἀποκριθεὶς εἶπε. This is
 generally said to be an Hebra-
 ism. Raphel brings instances
 from classical writers. See note
 at Mark i. 4.

16. ὥσεί περιστερὰν. The

meaning perhaps is, not that
 there was a visible appearance
like a dove; but that the ap-
 pearance which was seen, whe-
 ther of fire or any thing else,
 hovered and descended like a
 dove. Hammond, Alberti. See
 Luke iii. 22.

17. These words seem to
 be spoken with a reference to
 Isaiah xlii. 1. which is quoted
 by the pseudo-Athanasius, ἰδὼν
 ὁ παῖς μου ὁ ἀγαπητός, ἐν ᾧ εὐδό-
 κησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά
 μου ἐπ’ αὐτόν. (Dial. III. *de Trin.*
 p. 520.) and nearly so by Didy-
 mus *de Trin.* p. 116. See xii. 18.

Ibid. ἀγαπητός appears to be
 used for *an only son* in Gen.
 xxii. 2. 12. 16. See Suicer. *in*
v. et Heinsius, *Exerc. Sacr.* p.
 102, 762.

- ^aMarc. 1. ^{12.} Luc. 4. 1. ^aΤότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ 4
 Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νη- 2
 στεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαρά-
 κοντα, ὕστερον ἐπείνασε. καὶ προσελθὼν αὐτῷ ὁ 3
 πειράζων εἶπεν, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ
^bDeut. 8.3. “λίθοι οὗτοι ἄρτοι γένωνται.” ^bὉ δὲ ἀποκριθεὶς 4
 εἶπε, “Γέγραπται, ‘Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται
 “ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ
 “διὰ στόματος Θεοῦ.” Τότε παραλαμβάνει αὐτὸν 5
 ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν
^cPsal. 91. 11. ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ, “Εἰ 6
 “υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται
 “γὰρ, “Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,
 “καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς
^dDeut. 6. 16. “λίθον τὸν πόδα σου.” ^dἘφη αὐτῷ ὁ Ἰησοῦς, 7
 “Πάλιν γέγραπται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν

CHAP. IV.

1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.

2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the Devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.

5. Jerusalem is called *the holy city* in Isaiah xlviii. 2. Dan. ix. 24. 1 Mac. ii. 7. and by Josephus, *Antiq.* IV. 8. 12. Philo Judæus calls it *ἱερόπολις*, *de Special. Leg.* vol. II. p. 308.

5. *πτερύγιον*. Eusebius certainly understood an high part of the temple. *Hist. Eccles.* II. 23. Reland supposed it to mean a portico. *Antiq. Heb.* VIII. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood *the summit of the temple*. Josephus speaks of the *ἀμέτρητον βυθὸν* of the valley immediately below the temple. *Antiq.* XV. 11, 5. See Wolfius.

7. *Πάλιν*, *on the other hand*. This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

- 8 “Θεόν σου.” Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ
 9 λέγει αὐτῷ, “Ταῦτα πάντα σοι δώσω, εἰὰν πεσὼν
 10 “προσκυνήσῃς μοι.” ^e Τότε λέγει αὐτῷ ὁ Ἰησοῦς, ^c Deut. 6. 13. et 10. 20.
 “Ὑπαγε, Σατανᾶ· γέγραπται γὰρ, ‘Κύριον τὸν
 “Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύ-
 11 “σεις.” Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ
 ἰδού, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.
 12 ^f ἈΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ^f Marc. i. 14.
 13 ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· ^g καὶ καταλιπὼν τὴν ^g Luc. 3. 19. et 4. 14. Joh. 4. 43. Naζαρετ, ἐλθὼν κατέκησεν εἰς Καπερναοὺμ τὴν πα- ^g Luc. 4. 16. 30. 31.
 ραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ,
 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου,
 15 λέγοντος, ^h Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν ^h Esa. 9. 1, 2.

8. δείκνυσιν. So Polybius says that Hannibal pointed out (ὑποδείκνυσιν) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, *oratione depingere, describere*. See Olearius, Wolfius.

Ibid. τοῦ κόσμου. Luke writes τῆς οἰκουμένης. See note ad l.

10. Σατανᾶ. From the Hebrew שָׁטָן odio habere, omni studio ac conatu adversari alicui.

Ibid. μόνῳ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Phari-

sees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1. 12.) and then again to Jerusalem at the passover, (John ii. 13.) See Van Til's Dissertations *de Joannis incarceratione*.

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1. xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the Hebrew, but the LXX is very different. See Wolfius.

‘ θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθ-
 ‘ νῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, 16
 ‘ καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς
 ‘ ἀνέτειλεν αὐτοῖς.’

13. 2. et 10. ἰ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, 17
 7. Marc. 1. 6. “ Μετανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.”

k Marc. 1. 16. Luc. 5. 2. Joh. I. 42. k Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς 18
 Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγό-
 μενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-
 λοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ
 ἀλιεῖς. καὶ λέγει αὐτοῖς, “ Δεῦτε ὀπίσω μου, καὶ 19
 “ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.” οἱ δὲ εὐθέως 20
 ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβάς 21
 ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν
 τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-

15. θαλάσσης. The sea of Galilee. Vitringa ad Is. l. c.

Ibid. πέραν τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: πέραν has been considered to mean *at the end of*. L. de Dieu.

17. ἤρξατο, i. e. in Galilee: he had already preached in Judæa.

Ibid. ἡγγικε. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of

Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41, &c. They had before been disciples of John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. ἀλιεύειν ἄνθρωπον is used by Solon *apud Stobæum* XCIII.

21. Ζεβεδαίου. זְבִדִּי.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note ad l.

22 *τίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.*

23 *Ἐκαὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, δι-^{1 Marc. 1. 23. Luc. 4. 31.} δάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων*

τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἔθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

5 *ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·*

2 *καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων,*

3 *“^a Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν^{a Luc. 6. 20.}*

4 *“ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ^b μακάριοι οἱ πεν-^{b Luc. 6. 21. Esa. 61. 2.}*

5 *“ θοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ^c μακάριοι^{c Psal. 37.}*

“ οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.^{11.}

24. See Bartholinus *de morbis biblicis*. p. 62. Deylingius, *Observ. Sacr.* part II. p. 283.

25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Borchart and Lightfoot.

CHAP. V.

1. *μαθηταί.* Some persons have thought that the sermon on the Mount is misplaced by

S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi. 13.

5. *κληρονομήσουσι τὴν γῆν.* This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthy Canaan, so shall the meek in the heavenly Canaan.

- d Luc. 6. 21. “^d μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιο- 6
Esa. 55. 1.
et 65. 13. “ σύνην· ὅτι αὐτοὶ χορτασθήσονται. ^e μακάριοι οἱ 7
e 6. 14.
Marc 11. “ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ^f μακάριοι οἱ 8
25. Jac. 2.
13. “ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
f Psal. 24. “ μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κλη- 9
4. Heb. 12.
14. 1 Cor. “ θήσονται. ^g μακάριοι οἱ δεδιωγμένοι ἕνεκεν δι- 10
13. 12.
1 Joh. 3. 2. “ καιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐ-
g 1 Pet. 3.
14. 2 Tim. “ ρανῶν. ^h μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς 11
2. 12.
h Luc. 6. 22. “ καὶ διώξωσι, καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα καθ’
i Pet. 4. 14.
i Luc. 6. 23. “ ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. ⁱ χαίrete καὶ ἀγαλ- 12
Jac. 1. 2.
Act. 7. 52. “ λιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρα-
infr. 23. 34.
&c. “ νοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ
“ ὑμῶν.
k Marc. 9. “ ^k Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας 13
50. Luc.
14. 34. “ μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει
“ ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ
l Philip. 2. “ τῶν ἀνθρώπων. ^l Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. 14
15.
“ οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
m Marc. 4. “ ^m οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν 15
21. Luc. 8.
16. et 11. “ μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι
33.
n 1 Pet. 2. “ τοῖς ἐν τῇ οἰκίᾳ. ⁿ οὕτω λαμψάτω τὸ φῶς ὑμῶν 16
12.
“ ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν
“ τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν
“ τὸν ἐν τοῖς οὐρανοῖς.

11. διώξωσι is said by Raphael to mean, in this verse, *lite ac judicio persequi*, though not in the verse preceding.

13. Ὑμεῖς. This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. μωρανθῇ. So Luke xiv.

34. Mark writes ἀναλον γένηται, ix. 50. Martial speaks of *fatuae betæ*. XIII. 10. The Hebrew word **בְּטָח** signifies *fatuus*, *stultus*, and also *insipidus*.

16. οὕτω, in the same manner.

Ibid. ὅπως ἴδωσιν. See note at i. 22.

- 17 “ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον
 “ ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ
 18 “ πληρῶσαι. ὁ μὲν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ^{o Luc. 16.}
 “ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ ^{17.}
 “ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
 19 “ ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ^{v Jac. 2. 10.}
 “ ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλά-
 “ χιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
 “ ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-
 20 “ σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ^{a λέγω γὰρ q 23. 25, 26}
 “ ὑμῖν, ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν ^{27. Luc. 11.}
 “ πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ ^{39.}
 21 “ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ^{r Ἐκού- r Exod. 20.}
 “ σατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ^{13. Deut. 5.}
 “ ὅς ^{17.}

17. τὸν νόμον ἢ τοὺς προφῆτας. Any thing written by Moses or the prophets. Though the result of Christ's coming was to put an end to great part of the Law, still even this was a completion of the Law: for Moses foretold that it would be so.

18. ἰῶτα ἐν. It will be remembered that the Jod ' is the smallest Hebrew letter. See Lightfoot ad l.

Ibid. κεραία. Philo Judæus speaks of a man κατὰ συλλαβὴν μᾶλλον δὲ καὶ κεραίαν ἐκαστὴν ἀργυρολογῶν. Adv. Flaccum. Vol. II. p. 536. Κεραία probably signifies a line, or stroke, i. e. the component part of a letter. L. de Dieu. See Wolfius.

19. Hombergius understood λύσῃ to mean, shall explain: but he is refuted by Krebsius, Alberti, Elsner.

Ibid. Not one of these least

commandments, as in our version, the Vulgate, Beza, &c. but one of the least of these commandments. Knatchbull, Castellis, Alberti. See xxv. 40. where our version is right.

Ibid. The kingdom of God, or of heaven, in almost every place means the gospel dispensation, the kingdom of Christ here on earth. See xxi. 43. Luke xxi. 31.

20. γραμματέων. These were the persons who read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ii. 4. xxii. 35.

21. Ἐκούσατε. Traditione accepistis. Lightfoot.

Ibid. τοῖς ἀρχαίοις might be either the dative or ablative. We find αὐτῇ in the dative af-

- s 1 Joh. 3. 15. “ δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ^s Ἐγὼ 22
 “ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ
 “ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἴπῃ
 “ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδ-
 “ ρίῳ· ὃς δ’ ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν
 “ γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν 23
 “ σου ἐπὶ τὸ θυσιαστήριον, κακῇ μνησθῆς ὅτι ὁ
 “ ἀδελφός σου ἔχει τὸ κατὰ σοῦ, ἅψες ἐκεῖ τὸ δῶ- 24
 “ ρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγε,
 “ πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε
 t Luc. 12. 58. “ ἐλθὼν πρόσφερε τὸ δῶρόν σου. ἴσθι εὐνοῶν τῷ 25
 “ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἰ ἐν τῇ ὁδῷ μετ’
 “ αὐτοῦ· μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ,

ter ἐρρήθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγυπτίοισι εἴρηται, *by the Egyptians*: ὡς καὶ πρότερόν μοι εἴρηται, *by me*. Raphel prefers this construction; and Lightfoot considers ἐρρέθη τοῖς ἀρχαίοις to mean, *vetus est traditio*. See also Krebsius, Wolfius, Palaiet.

22. εἰκῇ is perhaps to be expunged from the text. See Wolfius, Mill.

Ibid. τῇ κρίσει. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακά, in Syriac, signifies κατὰπτυστος, and L. de Dieu derives it from a Syriac word, signifying *to spit*: but the Hebrew רֵקִי is *vanus, inanis*.

Ibid. τῷ συνεδρίῳ, the San-

hedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid. γέενναν. This word is formed from הַנֶּחֱמִי vallis Hinnomi. The valley was on the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῇ ὁδῷ. i. e. as you are going with him to the magistrate. See Luke xii. 58.

- “ καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυ-
 26 “ λακὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς
 “ ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.
 27 “ ^uἩκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοι- ^uExod. 20.
 28 “ χεύσεις. ^xἘγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων ^{14. Deut. 5.}
 “ γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευ- ^{18.}
 29 “ σεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. ^xεἰ δὲ ὁ ὀφθαλμός ^xJob. 31.1.
 “ σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ ^y18. 8.
 “ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ^{Marc. 9.43,}
 “ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου ^{45, 47.}
 30 “ βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου χεὶρ σκαν-
 “ δαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ·
 “ συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν
 “ σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέ-
 “ ενναν.
 31 “ ^zἘρρέθη δὲ, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα ^zDeut. 24.
 32 “ αὐτοῦ, δότω αὐτῇ ἀποστάσιον. ^{1. infr. 19.} Ἐγὼ δὲ λέγω ^{7. Marc.}
 “ ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, πα- ^{10. 4. Luc.}
 “ ρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· ^{16. 18.}
 33 “ καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. ¹Πά- ¹Cor. 7. 10.
 “ ^a ^aLev. 19.
 “ ^{12. Exod.}
 “ ^{20. 7. Deut.}
 “ ^{5. 11. et 23.}
 “ ^{23. Num.}
 “ ^{30. 3.}

26. κοδράντην. From the Latin *quadrans*, the fourth part of the *as*.

27. The words τοῖς ἀρχαίοις are perhaps interpolated here.

29. σκανδαλίζει. Probably from σκάζω, *claudico*. Σκάνδαλον is a *stumblingblock*, something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

30. Ἀποκοπτέον οὖν, ὃ ψυχή, πειθαρχοῦσα τῷ διδάσκοντι, τὴν σεαυτῆς χεῖρα καὶ δύναμιν κ. τ. λ.

Philo Judæus, *de Somniis*. Vol. I. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. ἀποστάσιον. The form of this writing may be seen in Lightfoot and L. de Dieu *ad l.* See also Selden, *de uxore Ebraea*, III. 18.

32. ὁς ἂν ἀπολύσῃ. The reading is probably πᾶς ὁ ἀπολύων.

Ibid. ἀπολελυμένην. This probably means a woman who is divorced thus illegally.

- “ λιν ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπι-
 “ κήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.
^a Jac. 5. 12. “ Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ 34
 “ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, 35
^b Ps. 48. 2. “ ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· ^b μήτε εἰς
 “ Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασι-
 “ λέως. μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύ- 36
 “ νασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.
 “ ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὐ οὐ· τὸ δὲ πε- 37
^c Exod. 21. “ ριστὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. “ Ἡκού- 38
 24. Deut. 19. 21. Lev. 24. 20. “ σατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ
^d Prov. 20. “ ὀδόντα ἀντὶ ὀδόντος. ^d Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀν- 39
 22. et 24. 29. Luc. 6. “ τιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ
 29. Rom. 12. 17, 19. “ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν
¹ Cor. 6. 7. “ ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χι- 40
¹ Thess. 5. 15. ¹ Pet. 3. 9. “ τῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ 41

33. ἐπιορκήσεις. For the two meanings of this word, *to swear with a mental reservation*, and *to violate the oath when taken*, see Raphel.

34. The profane custom of the Jews of that day is shewn by Philo, who says, ἀλλὰ καὶ παραλαβέτω τις, εἰ βούλεται, μὴ μὴν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον. *De Spec. Leg.* vol. II. p. 271. See also Lightfoot *ad l.* Zeltner, *de juramentis Hebræorum veterum*, and Wolfius *ad l.* The Jews thought that they might swear by any thing, if they did not use the name of God. Our Saviour shews, that all these oaths implied the presence of God.

36. οὐ δύνασαι. This perhaps means, *thou canst not create one white or black hair*. Loescher, *Strom.* p. 34.

37. ἐκ τοῦ πονηροῦ ἐστιν. There is some evil motive for it: if there were not, men would be satisfied with a simple affirmation or denial.

38. If we look to the places referred to, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual.

40. κριθῆναι. *To go to law*. See *1 Cor.* vi. 1, 6.

Ibid. Luke transposes the order of χίτων and ἱμάτιον. vi. 29. The χίτων was the inner garment, and therefore Luke is probably right. Tertullian writes—“non modo non reti-

- “ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπαγε μετ’ αὐτοῦ
 42 “ δύο. ^e τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ ^e Deut. 15.
 43 “ σοῦ δανείσασθαι μὴ ἀποστραφῆς. ^f Ἠκούσατε ^f Lev. 19.
 “ ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ ¹⁸.
 44 “ μισήσεις τὸν ἐχθρόν σου. ^g Ἐγὼ δὲ λέγω ὑμῖν, ^g Luc. 6. 27,
 “ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς κατα- &c. Rom.
 “ ρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ^{12. 14, 20.}
 “ ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ⁱ Pet. 3. 9.
 45 “ ὑμᾶς, καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ ^{Luc. 23. 34.}
 “ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ^{Act. 7. 60.}
 “ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ⁱ Cor. 4. 13.
 46 “ ἐπὶ δικαίους καὶ ἀδίκους. ^h ἂν γὰρ ἀγαπήσητε ^h Luc. 6.
 “ τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ ^{32.}
 47 “ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ ἂν ἀσπά- ⁱ Lev. 11. 44.
 “ σησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ^{et 19. 2. et}
 48 “ ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; ^{20. 7, 26.}
 “ ⁱ ἔσ- ⁱ Pet. 1. 15,
 16.

“ nendi *tunicam*, sed amplius
 “ et *pallium* concedendi.” p.
 429.

41. ἀγγαρεύσει, from ἀγγαροί, a Persian word, signifying *government messengers or couriers*. The Jews particularly objected to the duty of furnishing *posts* for the Roman government: and Demetrius, wishing to conciliate the Jews, promised among other things, *κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια*. (Josephus, *Antiq.* XIII. 2. 3.) Hence our Saviour specifies this as a burden: and in the same manner Epictetus says, *ἂν δ’ ἀγγαρεία ᾗ, καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτεινε, μηδὲ γόγγυζε*. See Matt. xxvii. 32.

42. ἀποστραφῆς. This form of the verb signifies *to turn away from*, as in Heb. xii. 25.

44. ἐπηρεαζόντων, *Calumniantium*. Casaubon. Vid. i Pet. iii. 16. For the precepts of the heathen upon this duty, see Gataker *ad Anton.* p. 267, 317.

45. Compare Job xxv. 3. in the Hebrew.

46. τελῶναι, properly *portitores*, not *publicani*: the latter were generally men of rank, who farmed different branches of the revenue; the former were inferior persons who collected the money. See Salmasius, *de fœnore Trapezit.* p. 253. Burmannus, *de vectigalibus P. R.*

“ εσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ
 “ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

“ ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ 6

“ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θαυθῆναι

“ αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ

^a Rom. 12. 8. “ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ^a Ὅταν οὖν ποιῇς 2

“ ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ

“ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς

“ ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν

“ λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. σου δὲ 3

“ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου

^b Luc. 14. 14. “ τί ποιεῖ ἡ δεξιὰ σου, ^b ὅπως ἡ σου ἡ ἐλεημοσύνη 4

“ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ

“ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ 5

“ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι

“ φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις

“ τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν

“ φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέ-

“ χουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχη, 6

“ εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν

48. τέλειοι. Luke writes οἱ-
 κτίρμονες. vi. 36.

CHAP. VI.

1. ἐλεημοσύνην. There is rea-
 son to think that δικαιοσύνην is
 the true reading. The same
 Hebrew word contains both
 meanings. Mill, Olearius, Pfaf-
 fius. See 2 Cor. ix. 9.

Ibid. εἰ δὲ μήγε, sc. προσέχετε
 μὴ ποιεῖν. It may generally be
 translated, *otherwise*: see ix.
 17.

2. ἀπέχουσι τὸν μισθὸν αὐτῶν.
*They receive their reward in this
 life*, as it is explained by Ori-

gen, vol. I. p. 228. Ἀπέχειν is
 used simply for ἔχειν by Jose-
 phus, ἀλλ' ἐγὼ μὲν ἀπέχω τῆς
 ἀσεβείας τὸ ἐπιτίμιον. *De Bel.*
Jud. I. 30. 6. And by Plutarch,
 ὁ γὰρ ἐν γάμῳ παρορῶν τὸ καλόν,
 οὐ τέκνων ἔνεκα δῆλός ἐστιν ἀλλ'
 ἡδονῆς ἀγόμενος γυναικα, τόν τε
 μισθὸν ἀπέχει. See Philip. iv.
 18.

5, ἐστῶτες. This was not
 meant as any particular charac-
 teristic of ostentatious prayer:
 it was the ordinary custom.
 See Mark xi. 25. Luke xviii.
 11, 13.

- “ σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ.
 “ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώ-
 7 “ σει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βατ-
 “ τολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι
 8 “ ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν
 “ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὦν
 9 “ χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ^c Οὕτως ^c Luc. 11.
 “ οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς ^{2.}
 10 “ οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βα-
 “ σιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐ-
 11 “ ρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-
 12 “ σιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλή-

6. The words ἐν τῷ φανερῷ are perhaps an interpolation here.

7. βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δευτερώσης λόγον ἐν τῇ προσευχῇ σου. and the practice of the Jews may be seen by the Mishna, where it is said, *Omnis, qui preces accumulatur, exauditur.* (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the *Critici Sacri*, and Wolfius.

9. *Our Father who is in heaven* was a common form in the Jewish prayers. Lightfoot *ad l.* who shews that our Saviour took most of this prayer from received forms. So also Witsius *de Orat. Domin.* and Schrader. *Orat. Domin. historice et dogmatice proposita.*

11. ἐπιούσιον. Some have derived it from οὐσία. Thus Origen understands *the living bread*, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (Vol.

I. p. 249.) So also Theophylact. Jerom translates it, *Supersubstantialis, qui super omnes substantias sit.* Pfeiffer, *Quod substantiæ, i. e. naturæ hominis maxime est congruum et sufficiens.* So L. de Dieu. Hackspanius has observed, that ἐπιούσιος is *sufficient*, as περιούσιος is *more than sufficient*. See Alberti. Others have derived it from ἐπιέναι, as Origen explains it, τὸν ἄρτον τὸν οἰκεῖον τοῦ μέλλοντος αἰῶνος. See the Dissertation of Pfeiffer in the *Critici Sacri*. Lightfoot derives it from ἐπιέναι, and interprets it *panem crastinum provide, et da nobis hodie, ne solliciti simus de crastino.* So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αἰτούμενος ἁμαρτημάτων, συγγίνωσκε καὶ αὐτὸς τοῖς εἰς σε πλημμελοῦσιν· ὅτι ἀφέσει ἀντιδίδοται ἄφεσις. Philo Judæus, *Fragment.* p. 670.

“ ματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
 “ ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ¹³
 “ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστὶν ἡ βα-
 “ σιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.
 e Marc. 11. “ ἀμήν. ^e Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ πα- ¹⁴
 25. Ecclus. 28. 2. “ ραπαπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
 f 18. 35. “ ὑμῶν ὁ οὐράνιος. ^f Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις ¹⁵
 “ τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφή-
 “ σει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ νηστεύητε, ¹⁶
 “ μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφα-
 “ νίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς
 “ ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ὅτι ἀπ-
 “ έχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί ¹⁷
 “ σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·
 “ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ ¹⁸
 “ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ
 “ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φα-
 “ νερῷ.

g 19. 21.

Luc. 12. 33.

1 Tim. 6. 6.

9, 18, 19.

Heb. 13. 5.

“ ^g Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ¹⁹
 “ ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διο-

13. ἀπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance “ ab homine malo, “ et ab occursu malo, ab affectu malo, a socio malo, a vicino malo, a Satana destructore &c.” Lightfoot *ad l.*

Ibid. ὅτι σοῦ κ. τ. λ. This doxology has been thought by many commentators to be an interpolation, and is rejected by the Complutensian, Erasmus, Grotius, Mill, Wetstein, Griesbach, Scholz, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σῆς καὶ βρῶσις. Scultetus and Casaubon understood this to mean σῆς βρώσκουσα. But from the words οὕτε σῆς οὕτε βρῶσις, in v. 20, they would seem to be two different things. Βρῶσις is generally taken to mean *rust*: L. de Dieu understands *the eating or consumption of food*, or the *blight* which comes upon corn.

- 20 “*ρύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυ-*
ροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανί-
ζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτου-
 21 “*σιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ*
 22 “*ἡ καρδία ὑμῶν.* ^h“*Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφ-* ^{h Luc. 11.}
θαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ ^{34.}
 23 “*σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου*
πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν
τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον ;
 24 “*Ὁὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν* ^{i Luc. 16.}
ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀν- ^{13.}
θέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
 25 “*Θεῷ δουλεύειν καὶ μαμμωνᾷ.* ^k“*Διὰ τοῦτο λέγω* ^{k Luc. 12.}
ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ ^{22. Phil. 4.}
τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. ^{6. i Tim. 6.}
οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα ^{8. i Pet. 5.}
τοῦ ἐνδύματος ; ^{7. Psal. 55.} ^{22.}
 26 “*ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ* ^{1 Job. 38. 41.}
οὐρανοῦ, καὶ ἰδοὺ σίτον ἔχοντα, καὶ οὐκ ἐπινοοῦντες ^{Psal. 147.}
οὐδὲν· ὁ οὐρανὸς οὐκ ἐστὶν σῶμα, καὶ οὐκ ἐστὶν ἐνδύμα- ^{9. Luc. 12.}
τος· ὁ οὐρανὸς οὐκ ἐστὶν σῶμα, καὶ οὐκ ἐστὶν ἐνδύμα- ^{24.}

22. So Epicharmus, καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἶ.

22, 23. ἀπλοῦς — πονηρός. These epithets apply rather to the mind and heart than to the eye: and what our Saviour here says of the eye, he means to be applied to the mind and heart.

24. There is no tautology in this verse. “Either he will love the one, and actually hate the other: or though he may love both, he will attach himself to the one, and pay little or no attention to the other, i. e. he will shew more love to one than to the other.” Casaub.

Raphel. Wolfius.

Ibid. “Mammonas est, secundum Judaicam loquelam, qua et Samaritæ utuntur, cupidus et plus quam oportet habere volens: secundum autem Hebraicam adjunctive dicitur Mam: vel significat gulosum, id est, qui non possit a gula continere.” Irenæus. p. 183. It is a Syriac word, and signifies an idol. It should probably be written μαμωνᾷ.

25. μὴ μεριμνᾶτε. Do not distress yourselves.

Ibid. Οὐχὶ ἡ ψυχή. If God gave us our life, and created the body, it is much less for him to provide food and raiment.

“ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ
 “ συναγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ
 “ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε
 “ αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ- 27
 “ θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ 28
 “ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ
 “ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω 29
 “ δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 “ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ 30
 “ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλ-
 “ λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ
 “ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε, λέ- 31
 “ γοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώ-
 “ μεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ 32
 “ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων
 “ ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ 33
 “ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
 “ τεθήσεται ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὐ- 34
 “ ριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν
 “ τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
 “ ^aΜΗ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ κρίματι 7 2

^a Luc. 6. 37,
 38. Ps. 41.
 2. Rom. 2.
 1. et 14. 3,
 4, 10, 13.
 Jac. 4. 11,
 12. Marc.
 4. 24.

27. ἡλικίαν, which is generally interpreted *stature*, is said to mean *age* by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the *amaryllis lutea* is intended, which covers the face of the country in autumn. Palaiet would read, καταμάθετε τὰ κρίνα τοῦ ἀγροῦ. πῶς αὐξάνει;

31, 32. “Οτε χορτασθῆτε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε. Epictet. I. 9.

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gospels, but which resembles this: αἰτεῖσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. See Fabricius Cod. Apocr. N. T. p. 329.

34. ἀρκετόν. For this being in the neuter gender, see Posselius, *Syntax*. Reg. 3. and Vechner. *Hellenol.* I. 15.

CHAP. VII.

1. ἵνα μή. See note at i. 22.

- “ κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀν-
 3 “ τιμετρηθήσεται ὑμῖν. ^bΤί δὲ βλέπεis τὸ κάρφος ^b Luc. 6. 41.
 “ τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν
 4 “ τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; ἢ πῶς ἐρεῖς
 “ τῷ ἀδελφῷ σου, Ὑψες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ
 “ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ
 5 “ σου ; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 “ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ
 6 “ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ
 “ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαρ-
 “ γαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε κα-
 “ ταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ
 7 “ στραφέντες ῥήξωσιν ὑμᾶς. ^cΑἰτεῖτε, καὶ δοθήσεται ^c 21. 22.
 “ ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγή- ^{Marc. 11.}
 8 “ σεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ^{24. Luc.}
 9 “ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ^{11. 9.} ^d ^H ^{et 15. 7. et}
 “ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν εἰς αἰτήσῃ ὁ υἱὸς ^{16. 23. Jac.}
 10 “ αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; καὶ εἰς ^{1. 5, 6.} ^{1 Joh. 3. 22.}
 11 “ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ ; εἰ οὖν ^d ^{Luc. 11.}
 “ ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι
 “ τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ
 “ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν ;
 12 “ ^e Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄν- ^e 22. 40.
 “ θρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ^{Luc. 6. 31.}
 “ ἐστὶν ὁ νόμος καὶ οἱ προφῆται. ^{Tob. 4. 16.} ^{Rom. 13. 8,} ^{10. Gal. 5.} ^{14.}

3. Our Saviour here used a common Jewish proverb. See Lightfoot ad l.

5, 6. If these verses are connected, it is thus : 5, If ye will reform yourselves, ye may reprove other persons for their sins : 6, and yet even in this

there is a discretion to be used : the instructions and admonitions of the gospel must not be cast away upon the obstinate and incorrigible. Clarke.

9. ἄνθρωπος is emphatical here : *Who is there among yourselves, even an human being ?*

- f Luc. 13. 24. “^fΕἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ¹³
 “ ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν
 “ ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι’ αὐ-
 “ τῆς· ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπά- ¹⁴
 “ γουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες
 g Mich. 3. 5. 2Tim. 3. 5. “ αὐτήν. ^gΠροσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, ¹⁵
 “ οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων,
 “ ἔσωθεν δέ εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν ¹⁶
 “ αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
 “ ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα;
 h 12. 33. Luc. 6. 43, 44. “^hοὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ ¹⁷
 “ τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
 “ οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ¹⁸
 “ ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποι-
 i 3. 10. Joh. 15. 2, 6. “ εἶν. ⁱπᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπ- ¹⁹
 “ τεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν ²⁰
 “ αὐτῶν ἐπιγνώσεσθε αὐτούς.
 k Hos. 8. 2. Luc. 6. 46. Rom. 2. 13. Jac. 1. 22. “^kΟὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσε- ²¹
 “ ται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ’ ὁ ποιῶν
 “ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. πολλοὶ ²²
 “ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ
 “ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι
 “ δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
 l 25. 12, 41. Luc. 13. 26. 1 Cor. 13. 2. m Luc. 6. 47. “^lπολλὰς ἐποιήσαμεν; ¹καὶ τότε ὁμολογήσω αὐτοῖς, ²³
 “ ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ
 “ ἐργαζόμενοι τὴν ἀνομίαν. ^mΠᾶς οὖν ὅστις ἀκούει ²⁴
 “ μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοι-
 “ ὡσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ῥκοδόμησε τὴν

15. Προσέχετε δέ. But be- find this narrow way.
 ware of false teachers, who 17. ἀγαθὸς and σαπρὸς are
 pretend to shew you how to opposed in Eph. iv. 29.

25 “ οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ,
 “ καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
 “ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθε-
 26 “ μελίωτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων
 “ μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς,
 “ ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν
 27 “ οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ,
 “ καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
 “ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ
 28 “ πτώσις αὐτῆς μεγάλη.” ⁿ Καὶ ἐγένετο ὅτε συνετέ- ⁿ Marc. 1.
 λεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο ^{22. Luc. 4.} 32.
 29 οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
 τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμμα-
 τεῖς.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθη-
 2 σαν αὐτῷ ὄχλοι πολλοί· ^a καὶ ἰδὼν, λεπτὸς ἐλθὼν ^a Marc. 1.
 προσεκύνει αὐτῷ λέγων, “ Κύριε, ἐὰν θέλῃς, δύνα- ^{40.}
 3 “ σαί με καθαρῖσαι.” καὶ ἐκτείνας τὴν χεῖρα, ἥψατο ^{Luc. 5. 12.}
 αὐτοῦ ὁ Ἰησοῦς λέγων, “ Θέλω, καθαρῖσθητι.” καὶ
 4 εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ^b καὶ λέγει αὐτῷ ^b Lev. 14.
 ὁ Ἰησοῦς, “ Ὅρα μηδενὶ εἴπῃς· ἀλλ’ ὑπαγε, σεαυ- ^{3, 4, 10.}
 “ τὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ
 “ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.”

CHAP. VIII.

2. Luke says that this was ἐν μιᾷ τῶν πόλεων, v. 12, but it was probably in the suburbs, and apparently of Capernaum, v. 5.

3. Tertullian notices the fact of Jesus *touching* the leper contrary to the command of Moses, (Lev. v. 3.) and considers it a proof of his being more

than human. Theophylact has the same remark.

4. Ὅρα, μηδενὶ εἴπῃς. This silence was only enjoined upon him until he was cured. Witsius, *Meletem*. p. 350.

Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. εἰς μαρτύριον αὐτοῖς. As a witness or proof to them that I do not destroy the law of

d Luc. 7. 1.

Ἐἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσ- 5
 ἦλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν, καὶ λέ- 6
 γων, “Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ πα-
 “ραλυτικὸς, δεινῶς βασανιζόμενος.” καὶ λέγει αὐτῷ 7
 ὁ Ἰησοῦς, “Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.” καὶ 8
 ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, “Κύριε, οὐκ εἰμὶ
 “ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ
 “μόνον εἰπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου. καὶ 9
 “γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’
 “ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι,
 “καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ
 “τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.” Ἀκού- 10
 σας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολου-
 θοῦσιν, “Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ το-
 “σαύτην πίστιν εὑρον. ^eλέγω δὲ ὑμῖν, ὅτι πολλοὶ 11
 “ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται 12
 “μετὰ Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἐν τῇ
 “βασιλείᾳ τῶν οὐρανῶν.” ^fοἱ δὲ υἱοὶ τῆς βασιλείας 12
^e Mal. 1. ^f Luc. 13. 28, 29. ^g 13. 42, 50. ^h 21. 43. et 22. 13. et 24. 51. et 25. 30. Luc. 13. 28.

Moses. See x. 18. Or the words may be coupled with *δείξον, shew thyself to the priest, as a proof that thou art cured.* The latter is preferred by Hombergius, Alberti. *Eis μ. ἐπ’ αὐτοῦς*, in Luke ix. 5, is a different expression.

5. According to Luke vii. 3, the centurion did not go himself, but sent elders of the Jews to Jesus: and when Jesus was not far from the house, he sent some of his friends, 6. “A qui-
 “busdam vocatur C. Oppius, “patria Hispanus.” Fabricius, *Cod. Apoc. N. T.* p. 982.

6. ὁ παῖς μου. Luke, in vii.

2, 3, calls him *δοῦλος*, but in 7 ὁ παῖς μου.

8. *μόνον εἰπὲ λόγον.* Palairot would render it, *say but one word*: but the true reading seems to be *λόγῳ*.

9. καὶ γάρ. The centurion reasoned thus: If I can have my orders executed by merely speaking a word, how much more canst thou?

Ibid. *ὑπὸ ἐξουσίαν.* He probably meant by this, that he himself was bound to obey the word of his superior officer.

12. οἱ υἱοί. The Jews were *children* of the kingdom, but not necessarily *heirs*. God had

- “ ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσ-
 13 “ ται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.” καὶ εἶπεν
 ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, “ Ὑπαγε, καὶ ὡς ἐπίστευ-
 “ σας γεννηθήτω σοι.” καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ
 ὥρᾳ ἐκείνῃ.
- 14 ^g Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε ^g Marc. 1.
 τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, ^{29. Luc. 4.}
 15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ
 16 πυρετός· καὶ ἡγέρθη, καὶ διηκόνει αὐτοῖς. ^h Ὁψίας ^h Marc. 1.
 δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους ^{32. Luc. 4.}
 πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας
 17 τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ⁱ ὅπως πληρωθῇ τὸ ⁱ Esa. 53. 4.
 ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, ‘ Αὐ- ⁱ Pet. 2. 24.
 ‘ τὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους
 ‘ ἐβάστασεν.’
- 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν,

adopted them, and in right of that adoption they might have inherited: but they lost their inheritance by their misconduct.

12. Josephus says of suicides, τούτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος. *De Bel. Jud.* III. 8. 5. The phrase of *outer darkness* is probably used in opposition to the lights which are supposed metaphorically to be burning in the room where the guests are seated (*ἀνακλιθήσονται*.) See xxii. 13.

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to *remember the Lord*. *Strom.* VII. p. 869. The Martyrologies call

her *Perpetua*: Simeon Metaphrastes, *Joanna*: others, *Concordia*. See a Dissertation of J. F. Mayerus, *de Conjugio Petri*.

15. αὐτοῖς. There seems more authority for reading αὐτῷ.

16. Ὁψίας. Mark i. 32, and Luke iv. 40, add, *as the sun was setting*, i. e. when the Sabbath was over. (Compare Mark i. 21 and 29. Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

^k Luc. 9.
57.

ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ^kκαὶ προσελθὼν 19
εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολου-
“θῆσω σοι, ὅπου ἐὰν ἀπέρχῃ.” Καὶ λέγει αὐτῷ 20
ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ
“τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς
“τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλί-
“νῃ.” Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, 21
“Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θά-
“ψαι τὸν πατέρα μου.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 22
“Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
¹ Marc. 4. “ἐαυτῶν νεκρούς.” ¹Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖ- 23
^{35.} Luc. 8. 22. ^{22.}ον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ, 24
σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ
πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ
ἐκάθευδε. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγει- 25
ραν αὐτὸν, λέγοντες, “Κύριε, σῶσον ἡμᾶς, ἀπολ-

18. εἰς τὸ πέραν. To the other side of the lake of Genesaret. See v. 23, 28. Capernaum was at the northern extremity of the lake.

20. This was probably said to warn the scribe of what he must expect if he followed Jesus.

Ibid. υἱὸς τοῦ ἀνθρώπου. It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered *the Son of man* to mean the same as *the Son of God*.

21. Clement of Alexandria says that this disciple was Philip. *Strom.* III. p. 522. Tertullian appears to have thought him one of the twelve. *De Idolol.* 12. *de Baptismo.* 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer. vol. II. p. 392.

Ibid. τοὺς νεκρούς. This means persons devoted to this world, and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Jesus.

24. καλύπτεσθαι. *Was being covered, or beginning to be covered.*

- 26 “λύμεθα.” Καὶ λέγει αὐτοῖς, “Τί δειλοί ἐστε, ὅλι-
 “γόπιστοι;” τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέοις
 27 καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ
 ἄνθρωποι ἐθαύμασαν λέγοντες, “Ποταπὸς ἔστιν οὗ-
 “τος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν
 “αὐτῷ;”
 28 ^mΚαὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν ^m Marc. 5.
 τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζό- ^{1. Luc. 8.}
 μνοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν,
 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.
 29 καὶ ἰδοὺ, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοὶ, Ἰησοῦ
 “υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
 30 “ἡμᾶς;” Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων
 31 πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν
 λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελ-
 32 “θεῖν εἰς τὴν ἀγέλην τῶν χοίρων.” Καὶ εἶπεν αὐτοῖς,

28. Γεργεσηνῶν. Mark v. 1, and Luke viii. 26, write Γαδαρηνῶν. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (Vol. IV. p. 140. 141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνῶν, Matthew Γαδαρηνῶν, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (Vita, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both cities.

Ibid. δύο δαιμονιζόμενοι. Mark

and Luke only mention one.

29. Τί ἡμῖν καὶ σοί; For this phrase see Raphel. It seems to mean, *What is there in common to thee and us?*

Ibid. πρὸ καιροῦ. *Before the time appointed of God for our final judgment.* Clarke. See 2 Pet. ii. 4. Jude 6.

30. μακρὰν ἀπ’ αὐτῶν. Mark and Luke have ἐκεῖ. The Vulgate, “*non longe.*”

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, *συοτρόφος μὲν ἡ χώρα.* De Bel. Jud. I. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

“Υπάγετε.” Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. οἱ δὲ βόσκοντες ἔφυγον, καὶ 33 ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλ- 34 θεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

^a Marc. 2. 1.
Luc. 5. 18.

^a ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν 9 εἰς τὴν ἰδίαν πόλιν. καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, “Θάρσει, “ τέκνον, ἀφέωνται σοὶ αἱ ἁμαρτίαι σου.” Καὶ ἰδοὺ, 3 τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, “ Οὗτος “ βλασφημεῖ.” καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις 4 αὐτῶν, εἶπεν, “Ἰνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν “ ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, 5 “ εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγει- “ ραι καὶ περιπάτει; Ἰνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει 6 “ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρ- “ τίας,” (τότε λέγει τῷ παραλυτικῷ,) “Ἐγερθεὶς ἄρὸν “ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου.” Καὶ 7 ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ 8

32. This is perhaps the strongest proof of the actual presence of evil spirits in the dæmoniacks. Men might perhaps be subject to fancy, but an herd of swine could not.

CHAP. IX.

1. τὴν ἰδίαν πόλιν. Capernaum. (Mark ii. 1.) Matthew had stated that Jesus had re-

sided there, iv. 13. See also John ii. 12.

2. This is told more at length by Mark ii. 3, and Luke v. 18.

Ibid. ἀφέωνται is the perfect passive indicative. Schmidius, Wolfius.

4. ἰδὼν. For the difference between ἰδὼν and εἰδὼς, see Abreschius, p. 543.

ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

- 9 ^b Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον ^b Marc. 2. 14. Luc. 5. 27. καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, “Ἀκολούθει μοι” καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς ^c 12. 7. αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, “Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτω- ^c 12. 7. 12 “ λῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;” Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύ- ^c 12. 7. 13 “ οντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. ^c 12. 7. “ δὲ μάθετε τί ἐστίν, “Ἐλεον θέλω, καὶ οὐ θυσίαν.” ^c 12. 7. 13 “ οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς ^c 12. 7. 13 “ εἰς μετάνοιαν.” ^c 12. 7. 13

8. τοῖς ἀνθρώποις. Either for men, i. e. for the good of men: or to men, i. e. to one who is a man.

9. τελώνιον. A place on the banks of the lake, where the customs were received for goods carried by water.

10. ἐν τῇ οἰκίᾳ. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast: see ii. 15. v. 22: but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.

13. Ἐλεος θέλω ἢ θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former; the Pharisees boasted of the latter.

Ibid. I came not to call righteous men to my kingdom, but I came to call sinners to repentance. It matters not whether we take δικαίους ironically or no. Jesus came only to call those persons who felt that they needed repentance.

d Marc. 2.
18. Luc. 5.
33.

^d Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ- 14
γοντες, “Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν
“πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;” Καὶ 15
εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ δύνανται οἱ υἱοὶ τοῦ
“νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ
“νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’
“αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς 16
“δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ
“παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ
“ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλου- 17
“σιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε,
“ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσ-
“κοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσ-
“κοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.”

e Marc. 5.
22. Luc. 8.
41.

“Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλ- 18
θὼν προσεκύνει αὐτῷ, λέγων, “Ὅτι ἡ θυγάτηρ μου
“ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά

15. Tillemont observes, that what is said here of *the bridegroom*, would remind John’s disciples of what John himself had said of Christ. (John iii. 29.) *Memoires*, tom. I. p. 168. Υἱοὶ τοῦ νυμφῶνος are *the companions of the bridegroom*. See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

16. τὸ πλήρωμα αὐτοῦ sc. τοῦ ἱματίου παλαιοῦ, *the piece which was used to fill up the old cloth*, αἶρει ἀπὸ τοῦ ἱματίου, *takes away still more of the old cloth*. See Alberti. As the union of new and old cloth is unsuitable, so “is it very improper that my
“disciples should mix mourn-

ing and rejoicing, by fasting
“while they have the enjoy-
“ment of my immediate pre-
“sence.” Clarke.

17. See Job xxxii. 19. The ἀσκοὶ were made of leather. The true reading is probably ἀμφότεροι.

18. ἄρχων. Mark says, εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος. v. 22. Irenæus speaks of “*summi sacerdotis filia*.” p. 308.

Ibid. λέγων ὅτι. Herodotus uses a similar phrase in II. 115. Xenophon *Cyrop.* III. p. 51. εἶπε δ’ ὅτι εἰς καιρὸν ἦκει.

Ibid. ἄρτι ἐτελεύτησεν. She was not dead when her father first went to Jesus. See Mark

19 “ σου ἐπ’ αὐτήν, καὶ ζήσεται.” Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
 20 Καὶ ἰδού, γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελ-
 θοῦσα ὅπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
 21 αὐτοῦ. ἔλεγε γὰρ ἐν ἑαυτῇ, “ Ἐὰν μόνον ἄψωμαι
 22 “ τοῦ ἱματίου αὐτοῦ, σωθήσομαι.” Ὁ δὲ Ἰησοῦς ἐπι-
 στραφεὶς καὶ ἰδὼν αὐτήν, εἶπε, “ Θάρσει, θύγατερ· ἡ
 “ πίστις σου σέσωκέ σε.” καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς
 23 ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν
 τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον
 24 θορυβούμενον, λέγει αὐτοῖς, “ Ἀναχωρεῖτε· οὐ γὰρ
 “ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.” καὶ κατε-
 25 γέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν
 ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

v. 23, 35. Luke writes ἀπέθ-
 νησκειν, *was dying*, in viii. 42;
 and it appears in 49, that he
 agreed with Mark. Wolfius
 thinks that she was on the
 point of death when her father
 left his house, and he now as-
 sumed her to be dead; *my*
daughter has by this time died;
 so also Dr. Clarke.

20. Eusebius says that this
 woman was of Cæsarea Philip-
 pi, where he had seen brazen
 statues of her and Jesus. (*Hist.*
Eccles. VII. 18.) Sozomen says
 that the statue of Jesus was
 thrown down in the reign of
 Julian, but was put up again
 in the church, where it remain-
 ed to his day. (V. 21.) The
 miracle, however, seems to have
 been worked at Capernaum.
 Tertullian makes the same re-
 mark upon her *touching* Jesus,

as at viii. 3. Her name was
 said to be Veronica. See Fa-
 bricius, *Cod. Apoc.* p. 252.

Ibid. κρασπέδον. She may
 have thought that there was
 virtue in the φυλακτήρια, (see
 xxiii. 5.) which were some-
 times written upon the border
 of the garment. See xiv. 36.

22. The woman was cured
 before Jesus spoke to her. See
 Mark v. 29. Luke viii. 44.

23. αὐλητὰς. When it was
 reported at Jerusalem that Jo-
 sephus was dead, he tells us,
 πλείστοις μισθοῦσθαι τοὺς αὐλη-
 τὰς, οἱ θρήνων ἐξῆρχον αὐτοῖς. *De*
Bel. Jud. III. 9. 5. See Light-
 foot ad l. Geierus, *de luctu E-*
braeorum. V. 16.

24. οὐκ ἀπέθανε. The tense is
 still strictly appropriate: *she*
was not dying at the time when
her father thought she was dying.

καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκεί- 26
νην.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν 27
αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, “ Ἐλέησον
“ ἡμᾶς, υἱὲ Δαβίδ.” Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσ- 28
ῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
“ Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;” Λέγουσιν
“ αὐτῷ, Ναὶ, Κύριε.” Τότε ἤψατο τῶν ὀφθαλμῶν αὐ- 29
τῶν, λέγων, “ Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν”
καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμή- 30
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “ Ὁρᾶτε μηδεὶς γι-
“ νωσκέτω.” οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ 31
τῇ γῇ ἐκείνῃ.

^f Luc. 11. 14. Ἀὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ 32
ἄνθρωπον κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος 33
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ
ὄχλοι, λέγοντες, “ Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσ-
^g 12. 24. “ ραήλ.” ^g Οἱ δὲ Φαρισαῖοι ἔλεγον, “ Ἐν τῷ ἄρχοντι 34
^{Marc. 3. 23.}
^{Luc. 11. 15.} “ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.”

^h 4. 23. ^h ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ 35
^{Marc. 6. 6.}
^{Luc. 13. 22.} τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θε-
ραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ
ⁱ Marc. 6. 34. ⁱ ἰδὼν δὲ τοὺς ὄχλους, ἔσπλαγχνίσθη περὶ 36
^{Num. 27. 17.}
^{Zech. 10. 2.} αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρρίμμενοι ὥσπερ πρό-

27. υἱὲ Δαβίδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

36. See Numbers xxvii. 17, where the LXX read ὥσπερ πρόβατα, οἷς οὐκ ἔστι ποιμήν. but Philo Judæus quotes οἷα ποιμνη σποράδην ἀγελάρχην οὐκ ἔχουσα.

Vol. II. p. 385. See 1 Kings xxii. 17. Jer. xxiii. 1—4. l. 6.

Ibid. ἐκλελυμένοι. There is more authority for reading ἐσ-κυλμένοι. For the meaning of σκύλλειν see Mark v. 35. Luke vii. 6. viii. 49. Ἐκλελυμένοι probably means tired, exhausted

37 βατα μὴ ἔχοντα ποιμένα. ^k τότε λέγει τοῖς μαθηταῖς ^k Luc. 10.
αὐτοῦ, “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ^{2.} Joh. 4.
35.

38 “ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ,
“ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.”

ΙΟ¹ Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ¹ Marc. 3.
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ^{14. et 6. 7.}
Luc. 9. 1.

ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ

² πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνό-
ματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέ-
τρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ

³ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φί-
λιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ
τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος

⁴ ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ
Ἰούδας Ἰσκαριώτης ὁ καὶ παραδόνς αὐτόν.

in body or mind, as in xv. 32. Mark viii. 3. Gal. vi. 9. Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμμένοι), and faint for want of food (ἐκλελυμένοι.) The whole refers to the want of able teachers.

38. ἐκβάλῃ perhaps means, *send quickly.* See John x. 4.

CHAP. X.

1. Eusebius says that this was not long after the beginning of his preaching. *Hist. Eccles.* I. 10.

Ibid. *θεραπεύειν*, as well as *ἐκβάλλειν*, seems to belong to *ἐξουσίαν πν. ἀκαθάρτων*, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20. *Ἐξουσίαν* governs a genitive in

John xvii. 2. Rom. ix. 21.

2. *πρῶτος Σίμων.* That *πρῶτος* merely means a priority of order, see Hacksparius *ad l.*

3. *Βαρθολομαῖος.* כר תלמי the son of Talmai. See note at John i. 46.

Ibid. *Λεββαῖος*, called also Judas in Luke vi. 16. Acts i. 13. Lebbæus may come from לב a heart, or לביא a lion: or from Lebba, a town of Galilee.

4. *Κανανίτης.* L. de Dieu says that this does not mean *an inhabitant of Canaan*, which is *Xavanaῖος*, but he derives it from זֵלֹטִים *zelotes*, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called *Ζηλωται*, or *Kan-næi*. (Elench. Trihær. c. 1.)

4. *Ἰσκαριώτης.* Probably of

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, πα- 5
ραγγείλας αὐτοῖς, λέγων, “Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλ-
“ θητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·

^m 15. 24. “ ^m πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπο- 6
^{Act.} 13. 46.

ⁿ 3. 2. et 4. “ λωλότα οἴκου Ἰσραήλ. ⁿ πορευόμενοι δὲ κηρύσσετε, 7
^{17.} ^{Luc.} 9.

^{2.} et 10. 9. “ λέγοντες, “Οτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

“ ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκ- 8

“ ροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε,

^o Marc. 6. 8. “ δωρεὰν δότε. ^o Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυ- 9
^{Luc.} 9. 3.

et 22. 35. “ ρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, ^p μὴ πῆραν 10
^p ^{Luc.} 10.

7, 8. 1 Cor. “ εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ
9. 7. 1 Tim.

5. 18. “ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ

Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71. xii. 4. some MSS. read ἀπὸ Καρνώτου. Origen observes that *Iscariot* means *exsuffocatus*.

Vol. III. p. 895, **אֶכְרִסָא**. See Lightfoot ad l. who says that the word might also be **אֶשְׁרִיקָא** *Judas with the apron*. Theophylact adds, that he was also called Simon, which was the name of his father: see John vi. 71. xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preach-

ed to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

9, 10. Braunius quotes a Jewish saying, “Ne ingrediatur “ montem templi cum baculo “ suo, nec cum calceis suis, nec “ cum crumena sua.” *De Vestitu Sac. Heb.* p. 482.

10. μηδὲ ὑποδήματα. According to Mark vi. 9, they were to be ὑποδεδεμένους σανδάλια, so that they were to wear *sandals*, but not *shoes*, (*Lightfoot*;) or perhaps it means, that they were to carry no shoes except those which they wore. *Beza*, *Newcome*. Hackspanius makes δύο refer to ὑποδήματα as well as to χιτῶνας. See Luke xxii. 35.

Ibid. μηδὲ ῥάβδον. Mark says, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον. vi. 8. Luke, μήτε ῥάβδους, ix. 3; so that it is probable we are also to read ῥάβδους in Matt.

Ibid. Ἀξιός. See note at 1 Tim. v. 18.

- 11 “ ἔστιν. Εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε,
 “ ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· καὶ ἐκεῖ μέναιτε,
 12 “ ἕως ἂν ἐξέλθητε. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,
 13 “ ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἄξια, ἐλ-
 “ θέτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ᾗ ἄξια,
 14 “ ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ^q καὶ ὁς ^q Marc. 6.
 “ ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ^{11. Luc. 9.}
 “ ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ^{5. et 10. 10.}
^{Act. 13. 51.}
^{et 18. 6.}
 15 “ ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. ^r ἀμὴν ^r 11. 24.
 “ λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο-
 “ μόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
 16 “ ^s Ἴδου, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν ^s Luc. 10. 3.
 “ μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, ^{Rom. 16.}
^{19.}
 17 “ καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ
 “ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέ-
 “ δρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
 18 “ ὑμᾶς· ^t καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ^t Marc. 13.
 “ ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ^{11. Luc.}
^{12. 11, 12.}
 19 “ ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ^u Luc. 21.
 “ ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ^{14, 15.}
^{2 Tim. 4.}
^{16, 17.}
 20 “ ὥρα τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦν-

11. τίς ἄξιός ἐστι, *who is de-serving that you should abide with him.* Elsner. Wolfius.

Ibid. ἐξέλθητε. *Ye go out of the city.*

14. ὁς ἐὰν μὴ δέξηται for ἐὰν τις μὴ δέξηται. See Raphael.

17. Beware of these men. Palairer.

Ibid. ἐν ταῖς συναγωγαῖς. Com-pare xxiii. 34. Acts xxii. 19. xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues

were also judges of the people. Biscoe, p. 111. Lightfoot ad l.

18. αὐτοῖς, *against them.* Hackspanius: but I should rather understand our Saviour to mean, *ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the pre-sence both of Jews and Gentiles.* See viii. 4.

20. οὐ γὰρ κ. τ. λ. It is not you *only* that speak, but &c. Wolfius.

- “τες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λα-
 x Mich. 7. “λουν ἐν ὑμῖν. *Παραδώσει δὲ ἀδελφὸς ἀδελφὸν 21
 5, 6. Luc. “εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσου-
 21. 16. “ται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.
 y 24. 13. “καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 22
 Marc. 13. “μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 13. Luc. “ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύ- 23
 21. 17. “γετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
 “τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ
 zLuc. 6. 40. “υἱὸς τοῦ ἀνθρώπου. 2 Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν 24
 Joh. 13. 16. “διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
 et 15. 20. “ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος 25
 a 12. 24. “αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. 3 εἰ τὸν
 Marc. 3. 22. “οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον
 Luc. 11. 15.

Ibid. τὸ Πνεῦμα τοῦ πατρὸς. This seems to be the first promise of the Spirit whom the Father was to send. See John xiv. 26. xv. 26. Acts i. 4.

21. This relates to the first Christians.

22. This verse is connected with ver. 18. *Hombergius*. See Acts xxviii. 22.

Ibid. ὁ ὑπομείνας. *Olearius* thinks this means, *He that shall survive to the destruction of Jerusalem, shall be provided with means of escape*. For τέλος, vid. xxiv. 6.

23. τελέσητε. *Raphel* and *Krebsius* say that this verb means *peragraré*. Ἐκπεραίνειν has the same sense in *Xen. Hellen.* IV. 5. 8. We might say in English, *you will not finish the cities. The coming of the Son of man may mean the*

destruction of Jerusalem, as in c. xxiv. which happened A.D. 72, at which time the gospel had not been preached in all the cities of Judæa. But the passage may have a secondary meaning, that the Jews will not be converted to Christianity till the end of the world. See Rom. xi. 25. Our Saviour means to say, *You may reconcile it to yourselves to flee from one city to another, because you will have an opportunity of preaching the gospel in the city to which you flee*.

24. You must expect this persecution, because the disciple must not hope to be better treated than his master. 25. The disciple should be well contented if he is not treated worse than his master.

25. Βεελζεβούλ. This was an idol worshipped at Ekron.

- 26 “ τοὺς οἰκιακοὺς αὐτοῦ ; ^b Μὴ οὖν φοβηθῆτε αὐτούς· ^b Marc. 4.
 “ οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθή- ^{22. Luc. 8.}
 27 “ σεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ὃ λέγω ^{17. et 12. 2.}
 “ ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ
 28 “ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ μὴ
 “ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ
 “ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε δὲ
 “ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπο-
 29 “ λέσαι ἐν γέένῃ. Οὐχὶ δύο στρουθία ἀσσαρίου
 “ πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν
 30 “ ἄνευ τοῦ πατρὸς ὑμῶν· ^c ὑμῶν δὲ καὶ αἱ τρίχες τῆς ^c Luc. 21.
 31 “ κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. μὴ οὖν φοβηθῆτε· ^{18. Act. 27.}
 32 “ πολλῶν στρουθίων διαφέρετε ὑμεῖς. ^d Πᾶς οὖν ^{34. 2 Sam.}
 “ ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ- ^{14. 11.}
 33 “ πων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ ^d Marc. 8.
 “ πατρὸς μου τοῦ ἐν οὐρανοῖς. ὅστις δ’ ἂν ἀρνήση- ^{38. Luc. 9.}
 “ ταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι ^{26. et 12. 8.}
 “ αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐ- ^{2 Tim. 2.}
^{12. Apoc.}
^{3. 5.}

2 Kings i. 3. **לְעַבְדִּי זְבוּב**. See Wolfius.

27. εἰς τὸ οὖς. Lightfoot says that this is an allusion to the custom in the synagogues, where the reader did not speak out loud, but whispered *in the ear* of another person, who addressed the people. Ad Matt. iv. 23. et ad l. So also Hammond.

29. ἀσσαρίου, from the Latin *As*.

Ibid. ἐπὶ τὴν γῆν. Origen reads εἰς παγίδα. Vol. I. p. 794. and so apparently did Irenæus. II. 26. 2.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν.

So οὐτι ἄνευ θεοῦ ἦδε γε βουλή. Hom. Od. β'. 372.

30. ἡριθμημέναι may mean *held in great account*, like the Latin phrase, *in numero habere*.

31. πολλῶν. Markland proposed πολλῶ (ad Lys. 30. p. 600.) which is the reading of some MSS. Valcknaer once approved of it, (Schol. ad Luc. xii. 7.) but afterwards changed. (Schediasm. p. 362.)

32, 33. Polybius uses ἀρνηθῆναι ᾧδὴν for *to deny a knowledge of singing* : and ὁμολογεῖν, *to profess a knowledge of it*. IV. 20. 11.

- e Luc. 12. “ ρανοῖς. ^eΜὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην 34
49, 51, &c.
“ ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μά-
- f Mich. 7. 6. “ χαιραν. ^fἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35
“ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐ-
“ τῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ 36
- g Luc. 14. “ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. ^gὉ φι- 37
26.
“ λῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος·
“ καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί
- h 16. 24. “ μου ἄξιος· ^hκαὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ 38
Marc. 8. 34.
Luc. 9. 23. “ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. ⁱὁ 39
i 16. 25.
Marc. 8. 35. “ εὐρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ
Luc. 9. 24.
et 17. 33. “ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει
Joh. 12. 25. “ αὐτήν. ^kὉ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ 40
k 18. 5.
Luc. 10. 16. “ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. ὁ δε- 41
Joh. 13. 20.
“ χόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προ-
“ φήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
- l Marc. 9. “ δικαίου, μισθὸν δικαίου λήψεται. ^lκαὶ ὃς ἐὰν πο- 42
41.
“ τίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον
“ εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπο-
“ λήσει τὸν μισθὸν αὐτοῦ.”

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων **II**
τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ
διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

34. This is said with refer-
ence to the divisions which
Christianity caused in families
during the first ages.

37. See Deut. xxxiii. 9.

39. εὐρὼν. A person who
finds a treasure values it very
highly; and thus εὐρὼν is used
for putting a great value upon
any thing. So also if a person

does not value any thing, he is
apt to lose it, and thus ἀπολέσας
is used for disregarding a thing.
The immediate application is
to the first Christians in the
time of persecution.

CHAP. XI.

1. τοῦ διδάσκειν. See note
at ii. 13.

- 2 ^m Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ^m Luc. 7.
 18. ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,
 3 εἶπεν αὐτῷ, “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδο-
 4 “κῶμεν;” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 “Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ὃ ἀκούετε καὶ
 5 “βλέπετε· ⁿ τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- ⁿ Esa. 35.
 5. et 61. 1.
 “πατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι·
 6 “νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ
 “μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.”
 7 Ὁ Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν ^o Luc. 7.
 24. τοῖς ὄχλοις περὶ Ἰωάννου, “Τί ἐξήλθετε εἰς τὴν
 “ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευό-
 8 “μενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μα-
 “λακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ
 9 “φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν. ἀλλὰ
 “τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ
 10 “περισσότερον προφήτου· ^p οὗτος γάρ ἐστι περὶ οὗ ^p Mat. 3. 1.
 Marc. 1. 2.
 “γέγραπται, ‘Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν ^{Luc. 7. 27.}

2. ἀκούσας. He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14. John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. May-erus, Ecloga Evangel. ad Dominic. III. Advent.

5. νεκροὶ ἐγείρονται. No such miracle has as yet been recorded by S. Matthew: but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. μακάριός κ. τ. λ. This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theo-

phylact ad Luc. vii. 23.

7. “Κάλαμος ἐπ’ ὄχθη παρα-
 “ποταμίας πεφυκὼς καὶ πρὸς πάν
 “τὸ πνέον σαλευόμενος.” Lucian.
Hermotim. It means, *Did you*
go out to see a mere nothing?

8. “Hinc etiam κομψή illa
 “χλαυνὶς καὶ μαλακοὶ χιτωνίσκοι
 “ab æmulis adversariisque pro-
 “bro (Demostheni) data.” Aul.
 Gell. I. 5.

9. περισσότερον προφήτου. This means *a prophet and something more*: John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. Ἰδοὺ ἐξαποστέλλω τὸν ἄγ-

- “ μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν
 “ σου ἔμπροσθέν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγὼ- 11
 “ γερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ
 “ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
 1 Luc. 16. “ οὐρανῶν μείζων αὐτοῦ ἐστίν. ἡ ἀπὸ δὲ τῶν ἡμερῶν 12
 16.
 “ Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν
 “ οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν.
 “ πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου 13
 1 Mal. 4. 5. “ προεφήτευσαν· ἡ καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν 14
 Luc. 1. 17.
 5 13. 9. “ Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα ἀκούειν, 15
 Apoc. 2. 7.
 t Luc. 7. 31. “ ἀκούετω. ἡ Τῖνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; 16
 “ ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ

γελόν μου, καὶ ἐπιβλέψεται ὁδὸν
 πρὸ προσώπου μου. LXX. Mat-
 thew, Mark, and Luke exactly
 agree.

11. γυναικῶν. Theophylact
 observes, that by this word Je-
 sus excepted himself, because
 he was born of a virgin.

Ibid. ὁ μικρότερος. Some per-
 sons have supposed our Savi-
 our to mean himself: in which
 case ἐν τῇ β. τῶν οὐρανῶν is con-
 nected with μείζων ἐστίν. *but he
 who now appears inferior is
 greater than him in the kingdom
 of heaven.* The usual construc-
 tion is, however, the best; *The
 meanest preacher of the gospel
 in the kingdom of the Messiah
 has a greater and more excellent
 office and ministry than he.*
 Clarke.

12. βιάζεται. Some interpret
 it actively, *tota vi se insinuat.*
 See Luke xvi. 16. Erasmus,
 Vitringa. Others explain the
 passage to mean, *regno cælorum
 vis infertur*, i. e. men endea-

vour with the greatest eager-
 ness to enter the church. Ham-
 mond, Le Clerc, Wolfius, Kres-
 sius.

Ibid. βιασταὶ is well explain-
 ed by Raphael, *quia in regnum
 cælorum irrumpunt βία τῶν Φαρι-
 σαίων καὶ τῶν λοιπῶν Ἰουδαίων*;
 or it may merely denote the
 earnestness with which they
 pressed in. Chemnitius, *Olea-
 rius.* The whole passage seems
 to mean, that John had begun
 to preach a spiritual religion,
 encouraging repentance and
 holiness, and that many had
 been persuaded by him and by
 Jesus.

13. Until the time of John
 the Baptist every thing was
 prophetic. The prophecies
 then began to be accomplish-
 ed.

14. Ἡλίας. Surenhusius
 quotes the Talmud as teach-
 ing, “*Eliam venturum non esse
 “ ipsam Eliæ personam, sed
 “ alium ei factis similem.*”

- 17 “ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν,
 “ Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε· ἐθρηνήσαμεν
 18 “ ὑμῖν, καὶ οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης μήτε ἐσ-
 19 “ θίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει. ἦλ-
 “ θεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέ-
 “ γουσιν, Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, τελω-
 “ νῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία
 20 “ ἀπὸ τῶν τέκνων αὐτῆς.” ^u Τότε ἤρξατο ὀνειδίζειν ^u Luc. 10.
 τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐ- ^{13.}
 21 τοῦ, ὅτι οὐ μετενόησαν. “ Οὐαί σοι, Χοραζὶν, οὐαί,
 “ σοι Βηθσαιδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένον-
 “ το αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
 22 “ σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν,
 “ Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρί-
 23 “ σεως, ἢ ὑμῖν. ^x Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ ^x Thren. 4.
 “ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι ^{6.}

17. So Æsop, fab. XXXIX. ὅτε ἡϋλουν, οὐκ ὤρχείσθε. A similar proverb is found in the Talmud. Vid. Wolfius.

18. μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων. Luke vii. 33.

19. καὶ ἐδικαιώθη κ. τ. λ. This is the remark of Christ upon the calumnies of those who rejected him: and he means to say, that though his doctrine was despised and not understood by the Scribes and Pharisees, yet the wisdom of it was acknowledged and proved by those who embraced it. *The children of wisdom* mean the publicans and others who flocked to the preaching of Christ: for δικαιοῦν in this sense, vid. Luke vii. 29, 35. xvi. 15; and for ἀπὸ put for

ὑπὸ, vid. xvi. 21. xxvii. 9. Mark viii. 31. Luke xvii. 25. Acts ii. 22. Rev. xii. 6. See Wolfius.

21. Χοραζὶν. Some have proposed to read χῶρα Ζὶν, *country of Zin*, because no such place as Chorazin is mentioned in any ancient writer. See Wolfius, who shews, however, that Χοραζὶν is the true reading. It is said to be the same as Harosheth, Judg. iv. 2.

Ibid. Βηθσαιδὰ, from בית יִידָן *domus piscium*. It was a town on the lake of Gennesaret: but it is doubted whether it is the same as that mentioned in Luke ix. 10.

23. The reading is probably ἡ ἕως τοῦ οὐρανοῦ ὑψώθῃς, ἢ ἕως ἄδου.

- “ εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν
 y 10. 15. “ σοῖ, ἔμειναν ἂν μέχρι τῆς σήμερον. Ὑπλὴν λέγω 24
 “ ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 z Luc. 10. “ κρίσεως, ἢ σοί.” 2 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς 25
 21. ὁ Ἰησοῦς εἶπεν, “ Ἐξομολογοῦμαί σοι, πάτερ, κύ-
 “ ριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυσας ταῦτα
 “ ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
 “ νηπίοις. ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία 26
 a 28. 18. “ ἔμπροσθέν σου. ἅ Πάντα μοι παρεδόθη ὑπὸ τοῦ 27
 Joh. 1. 18. “ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ
 3. 35. 6. 46. “ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ
 10. 15. 13. “ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.
 3. et 17. 2. “ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισ- 28
 b Zach. 9. “ μένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἅ ἄρατε τὸν ζυγόν 29
 9. Philip. “ μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πρᾶγὸς εἰμι
 2. 7, 8. “ καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν
 Jer. 6. 16. “ ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ζυγὸς μου χρηστὸς, καὶ 30
 c 1 Joh. 5. 3. “ τὸ φορτίον μου ἐλαφρόν ἐστιν.”
 d Marc. 2. ἃ ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς I 2
 23. Luc. 6. “ σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
 1. Dent. “ ἐπείνασαν, καὶ ἥρξαντο τίλλειν στάχνας καὶ ἐσθίειν.
 23. 25. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, “ Ἰδοὺ, οἱ μαθη- 2
 “ ταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαβ-

25. Ἐξομολογοῦμαι. See note at Luke xxii. 6.

26. ναὶ, ὅτι. Subaud. ἐξομολογοῦμαι e v. 25. Palaiet.

28. πεφορτισμένοι. Laden with the burden either of sins or of rites and ceremonies.

CHAP. XII.

1. διὰ τῶν σπορίμων, *along or by the side of the corn-fields.* Palaiet. Or, *along the paths*

through the corn-fields. Wolfius.

Ibid. στάχνας. *Ears of barley.* See note at Luke vi. 1.

2. The Pharisees objected, because it was the Sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the Sabbath. See Lightfoot ad l.

- 3 “βάτῳ.” Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ ἀνέγνωτε τί
 “ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’
 4 αὐτοῦ; Ἐπὼς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ <sup>e 1 Sam. 21.
 6. Exod.</sup>
 “τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξουν <sup>25. 30. et
 29. 32, 33.</sup>
 “ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς <sup>Lev. 24. 5,
 9, et 8. 31.</sup>
 5 ἱερεῦσι μόνοις; ^{f Num. 28.} Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι
 “τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον ^{9.}
 6 βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; λέγω δὲ ὑμῖν, ὅτι
 7 τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. ^{g 9. 13.} εἰ δὲ ἐγνώκετε τί ^{Ose. 6. 6.}
 “ἐστίν, “Ἐλεον θέλω καὶ οὐ θυσίαν,” οὐκ ἂν κατε-
 8 δικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστι καὶ τοῦ
 “σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.”
 9 <sup>h Marc. 3. 1.
 Luc. 6. 6.</sup> Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν
 10 αὐτῶν. <sup>i Luc. 13.
 14. et 14. 3.
 Joh. 9. 16.</sup> καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν.
 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, “Εἰ ἔξεστι τοῖς

3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread *on the Sabbath*.

4. εἰ μὴ for ἀλλὰ, as in Luke iv. 27. John v. 19. 1 Cor. vii. 17. Gal. i. 7. Rev. ix. 4.

5. οὐκ ἀνέγνωτε ἐν τῷ νόμῳ. Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath. See Numb. xxviii. 9.

6. You will perhaps say that this is not a profanation, because done in the temple: *but I say unto you, that there is here a person greater than the temple*, and what he permits cannot be a profanation.

7. Ἐλεον. Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.

8. κύριος γὰρ κ. τ. λ. This is connected with ἀναιτίους: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. Καὶ after ἐστι is perhaps an interpolation.

9. This was on another sabbath. Luke vi. 6.

10. ἐπηρώτησαν. According

“σάββασι θεραπεύειν;” ἵνα κατηγορήσωσιν αὐτοῦ.
 Ὁ δὲ εἶπεν αὐτοῖς, “Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, 11.
 “ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς
 “σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγε-
 “ρεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε 12
 “ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.” Τότε λέγει τῷ 13
 ἀνθρώπῳ, “Ἐκτείνον τὴν χεῖρά σου.” καὶ ἐξέτεινε,
 καὶ ἀποκατεστάθην ὑγιῆς ὡς ἡ ἄλλη. ^kΟἱ δὲ Φαρι- 14
^{Luc. 6. 11.} ^{Joh. 10. 39.} ^{et 11. 53.} ^{saioi} συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες,
 ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνε- 15
 χώρησεν ἐκείθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολ-
 λοι, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν 16
 αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ὅπως πλη- 17
 ρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,
^{1 3. 17. et} ^{17. 5. Esa.} ^{42. 1.} ¹ Ἰδού, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς 18
 “ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’
 “αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ 19
 “ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς
 “πλατεείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμέ- 20
 “νον οὐ κατέαξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως

to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For εἰ signifying *num? utrum?* see Luke xiii. 23. xiv. 3. xxii. 49, 67. Acts i. 6.

11. According to the Talmud, if a beast fell into a pit of water on the Sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. *Antiq. Heb.* p. 484.

15. ὄχλοι πολλοί. See Mark iii. 7, 8.

18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. κρίσιν seems to mean *the gospel dispensation*. Hammond, Wolfius. So also in ver. 20.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν, *usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor dis-*

21 ‘ ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν. καὶ ἐν τῷ ὀνόματι
‘ αὐτοῦ ἔθνη ἐλπιοῦσι.’

22 ^m Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς ^m Luc. 11.
καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν ^{14.}

23 καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. καὶ ἐξίσταντο
πάντες οἱ ὄχλοι καὶ ἔλεγον, “ Μήτι οὗτός ἐστιν ὁ

24 “ υἱὸς Δαβίδ; ” ⁿ Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ⁿ 9. 34.
“ Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βε- ^{Marc. 3. 22.}
^{Luc. 11. 15.}

25 “ ἐλξεβούλ ἄρχοντι τῶν δαιμονίων.” Εἰδὼς δὲ ὁ
Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, “ Πᾶσα

“ βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται· καὶ
“ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ

26 “ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκ-
“ βάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται

27 “ ἡ βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκ-
“ βάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-

28 “ λουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ
“ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα

29 “ ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ἢ πῶς
“ δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ

“ τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ πρῶτον δῆσῃ

cesserit. Krebsius. But see the meaning of κρίσιν in ver. 18.

23. ὁ υἱὸς Δαβίδ; They meant by this, *Is he not the Messiah?*

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions *the Scribes from Jerusalem.*

25. Πᾶσα — οὐ. When πᾶς is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδεὶς. See xxiv. 22. Mark xiii.

20. Luke i. 37. xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22. Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub: but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἐφθασεν κ.τ.λ. *The kingdom of God is come before you are aware of it.*

“ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει ;
 “ Ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἐστι· καὶ ὁ μὴ συν- 30
 ο Marc. 3. 28, 29. “ ἄγων μετ’ ἐμοῦ, σκορπίζει. ° Διὰ τοῦτο λέγω 31
 Luc. 12. 10. “ ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται
 1 Joh. 5. 16. “ τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία
 Heb. 6. 4. et 10. 26. “ οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. καὶ ὃς ἂν εἴπῃ 32
 “ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται
 “ αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου,
 “ οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε
 p 7. 17. “ ἐν τῷ μέλλοντι. ° ἢ ποιήσατε τὸ δένδρον καλὸν, 33
 Luc. 6. 43, 44. “ καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δέν-
 “ δρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ
 q 3. 7. et 23. 33. “ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ° Γεννήματα 34
 Luc. 6. 45.

30. Ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι. This is meant as a general assertion, and applied by Jesus to himself: *if I do not promote the kingdom of Satan, (which you see that I do not) I must be against it.* Grotius, Raphel. It does not therefore contradict Mark ix. 40, which is of special application to the immediate case.

31. ἀφεθήσεται. Pardon may be obtained for every sin, if the sinner will repent and have faith in the death of Christ.

Ibid. ἡ τοῦ Πν. βλασφημία. This is in allusion to the Jews attributing our Saviour’s miracles to evil spirits, whereas they were worked ἐν πνεύματι Θεοῦ (v. 28.). So long as they held such thoughts of Jesus, they could not have faith in his atonement; and without such faith they could not be forgiven.

32. ἀφεθήσεται αὐτῷ. i. e. he

may be forgiven, if he afterwards believes in Christ: but whoever continues to deny Jesus to be the Christ, and consequently to deny his atonement, cannot be forgiven. There is no difficulty in this passage, if we consider that this blasphemy of the Jews was virtually a denial of Christ’s atonement.

Ibid. οὔτε ἐν τούτῳ κ. τ. λ. This was a phrase with the Jews to express that a thing should never be done. See Hackspanius. For the meaning of αἰῶν see Titus i. 2.

33. Our Saviour says this with reference to himself and his own works: *either speak of the tree as good, and its fruit as good; or speak of the tree and its fruit as both being evil.* It is a dilemma, in which he places the Jews. Theophylact, Beza, Schmidius, Raphel, Palaiet.

- “ ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄν-
 “ τες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ
 35 “ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 “ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ
 “ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκ-
 36 “ βάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀρ-
 “ γόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι
 37 “ περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν
 “ λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου κα-
 “ ταδικασθήσῃ.”
- 38 Ὡς τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ ^{16. 1.} ^{Marc. 8. 11.}
 Φαρισαίων, λέγοντες, “ Διδάσκαλε, θέλομεν ἀπὸ σοῦ ^{Luc. 11. 16,}
 39 “ σημεῖον ἰδεῖν.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Γε- ^{29, &c.} ^{1 Cor. 1. 22.}
 “ νεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ ση-
 “ μεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
 40 “ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ ^{s Jon. 1. 17.}
 “ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως

35. Casaubon points out the addition of the article before ἀγαθὰ, and not before πονηρά. The good man has evil thoughts, but he singles out the good: the bad man has nothing but evil thoughts to put forth. The words τῆς καρδίας appear to be interpolated.

36. ἀργόν. So Pythagoras apud Stobæum XXXIV. 11. αἰρετώτερόν σοι ἔστω λίθον εἰκὴ βάλλειν, ἢ λόγον ἀργόν. The Jewish phrase was דברי לבטל. It seems to mean a thoughtless, inconsiderate expression: and if words thus spoken are wicked or mischievous, the speaker of them will be called to account at the day

of judgment.

37. For your words, as well as your actions, will help to decide the sentence which is passed upon you.

38. σημεῖον, i. e. ἐκ τοῦ οὐρανοῦ, as in xvi. 1.

39. You ask for some visible miraculous sign, which may convince you; but I will not gratify you: and yet there is one more sign which you will see, and of which the history of Jonas was a type: you shall see me rise again to life, after having been part of three days in the grave.

40. κήτους. See Lipenius Thes. Theol. Philol. tom. 1. p. 987. and Wolfius.

- “ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
 t Luc. 11. “ τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ὡς ἂν ἄνδρες Νινευῖται 41
 32. Jon. 3. “ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
 5. “ καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ
 u 1 Reg. 10. “ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. Ὡς ἂν βα- 42
 1. 2 Par. 9. “ σίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
 1. Luc. 11. “ γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
 31. “ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολο-
 x Luc. 11. “ μῶντος· καὶ ἰδοὺ, πλείον Σολομῶντος ὧδε. Ὡς ἂν ὅταν 43
 24. “ δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
 “ διέρχεται δι’ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν,
 “ καὶ οὐχ εὐρίσκει. τότε λέγει, Ἐπιστρέψω εἰς τὸν 44
 “ οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχο-
 y 2 Pet. 2. “ λάζοντα, σεσαρωμένον καὶ κεκοσμημένον. Ὡς ἂν τότε 45
 20, 21. “ πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ
 Heb. 6. 4. “ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
 et 10. 26. “ θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀν-

40. ἐν τῇ καρδίᾳ τῆς γῆς merely means *the grave*. Hackspanius, Capellus, Wolfius.

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. βασιλίσσα νότου. Josephus calls this queen Nicaule, meaning apparently Nitocris. (Antiq. VIII. 6. 2.) The Abyssinians call her Maqueda, Nicolaa, and Belkis. Josephus makes her queen of Egypt and Ethiopia, (ibid. 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyses called Meroe. (Ibid. II. 10. 2.) Many of the ancients,

who spoke of Ethiopia, meant Arabia, or the country on the Indian Ocean.

43—45. This is said with reference to the obstinacy of the Jews in rejecting Jesus; and he quotes the case of *an evil spirit* on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the Jews.

43. ἀνύδρων. Psellus says of devils, τοῖς γὰρ μυχαιτάτοις τόποις συνδιατώμενα ψυχροῖς ἐσχάτως καὶ ἀνίκμοις οὖσι.

44. σχολάζοντα, *unoccupied*.

“ θρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται

“ καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.”

46 ²Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδού, ἡ ^z Marc. 3. 31. Luc. 8. 19.

μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζη-

47 τοῦντες αὐτῷ λαλήσαι. εἶπε δέ τις αὐτῷ, “ Ἰδού, ἡ

“ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν, ζη-

48 “ τοῦντές σοι λαλήσαι.” Ὁ δὲ ἀποκριθεὶς εἶπε τῷ

εἰπόντι αὐτῷ, “ Τίς ἐστιν ἡ μήτηρ μου ; καὶ τίνες

49 εἰσὶν οἱ ἀδελφοί μου ;” Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ

ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, “ Ἰδού, ἡ μήτηρ μου

50 “ καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιήσῃ τὸ θέ-

“ λημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου

“ ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.”

13 ^aἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ ^a Marc. 4. 1. &c. Luc. 8. 4, &c.

² τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχ-

θησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ

πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν

3 αἰγιαλὸν εἰστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν

παραβολαῖς, λέγων, “ Ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ

4 “ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε

“ παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφα-

5 “ γεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου

“ οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ

6 “ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος

“ ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη.

7 “ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ

8 “ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ

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7. ἀπέπνιξαν. Compare Xenophon, *Æcon.* XVII. 12. καὶ ἡν ὑλὴ πνίγη συνεξορμῶσα τῷ σί-
 ὑλὴ δὲ πολλάκις ὑπὸ τῶν ὑδάτων

δήπου συνεξορμᾷ τῷ σίτῳ, καὶ παρέχει πνιγμὸν αὐτῷ. Again, τί, ἡν ὑλὴ πνίγη συνεξορμῶσα τῷ σί-
 τῳ ; 14.

- “ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκα-
^b 11. 15. “ τὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ^b ὃ ἔχων ὧτα 9
 “ ἀκούειν, ἀκουέτω.” Καὶ προσελθόντες οἱ μαθηταὶ 10
 εἶπον αὐτῷ, “ Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;”
^c 16. 17. “ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ὅτι ὑμῖν δέδοται 11
ⁱ Cor. 2. 10.
ⁱ Joh. 2. 27. “ γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
^d 25. 29. “ ἐκείνοις δὲ οὐ δέδοται. ^d ὅστις γὰρ ἔχει, δοθήσεται 12
 Marc. 4. 25.
 Luc. 8. 18. “ αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
 et 19. 26. “ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. διὰ τοῦτο ἐν παραβο- 13
 “ λαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ
^e Esa. 6. 9. “ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. ^e καὶ ἀνα- 14
 Marc. 4. 12.
 Luc. 8. 10. “ πληροῦται ἐπ’ αὐτοῖς ἡ προφητεία Ἑσαΐου, ἡ λέ-
 Joh. 12. 40.
 Act. 28. 26. “ γουσα, ‘ Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ
 Rom. 11. 8. “ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη 15
 “ γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως
 “ ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
 “ μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκού-
 “ σωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ
^f 16. 17. “ ἰάσωμαι αὐτούς.’ ^f Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, 16
 Luc. 10. 23,
 24. “ ὅτι βλέπουσι· καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει. ἀμὴν 17
 “ γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφήται καὶ δίκαιοι
 “ ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ
^g Marc. 4. “ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ^g Ὑμεῖς οὖν 18
 13, &c.
 Luc. 8. 11,
 &c.

10. οἱ μαθηταί. Mark says that the multitude, as well as the disciples, asked this.

12. ὃ ἔχει. Luke writes ὃ δοκεῖ ἔχειν. viii. 18.

13. Demosthenes quotes the proverb, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν. *1 cont. Aristogit.* p. 797. Βλέποντες here may allude to the people see-

ing the miracles, and ἀκούοντες to their hearing the preaching of Jesus.

14. Beside Isaiah vi. 9, see Jer. v. 21. Ezek. xii. 2.

17. ἐπεθύμησαν. This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

- 19 “ ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. Παντὸς
 “ ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συν-
 “ ιέντος, ἔρχεται ὁ πονηρὸς καὶ ἄρπάζει τὸ ἐσπαρμέ-
 “ νον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν
 20 “ ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
 “ οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ
 21 “ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ,
 “ ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ
 22 “ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ
 “ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν
 “ λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου
 “ καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ
 23 “ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν
 “ σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συν-
 “ ιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ
 “ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.”
- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων,
 “ Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπεί-
 25 “ ροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ
 “ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς
 “ καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλ-
 26 “ θεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποί-
 27 “ ησε, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ
 “ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,
 “ οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;

19. Παντὸς here signifies *any one*, as in xviii. 19.

Ibid. ὁ παρὰ τὴν ὁδὸν σπαρεῖς. This is not quite a correct expression: it should rather be ὁ δεχόμενος τὸ παρὰ τὴν ὁδὸν σπα-
 ρέν, and so in the other in-

stances. Σπέρμα is put for *those receiving the seed* in ver. 38.

24. Ἄλλην παραβολήν. All these parables relate to the progress of the gospel. See note at v. 19.

“ πόθεν οὖν ἔχει τὰ ζιζάνια ; Ὁ δὲ ἔφη αὐτοῖς, Ἐχ- 28
 “ θρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον
 “ αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά ;
 “ Ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκ- 29
 “ ριζώσητε ἅμα αὐτοῖς τὸν σῖτον. ἰᾶφετε συναυξά- 30
 “ νεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ
 “ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε
 “ πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς
 “ τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς
 “ τὴν ἀποθήκην μου.”

k Marc. 4.
30. Luc.
13. 18.

κ' Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, 31
 “ Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σι-
 “ νάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
 “ αὐτοῦ· ὃ μικρότερον μὲν ἐστὶ πάντων τῶν σπερ- 32
 “ μάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ,
 “ καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ
 “ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐ-
 “ τοῦ.”

l Luc. 13.
20.

λ' Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς, “ Ὁμοία 33
 “ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα
 “ γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυ-
 “ μώθη ὅλον.”

m Marc. 4.
33, 34.

μ' Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς 34
 τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·
 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 35

n Psal. 78.
2.

“ Ἡ ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι
 “ κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

33. Σάτον a ΠΝΟ, unde Sy-
rum ΠΠΝΟ sesquimodium. O-
learius. Three of these mea-
sures made an epha.

35. Φθέγξομαι προβλήματα ἀπ'
ἀρχῆς. LXX. The prophet was
Asaph, who, in 2 Chron. xxix.
30, is called *Asaph the seer*.

- 36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ
 Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέ-
 γοντες, “ Φράσόν ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 37 “ τοῦ ἀγροῦ.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ὁ
 “ σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ υἱὸς τοῦ ἀν-
 38 “ θρώπου· ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν
 “ σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ
 39 “ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ ^{ο Gen. 3. 15.}
 “ σπείρας αὐτὰ, ἔστιν ὁ διάβολος· ^{Joh. 8. 44.}
 “ ὁ δὲ θερισμὸς, ^{Act. 13. 10.}
 “ συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί ^{1 Joh. 3. 8.}
 40 “ εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ ^{p Apoc. 14.}
 “ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ ^{15. Joel. 3.}
 41 “ αἰῶνος τούτου. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου
 “ τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασι-
 “ λείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιούντας
 42 “ τὴν ἀνομίαν, ⁹ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον ^{9 8. 12.}
 “ τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 43 “ τῶν ὀδόντων. ¹ τότε οἱ δίκαιοι ἐκλάμψουσιν ὥς ὁ ^{r Sap. 3. 7.}
 “ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ^{Dan. 12. 3.} Ὁ ἔχων
 “ ὦτα ἀκούειν, ἀκούετω.
 44 “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 “ θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄν-
 “ θρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
 “ καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν
 “ ἐκεῖνον.
 45 “ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 46 “ ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· ὃς

38. υἱοί. See note at 2 Thess. of others committing sin.

ii. 3.

41. πάντα τὰ σκάνδαλα. All those persons who are the cause

45. ζητοῦντι means seeking to purchase. Raphael.

“ εὐρὼν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε
 “ πάντα ὅσα εἶχε, καὶ ἡγόρασεν αὐτόν.

“ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν 47
 “ σαγήνη βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς
 “ γένους συναγαγούσῃ· ἦν, ὅτε ἐπληρώθη, ἀναβι- 48
 “ βάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συν-
 “ ἐλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβα-
 s 25. 32. “ λον. ^s οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· 49
 “ ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονη-
 t ver. 42. “ ροὺς ἐκ μέσου τῶν δικαίων, ^t καὶ βαλοῦσιν αὐτοὺς 50
 “ εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς
 “ καὶ ὁ βρυγμὸς τῶν ὀδόντων.” Λέγει αὐτοῖς ὁ Ἰη- 51
 σοῦς, “ Συνήκατε ταῦτα πάντα;” Λέγουσιν αὐτῷ,
 “ Ναὶ, κύριε.” Ὁ δὲ εἶπεν αὐτοῖς, “ Διὰ τοῦτο πᾶς 52
 “ γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐ-
 “ ρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 “ ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.”

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς 53
 u Marc. 6. 1. ταύτας, μετῆρεν ἐκεῖθεν· ^u καὶ ἐλθὼν εἰς τὴν πατρίδα 54
 Luc. 4. 16. αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε
 ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, “ Πόθεν τούτῳ ἡ
 x 12. 46. “ σοφία αὕτη καὶ αἱ δυνάμεις; ^x οὐχ οὗτός ἐστιν ὁ 55
 Joh. 6. 42. “ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται
 “ Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήs

52. Διὰ τοῦτο. If therefore ye really understand these things, you will remember that every preacher of the gospel must be able to suit his instruction to all capacities; sometimes teaching in the old way, sometimes in a new.

55. ἀδελφοί. Theophylact

says that they were sons of Joseph by the wife of his brother Clopas. Perhaps they were *cousins* of Jesus, being sons of Joseph's brother Clopas. Their mother's name was Mary: compare xxvii. 56. John xix. 25.

Ibid. Ἰάκωβος. This is certainly the James mentioned in

56 “ καὶ Σίμων καὶ Ἰούδας ; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ
 “ πᾶσαι πρὸς ἡμᾶς εἰσι ; πόθεν οὖν τούτῳ ταῦτα

57 “ πάντα ;” ὧ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ ^{γ Marc. 6 4.}
 Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐκ ἔστι προφήτης ἄτιμος, ^{Luc. 4. 24.}
^{Joh. 4. 44.}

“ εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.”

58 ^z Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ^{z Marc. 6. 5.}
 ἀπιστίαν αὐτῶν.

14 ^a ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρ- ^{a Marc. 6.}
^{14. Luc. 9.}
² χης τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, 7.

“ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη

“ ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνερ-

3 “ γούσιν ἐν αὐτῷ.” ^b Ὁ γὰρ Ἡρώδης κρατήσας τὸν ^{b Marc. 6.}
^{17. Luc. 3.}
^{19.}

Gal. i. 19, and is supposed to have been bishop of Jerusalem: see Acts xii. 17. xv. 13. xxi. 18; but probably not the same with James the son of Alphæus, one of the twelve, (x. 3.) He was surnamed the Just, and was killed A.D. 62. Josephus, *Antiq.* XX. 9. 1. Euseb. *Hist. Eccles.* II. 1. 23. See Luke vi. 16.

Ibid. Ἰωσῆς. Origen says, that he knew nothing concerning Joses and Simon. Vol. III. p. 462, 463.

Ibid. Σίμων. He was made bishop of Jerusalem after James, (Eus. *Hist. Eccles.* III. 11. Constit. Apost. VII. 46.) and was martyred in the reign of Trajan. Eus. III. 32.

Ibid. Ἰούδας. This seems to be the same with Ἰούδας Ἰακώβου, Judas the brother of James, mentioned in Luke vi. 16. Acts i. 13. He was therefore one of the twelve; and is said to have succeeded his brother Simon

as bishop of Jerusalem: (Const. Apost. VII. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. Vol. III. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

CHAP. XIV.

1. It would seem from ver. 12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. Ἡρώδης, son of Herod the Great, who killed the innocents. He was called Herod Antipas. See note at Luke iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

Ἰωάννην, ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ
 Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐ-
 τοῦ. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, “Οὐκ ἔξεστὶ σοι 4
 “ἔχειν αὐτήν.” ^c Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφο- 5
 βήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. γενε- 6
 σίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
 τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ·
 ὅθεν μεθ’ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτή- 7
 σηται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, 8

c 21. 26.
 Luc. 20. 6.

3. ἐν φυλακῇ. He was imprisoned at Machæruns, a fort on the confines of Arabia, Josephus, *Antiq.* XVIII. 5. 2: but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called Herod by Josephus: his name was probably Herod Philip. (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife; but he rather conceived him to be alive. (Vol. III. p. 470, 471.) So says Lightfoot ad l.; and it is confirmed by Josephus. Herod Antipas put away his own wife, daughter of Aretas, king of Arabia Petræa; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod call-

ed Philip. See Wolfius.

4. Οὐκ ἔξεστι. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children, ἀπώμοτον ὃν Ἰουδαίοις γαμετὰς ἀδελφῶν ἄγεσθαι. *Antiq.* XVII. 13. 1. The command in Deut. xxv. 5, only extended to the case of eldest sons dying without children.

6. γενεσίῳ. Some have understood this of the celebration of Herod's accession to the throne: (Heinsius, Relandus:) but it probably meant his birthday. A distinction has been made between γενέσια and γενέθλια, but apparently without reason. We should probably read γενομένων.

Ibid. θυγάτηρ. Her name was Salome. Josephus, *Antiq.* XVIII. 5. 4. There is a tradition that she met with a miserable death.

8. προβιβασθεῖσα. Our version says, *being before instructed*: but perhaps it only means, *being put forward*. See Acts xix. 33.

“ Δός μοι, φησιν, ὧδε ἐπὶ πῖνακι τὴν κεφαλὴν Ἰω-
 9 “ ἀννου τοῦ Βαπτιστοῦ.” Καὶ ἐλυπήθη ὁ βασιλεὺς,
 διὰ δὲ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσε
 10 δοθῆναι· καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν
 11 τῇ φυλακῇ. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πῖνακι,
 καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.
 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ σῶμα,
 καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰη-
 13 σοῦ. ^d καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν ^d Marc. 6.
 πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν. καὶ ἀκούσαντες ^{32. Luc. 9.}
 οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. ^{10. Joh. 6.}
 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ
 ἐσπλαγχνίσθη ἐπ’ αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρ-
 15 ρώστους αὐτῶν. ^e Ὁψίας δὲ γενομένης, προσῆλθον ^e Marc. 6.
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, “ Ἐρημός ἐστιν ὁ ^{35. Luc. 9.}
 τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ^{12. Joh. 6.}
 ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ^{5.}
 16 “ ἐαυτοῖς βρώματα.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,

9. ὁ βασιλεὺς. See note at ii. 22.

11. Lightfoot supposes that Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. *ad l.* Hence some have doubted Machæruns being the place. See Wolfius.

12. τὸ σῶμα. There is good authority for reading τὸ πτῶμα αὐτοῦ.

Ibid. ἔθαψαν. Theophylact says that he was buried at Cæsarea, and his head carried to Emesa.

13. He crossed the sea of VOL. I.

Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. πεζῇ. They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. Πεζῇ does not mean literally *on foot*, but *by land*.

14. ἐπ’ αὐτούς. The true reading seems to be ἐπ’ αὐτοῖς.

15. Ὁψίας γενομένης. This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35. Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sun-set.

“ Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
 “ φαγεῖν.” Οἱ δὲ λέγουσιν αὐτῷ, “ Οὐκ ἔχομεν 17
 “ ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.” Ὁ δὲ 18
 εἶπε, “ Φέρετέ μοι αὐτοὺς ὧδε.” ^f Καὶ κελεύσας τοὺς 19
 ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς
 πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθη-
 ταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ 20
 ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ
 περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλή-
 ρεις. οἱ δὲ ἐσθίουντες ἦσαν ἄνδρες ὡσεὶ πεντακισχί- 21
 λιοι, χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγ- 22
 κασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ
 πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
 ἀπολύσει τοὺς ὄχλους. ^g καὶ ἀπολύσας τοὺς ὄχλους, 23
 ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν προσεύξασθαι. Ὁψίας
 δὲ γενομένης, μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον 24
 τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων·
 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῇ τῆς 25
 νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν
 ἐπὶ τῆς θαλάσσης. καὶ ιδόντες αὐτὸν οἱ μαθηταὶ 26
 ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέ-
 γοντες, “ Ὅτι φάντασμα ἔστι.” καὶ ἀπὸ τοῦ φόβου
 ἔκραξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 27

^g Marc. 6.
 46. Joh. 6.
 16.

17. Οἱ δὲ λέγουσιν. It was
 Andrew who said this. John
 vi. 8.

22. εὐθέως. Because he knew
 that the multitude had thoughts
 of forcing him to declare him-
 self a king. John vi. 15.

Ibid. εἰς τὸ πέραν, to the coun-
 try of Gennesaret, near Caper-

naum.

25. Τετάρτη φυλακῇ. The Jews
 are said to have divided the
 night into only three parts.
 When Matthew wrote, they
 had probably adopted the Ro-
 man custom. *Krebsius*. The
 fourth watch was from three
 to six.

28 “Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.” Ἀποκριθεὶς
 δὲ αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, εἰ σὺ εἶ, κέλευσόν
 29 “με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.” Ὁ δὲ εἶπεν,
 “Ἐλθέ.” Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος
 περιπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.
 30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἄρξά-
 μενος καταποντίζεσθαι ἔκραξε, λέγων, “Κύριε, σῶσόν
 31 “με.” Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα,
 ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, “Ὀλιγόπιστε, εἰς
 32 “τί ἐδίστασας;” Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον,
 33 ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες
 προσεκύνησαν αὐτῷ, λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς
 “εἶ.”

34 ^hΚαὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησα- ^h Marc. 6.
 35 ρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκεί- ^{53.}
 νου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
 36 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ
 παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου
 τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

15 ⁱΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσο- ⁱ Marc. 7. 1.

27. ἐγὼ εἰμι. This phrase is used in a remarkable way in the following places, Mark xiv. 62. John viii. 24, 28, 58. xiii. 19.

32. ἐκόπασεν ὁ ἄνεμος. The same expression occurs in Herodotus, (VII. 191.) and is censured by Longinus as ἄσεμνον καὶ ἰδιωτικόν. §. 43.

33. Θεοῦ υἱός. The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called *the Son of God*, see xvi.

16. xxvii. 40.

34. Γεννησαρέτ. Josephus calls this country Γεννησαρ, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. *De Bel. Jud.* III. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Gennesaret.

CHAP. XV.

1. οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς, *The Scribes from Jeru-*

λύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, “Διατί²
 “οἱ μαθηταί σου παραβαίνουνσι τὴν παράδοσιν τῶν
 “πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν,
 “ὅταν ἄρτον ἐσθίωσιν.” Ὁ δὲ ἀποκριθεὶς εἶπεν³
 αὐτοῖς, “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν

^kExod. 20. “τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ^kὉ γὰρ Θεὸς⁴

^{12.} Deut.

^{5. 16.} Eph.

^{6. 2.} Exod.

^{21. 17.} Lev.

^{20. 9.} Prov.

^{20. 20.}

“ἐνετείλατο λέγων, ‘Τίμα τὸν πατέρα σου, καὶ τὴν
 “μητέρα’ καὶ, ‘Ὁ κακολογῶν πατέρα ἢ μητέρα,
 “θανάτῳ τελευτάτω’ ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ⁵

“τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇ-

“θῇς, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν⁶

“μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ

“Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑποκριταί, καλῶς⁷

¹Esa. 29.

^{13.} Marc.

^{7. 6.}

“προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, ‘Ἐγγίξει⁸

“μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεί-

“λεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρῳ ἀπέχει ἀπ’

“ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες διδασκα-⁹

^mMarc. 7.

^{14.}

“λίαν, ἐντάλματα ἀνθρώπων.’” ^mΚαὶ προσκαλε-¹⁰

σάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “Ἀκούετε καὶ συν-

salem. We need not under-
 stand that they came *at this*
time from Jerusalem. Raphel,
 Palaiet. See Heb. xiii. 24.
 Acts xvii. 13: but in Mark vii.
 1, it is ἐλθόντες ἀπὸ Ἱεροσολύ-
 μων.

5. This is well explained by
 Origen, vol. III. p. 488. Si-
 milar forms of expression occur
 in the Mishna, where the sen-
 tence is completed by **וְיִדְעוּ**
obligatus est. “But ye say, if
 “any man say to his father or
 “mother, The thing, by which
 “you wished me to benefit
 “you, is dedicated to God,

“[that he is bound by his
 “vow,] and need not regard
 “his father or mother.” Mein-
 hard (*Crit. Sacr.*) Compare
 Prov. xxviii. 24. See Cochus,
ad Talmud. p. 273. Masius,
 L. de Dieu, *ad l.* Wolfius. Al-
 berti would render the last
 clause, *although he does not ho-*
nour &c.

6. “Νόμιμα πολλά τινα παρ-
 “έδοσαν τῷ δημῷ οἱ Φαρισαῖοι ἐκ
 “πατέρων διαδοχῆς, ἅπερ οὐκ ἀνα-
 “γέγραπται ἐν τοῖς Μώσεως νό-
 “μοις.” Josephus, *Antiq.* XIII.
 10. 6.

- 11 “ ἴετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
 “ ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος,
 12 “ τοῦτο κοινοῖ τὸν ἄνθρωπον.” Τότε προσελθόντες
 οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, “ Οἶδας ὅτι οἱ Φαρι-
 “ σαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν ;”
 13 “ Ὁ δὲ ἀποκριθεὶς εἶπε, “ Πᾶσα φυτεία, ἣν οὐκ ^{n Joh. 15.}
 “ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ^{2.}
 14 “ Ὁ ἄφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφ- ^{o 23. 16.}
 “ λὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον ^{Luc. 6. 39.}
 15 “ πεσοῦνται.” Ὁ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐ- ^{p Marc. 7.}
 16 τῷ, “ Φράσον ἡμῖν τὴν παραβολὴν ταύτην.” Ὁ ^{17.}
 δὲ Ἰησοῦς εἶπεν, “ Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε ; ^{q 16. 9.}
 17 “ οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ
 “ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα
 18 “ ἐκβάλλεται ; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ^{r Jac. 3. 6.}
 “ ἐκ τῆς καρδίας ἐξέρχεται, κακεῖνα κοινοῖ τὸν ἄν- ^{s Gen. 6. 5.}
 19 “ θρωπον. ^s ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλο- ^{et 8. 21.}
^{Marc. 7.}
^{21.}

II. “ Τὴν δὲ δὴ τοῦ στόματος
 “ ἡμῶν δύναμιν ὁδοῦσι καὶ γλώττῃ
 “ καὶ χεῖλεσιν ἔνεκα τῶν ἀναγκαίων
 “ καὶ τῶν ἀρίστων διεκόσμησαν οἱ
 “ διακοσμοῦντες, ἧ νῦν διατέτακ-
 “ ται, τὴν μὲν εἴσοδον τῶν ἀναγ-
 “ καίων μηχανώμενοι χάριν, τὴν δὲ
 “ ἐξοδὸν τῶν ἀρίστων ἀναγκαῖον
 “ μὲν γὰρ πᾶν ὅσον εἰσέρχεται
 “ τροφήν διδὸν τῷ σώματι, τὸ δὲ
 “ λόγων νᾶμα ἔξω ῥέον καὶ ὑπηρε-
 “ τοῦν φρονήσει κάλλιστον καὶ ἄ-
 “ ριστον πάντων ναμάτων.” Plato,
Timæus, p. 74. — “ στόματι,
 “ δι’ οὗ γίνεται θνητῶν μὲν, ὡς
 “ ἔφη Πλάτων, εἴσοδος, ἐξοδος δ’
 “ ἀφθάρτων. ἐπεισέρχεται μὲν γὰρ
 “ αὐτῷ σίτια καὶ ποτὰ, φθαρτοῦ
 “ σώματος φθαρταὶ τροφαί· λόγοι
 “ δ’ ἐξίασιν, ἀθάνατον ψυχῆς ἀθά-

“ νατοι νόμοι, δι’ ὧν ὁ λογικὸς
 “ βίος κυβερνᾶται.” Philo Ju-
 dæus, vol. I. p. 29.

13. The answer of Jesus may
 be thus paraphrased: *Yes, I*
know that they have taken offence,
but it matters not: ye need not
fear them; for the time will
come, when, like every plant which
is not of my Father’s planting,
they will be rooted out.

16. Ἀκμὴν signifies *adhuc* in
 good Greek. Alberti, Raphel,
 Palaioret.

18. κοινοῖ τὸν ἄνθρωπον. “ Κοι-
 “ νὸν καὶ ἐθνικὸν καὶ ἀπαίδευτον
 “ καὶ ἀσελγὴ δείκνυσιν αὐτὸν, οὐχὶ
 “ δὲ ἴδιον καὶ κόσμιον καὶ σῶφρο-
 “ να.” Clem. Alex. p. 198.

“ γισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί,
 “ ψευδομαρτυρίαι, βλασφημίαι· ταῦτά ἐστι τὰ κοι- 20
 “ νοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φα-
 “ γεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.”

^t Marc. 7.
24.

^t Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς 21
 τὰ μέρη Τύρου καὶ Σιδῶνος. καὶ ἰδού, γυνὴ Χανα- 22
 ναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν
 αὐτῷ, λέγουσα, “ Ἐλέησόν με, κύριε, υἱὲ Δαβίδ· ἡ
 “ θυγάτηρ μου κακῶς δαιμονίζεται.” Ὁ δὲ οὐκ 23
 ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ
 αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, “ Ἀπόλυσον αὐτήν,
^u 10. 5, 6. “ ὅτι κράζει ὀπισθεν ἡμῶν.” ^u Ὁ δὲ ἀποκριθεὶς εἶπεν, 24
^{Act. 13. 46.}
^{Rom. 15. 8.} “ Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπο-
 “ λωλότα οἴκου Ἰσραήλ.” Ἡ δὲ ἐλθοῦσα προσ- 25
 ἐκύνει αὐτῷ, λέγουσα, “ Κύριε, βοήθει μοι.” Ὁ δὲ 26
 ἀποκριθεὶς εἶπεν, “ Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον
 “ τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ 27
 εἶπε, “ Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ
 “ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν
 “ κυρίων αὐτῶν.” Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 28
 αὐτῇ, “ ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω

21. τὰ μέρη, *fines*. Wolfius.

22. Χανααία. The land of Canaan, properly so called, was by the sea and by the coast of Jordan. Numb. xiii. 29. Mark calls this woman Ἑλληνίς, Συρο-φοίνισσα τῷ γένει. vii. 26. Some of the Canaanites were not driven out. Judg. i. 31, 32.

23. Ἀπόλυσον. Theophylact supposed the disciples to ask Jesus to cure her. See Luke xiii. 12. Schleusner understood it as meaning *satisfac ejus pre-*

cibus. Our Saviour's answer seems to confirm this.

24. Οὐκ ἀπεστάλην. It was not intended that Jesus himself, during his presence on earth, should preach to any but the Jews.

27. “ Εἰ δαῖτες θεῶν εἰσι, καὶ
 “ σιτοῦνται θεοὶ, πάντως που καὶ
 “ θεράποντες αὐτοῖς εἰσιν, οἷς μέ-
 “ λει τοῦ μηδὲ τὰ πίπτοντα τῆς
 “ ἀμβροσίας ἀπόλλυσθαι.” Phi-
 lostrat. *Vit. Apollon*. I. 19. p.
 24.

“ σοι ὡς θέλεις.” Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 *Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν ^x Marc. 7. θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ^{31.}

30 ἐκάθητο ἐκεῖ. ^y καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ^y Esa. 35. ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλ- ^{5.}

λοὺς καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτοὺς, 31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λα-
λοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

32 ^z Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ^z Marc. 8. 1.

εἶπε, “ Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας
“ τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.

“ καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκ-

33 “ λυθῶσιν ἐν τῇ ὁδῷ.” Καὶ λέγουσιν αὐτῷ οἱ μα-
θηταὶ αὐτοῦ, “ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι,

34 “ ὥστε χορτάσαι ὄχλον τοσοῦτον;” Καὶ λέγει αὐ-
“ τοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε;” Οἱ δὲ εἶπον,

35 “ Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” Καὶ ἐκέλευσε τοῖς
36 ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ

ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ

29. παρὰ τὴν θάλασσαν, Mark says ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. κυλλοὺς. This word signifies *having lost a limb*, in xviii. 8. It would appear, therefore, that Jesus actually restored

limbs which had been lost.

32. ἡμέρας. The true reading seems to be ἡμέραι. The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.
οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυ- 38
ναικῶν καὶ παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, 39
καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά. ^aΚαὶ προσελθόν- 16
^a 12. 38. Marc. 8. 11. Luc. 12. 54. τες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπη-
ρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐ-
τοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁψίας γενομένης 2
“ λέγετε, Εὐδία· πυρῥάζει γὰρ ὁ οὐρανός. Καὶ πρῶτῃ, 3
“ Σήμερον χειμῶν· πυρῥάζει γὰρ στυγνάζων ὁ οὐρανός.
“ Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
“ διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;
^b 12. 39. Jon. 1. 17. “ ^b γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ 4
“ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
“ τοῦ προφήτου.” Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.
^c Marc. 8. 14. Luc. 12. 1. “ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν 5
ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς, 6
“ Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
“ καὶ Σαδδουκαίων.” Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς 7
λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.” Γνούς δὲ ὁ 8

39. ἐνέβη. The reading seems to be ἀνέβη.

Ibid. Μαγδαλά. Mark says Δαλμανουθά. viii. 10. Both places were at the southern end of the lake. Some copies read *Magedan* for *Magdala*.

CHAP. XVI.

1. σημεῖον ἐκ τοῦ οὐρανοῦ. Theophylact seems to give the true meaning, οἶον ἡλίον στῆσαι, σελήνην, κεραυνοὺς καταγαγεῖν, ἀέρα ἀλλοιωῖσαι. ad Marc. viii. 11.

3. στυγνάζων. Polybius applies *στυγνότης* to the atmosphere, (IV. 21. 1.) and Pliny

speaks of “*cœli tristitiam*.” *Hist. Nat.* II. 6.

Ibid. τῶν καιρῶν. The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8. Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark viii. 22.

5. ἐπελάθοντο, *perceived that they had forgotten*. Boisius.

6. Σαδδουκαίων. Mark writes Ἡρώδον. viii. 15.

7. Ὅτι does not mean *be-*

- Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίζεσθε ἐν ἑαυτοῖς,
 9 “ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ^d οὐπω νοεῖτε, ^d 14. 17.
^{Joh. 6. 9.}
 “οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-
 10 “χιλίων, καὶ πόσους κοφίνους ἐλάβετε; ^e οὐδὲ τοὺς ^e 15. 34.
 “ἐπτα ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυ-
 11 “ρίδας ἐλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου
 “εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρι-
 12 “σαίων καὶ Σαδδουκαίων;” Τότε συνῆκαν, ὅτι οὐκ
 εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ’
 ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
 13 ^f Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς ^f Marc. 8.
 Φιλίππου, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, “Τίνα ^{27. Luc. 9.}
 “με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώ-
 14 “που;” ^g Οἱ δὲ εἶπον, “Οἱ μὲν Ἰωάννην τὸν Βαπ- ^g 14. 2.
 “τιστήν· ἄλλοι δὲ Ἡλίαν· ἕτεροι δὲ Ἰερεμίαν, ἡ
 15 “ἓνα τῶν προφητῶν.” Λέγει αὐτοῖς, “Ὑμεῖς δὲ
 16 “τίνα με λέγετε εἶναι;” ^h Ἀποκριθεὶς δὲ Σίμων ^h Joh. 6. 69.
^{et 11. 27.}
 Πέτρος εἶπε, “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ^{Act. 8. 37.}
 17 “ζῶντος.” ⁱ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, ^{et 9. 20.}
^{1 Joh. 4.}
 “Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ ^{15. et 5. 5.}
^{1 Cor. 2.}
 “αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατήρ μου ὁ ἐν ^{10.}
 18 “τοῖς οὐρανοῖς. ^k καὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτ- ^k Joh. 1. 42.

cause, but is redundant, as is often the case after λέγειν. *Palairret*. It is very often used so by S. Mark: see vi. 14, 15, 16, 18. 23.

11. *that I was not speaking of bread when I told you to beware &c.*

13. *Kaisareias*. This is said to have been called anciently Laish, (Judg. xviii. 27.) and afterwards Dan, (ib. 29.) Pliny

calls it Peneas, (v. 15.) from mount Paneus. Philip the tetrarch, son of Herod, enlarged it and called it Cæsarea in honor of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. *Ἰερεμίαν*. The Jews reckoned Jeremiah among the forerunners of the Messiah. See R. Simon *in not.*

“ ρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν
 “ ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

1 18. 18. “ ¹καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρα- 19
 Joh. 20. 23.

“ νῶν· καὶ ὃ ἐὰν δῆσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον
 “ ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσ-

m 17. 9. “ ται λελυμένον ἐν τοῖς οὐρανοῖς.” ^m Τότε διεστεί- 20
 Marc. 8. 30.

Luc. 9. 21. λατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι
 αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

n 20. 17. ⁿ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθη- 21
 Marc. 8. 31.
 Luc. 9. 22.

ταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα,
 καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-
 ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ

18. ἐπὶ ταύτῃ τῇ πέτρᾳ. Ro-
 man catholic writers under-
 stand this to apply personally
 to S. Peter, in allusion to his
 name. Others suppose that
 S. Peter's confession (see v. 16.)
 is intended: but the same con-
 fession had already been made
 by all the apostles, (xiv. 33.)
 and S. Peter now only spoke
 in the name of all: our Saviour
 therefore says, *You and the
 other apostles are a rock, upon
 which my church shall be built.*
 See Eph. ii. 22.

Ibid. πύλαι ᾗδου. The ex-
 pression seems taken from the
 LXX. It is used in Is. xxxviii.
 10. for *death*; and in Psalm
 cvii. 18. we find πύλαι θανάτου.
 Our Saviour therefore seems to
 mean, that his church shall
 never be destroyed: or he
 perhaps alludes to the con-
 quest which was made over
 death by the resurrection of
 Christ. See note at Luke xvi.
 23.

19. Lightfoot brings many
 instances from the Talmud to
 shew that *to bind* means *prohi-*
bere, or *prohibitum declarare*;
 and *to loose* means *permittere*,
 or *declarare licitum*; and this
 with reference to the precepts
 of the law; so that our Saviour
 meant to give to his apostles
 the power of dispensing with
 the Mosaic law. But it proba-
 bly refers to the ministerial
 power of promising forgiveness
 of sins on the condition of
 faith in the atonement. The
 apostles and their successors
 have power of remitting sins,
 by admitting persons into the
 covenant of the gospel. That
 this was not limited to Peter,
 see xviii. 18.

21. μαθηταῖς. See note at
 Luke ix. 22.

Ibid. πρεσβυτέρων. The elders
 were persons taken from each
 tribe, who sat in the sanhe-
 hedrim.

- 22 ἡμέρα ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέ-
 τρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, “Ἰλεῶς σοι,
 23 “ κύριε· οὐ μὴ ἔσταί σοι τοῦτο.” Ὁ δὲ στραφεὶς
 εἶπε τῷ Πέτρῳ, “Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάν-
 “ δαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
 24 “ τὰ τῶν ἀνθρώπων.” Ὁ τότε ὁ Ἰησοῦς εἶπε τοῖς^{ο 10. 38.}
 μαθηταῖς αὐτοῦ, “Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,^{Marc. 8. 34.}
 “ ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐ-^{Luc. 9. 23.}
 25 “ τοῦ, καὶ ἀκολουθείτω μοι.^{p 10. 39.} ὃς γὰρ ἂν θέλῃ τὴν
 “ ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν^{Marc. 8. 35.}
 “ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐ-^{Luc. 17. 33.}
 26 “ τήν.^{Joh. 12. 25.} τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον^{p 10. 39.}
 “ ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί^{q Marc. 8.}
 “ δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
 27 “^{r 25. 31.} μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ^{et 26. 64.}
 “ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ.^{Marc. 8. 38.}
 “ καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.^{Zach. 14. 5.}
^{Jud. ver. 14.}
^{Psal. 62. 12.}
^{Rom. 2. 6.}
^{Apoc. 2. 23.}

22. Ἰλεῶς σοι, Κύριε. Krebsius says that this phrase would be at length, Ἰλεῶς σοι, Κύριε, ὁ Θεὸς διαμένῃ, which means, *absit, ut quod dicis tibi contingat*. See N. Fuller. *Miscell.* II. 2. L. de Dieu *ad l.* But in 1 Mac. ii. 21, we read, Ἰλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα.

23. φρονεῖν τὰ τινος is to take part with any one. v. Rom. viii. 5.

Ibid. σκανδαλόν μου εἶ is the same as, σκανδαλίζομαι ἐν σοι, I am displeased at thee.

24. τοῖς μαθηταῖς αὐτοῦ. This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the

time of persecution.

26. τὴν ψυχὴν ζημιωθῇ. We find in Herodotus, *ζημιουσθαι τὴν ψυχὴν, vita mulctari*. VII. 39. Ψυχὴν in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. *What is a man profited, if he gain every thing which this world possesses, but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness?* Αὐτοῦ, at the end of the verse, does not refer to ἄνθρωπος, but to the person mentioned at the beginning of the verse: and ἄνθρωπος is the same as τις.

^s Marc. 9. 1. “^s Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστηκότων, 28
^{Luc. 9. 27.} “ οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι

“ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ
 “ αὐτοῦ.”

^t Marc. 9. 2. ¹ ΚΑΙ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν ^{I 7}
^{Luc. 9. 28.} Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-

τοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν.
 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ 2
 πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
 λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ, ὥφθησαν αὐτοῖς 3

Μωσῆς καὶ Ἡλίας, μετ’ αὐτοῦ συλλαλοῦντες. ἀπο- 4
 κριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, “ Κύριε, καλὸν
 “ ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε
 “ τρεῖς σκηναὶς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν
 “ Ἡλίας.” ^u Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη 5

^u 3. 17.

² Petr. 1. 17.

Marc. 1. 11.

Joh. 1. 34.

Esa. 42. 1.

φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς
 νεφέλης, λέγουσα, “ Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγα-
 “ πητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.” Καὶ ἀκού- 6
 σαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ

^x Dan. 8. 18.

et 9. 21. et

10. 10, 18.

ἐφοβήθησαν σφόδρα. ^x καὶ προσελθὼν ὁ Ἰησοῦς 7

28. ἐρχόμενον ἐν τῇ β. αὐτοῦ
 is referred to the ascension by
 Raphel, Alberti, Palaiet. The
 meaning probably is this. The
 Jews had false expectations
 concerning the kingdom of
 Christ: but that kingdom real-
 ly began when the atonement
 was made. Our Saviour there-
 fore meant to say, *there are*
many persons standing here who
will see the beginning of Christ's
kingdom. See Luke ix. 27.

CHAP. XVII.

1. Luke says, *after about*

eight days, ix. 28. He reckon-
 ed the day of the last discourse,
 and the day of the transfigura-
 tion, inclusively: Matthew and
 Mark (ix. 2.) exclusively. Theo-
 phylact.

Ibid. ὄρος. Mount Tabor.
 Theophylact *ad* xxvi. 37; though
 some have thought it was not
 near enough to Capernaum.
 See Wolfius.

3. συλλαλοῦντες. They con-
 versed concerning the death of
 Christ. Luke ix. 30.

4. ὧδε εἶναι, *to continue here.*

ἤψατο αὐτῶν, καὶ εἶπεν, “Ἐγέρθητε καὶ μὴ φο-
8 “βείσθε.” Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν,
οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

- 9 ^γ Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετεί- ^γ 16. 20.
λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, “Μηδεὺν εἶπητε τὸ
“ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
10 “ἀναστῇ.” ^z Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ ^z 11. 14.
αὐτοῦ, λέγοντες, “Τί οὖν οἱ γραμματεῖς λέγουσιν, ^{Marc. 9. 11.}
11 “ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;” Ὁ δὲ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐτοῖς, “Ἡλίας μὲν ἔρχεται πρῶ-
12 “τον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι
“Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ’
“ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς
13 “τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.” Τότε
συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτισ-
τοῦ εἶπεν αὐτοῖς.
- 14 ^a Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλ- ^a Marc. 9.
θεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, ^{14. Luc. 9.}
15 “Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ
“κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ,
16 “καὶ πολλάκις εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν

9. The reading is probably
ἐκ τοῦ ὄρους.

10. It appears from Justin
Martyr’s Dialogue with Trypho,
that the Jews of those days ex-
pected Elias to come and anoint
the Messiah. p. 110. The ex-
pectation is abundantly proved
from the Talmud by Lightfoot,
ad l. The disciples did not un-
derstand what Jesus meant by
the resurrection of the dead;
(Mark ix. 10.) but they con-
ceived it to relate to something

which must happen very soon,
and they wondered why Elias
had not already appeared. See
note at Mark ix. 11, 12: and
also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii.
21. ἄχρι χρόνων ἀποκαταστάσεως
πάντων. Ἀποκατάστασις means
τελείωσις. Knatchbull, Light-
foot, Schleusner. See Mal. iv.
6.

15. κακῶς πάσχει. He was
dumb. Mark ix. 17.

“ τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θε-
 “ ραπεῦσαι.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “^Ω 17
 “ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι
 “ μεθ’ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι
 “ αὐτὸν ὧδε.” Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ 18
 ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ
 παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ 19
 μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, “ Διατί ἡμεῖς
 “ οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;” ^Ο δὲ Ἰησοῦς 20
 εἶπεν αὐτοῖς, “ Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ
 “ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
 “ ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
 “ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσκει ὑμῖν. τοῦτο δὲ 21
 “ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ
 “ νηστείᾳ.”

b 21. 21.
 Marc. 11.
 23. Luc.
 17. 6.
 1 Cor. 13. 2.

c 16. 21.
 et 20. 18.
 Marc. 9. 31.
 Luc. 9. 44.
 et 18. 31.

^Α ΑΝΑΣΤΡΕΦΟΜΕΝΩΝ δὲ αὐτῶν ἐν τῇ Γα- 22
 λιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, “ Μέλλει ὁ υἱὸς τοῦ
 “ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ 23
 “ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθή-
 “ σεται.” Καὶ ἐλυπήθησαν σφόδρα.

d Marc. 9.
 33. Exod.
 30. 13.

^Ε Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ, προσῆλθον 24
 οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον,

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ. τ. λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21. 1 Cor. xiii. 2.

21. τοῦτο τὸ γένος, i. e. the evil spirits.

24. δίδραχμα. At the numbering of the people (Exod.

xxx. 13.) every Israelite twenty years old was to pay *half a shekel as an offering of the Lord*. The LXX write τὸ ἡμισυ τοῦ διδράχμου. That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. II. p. 578, Josephus, *Antiq.* XVIII. 9. 1, and Cicero, *pro L. Flacco*. 28. After the taking of Jerusalem,

25 “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;” Λέγει
 “Ναί.” Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθα-
 σεν αὐτὸν ὁ Ἰησοῦς λέγων, “Τί σοι δοκεῖ, Σίμων;
 “οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ
 “κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλο-
 26 “τρίων;” Λέγει αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἄλλο-
 “τρίων.” Ἐφη αὐτῷ ὁ Ἰησοῦς, “Ἐλεύτεροί
 27 “εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς,
 “πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ
 “τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ
 “στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνου λαβὼν
 “δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

18 ^c ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ ^e Marc. 9.
 Ἰησοῦ, λέγοντες, “Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασι- ^{33. Luc. 9.}
 2 “λείᾳ τῶν οὐρανῶν;” Καὶ προσκαλεσάμενος ὁ Ἰη-
 3 σοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ^f καὶ ^f 19. 14.
 εἶπεν, “Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γέν- ^{1 Cor. 14.}
 “ησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασι- ^{20.}

Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, *de Bel. Jud.* VII. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (δίδραχμον,) as being πρωτότοκος: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. οἱ υἱοί. Jesus therefore, as *the Son of God*, was not bound to pay to the temple,

which was his Father's house.

CHAP. XVIII.

1. See note at Luke ix. 46.

Ibid. τῇ βασ. τῶν οὐρανῶν. The disciples used this expression for the kingdom of the Messiah, (see v. 19.) but they looked to an earthly kingdom.

2. παιδίον. This child has been said to be Ignatius, who was hence called θεόφορος. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

- “ λείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώσῃ ἑαυτὸν 4
 “ ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
 5 10. 42. “ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται παιδίον 5
 11 Marc. 9. “ τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὃς 6
 42. Luc. “ δ’ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν
 17. 2. “ πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ
 “ μύλος ὀνικός ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατα-
 1 Luc. 17. 1. “ ποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 Οὐαὶ 7
 1 Cor. 11. “ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν
 19. “ ἐλθεῖν τὰ σκάνδαλα. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεί-
 k 5. 30. “ νῳ, δι’ οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ 8
 Marc. 9. 43. “ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ
 “ καὶ βάλε ἀπὸ σου· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς
 “ τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο
 “ πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ 9
 “ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
 “ βάλε ἀπὸ σου· καλὸν σοι ἐστὶ μονόφθαλμον εἰς
 “ τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βλη-
 1 Psal. 34. 7. “ θῆναι εἰς τὴν γέενναν τοῦ πυρός. 10 Ὁρᾶτε μὴ 10
 “ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ
 “ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός

5. ἐπὶ τῷ ὀνόματί μου, *vice mea*. Hombergius.

6. συμφέρει. It would be better for him, before he did this, that a mill-stone &c.

Ibid. ὀνικός. The upper mill-stone was so called, because it was turned by an ass.

8. καλὸν — ἢ, without μᾶλλον. See Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. Gen. xxxviii. 26. Psal. cxvii. 8. Examples are given by Raphel ad 1. and Wesseling at Diod.

Sic. XI. 11.

10. μὴ καταφρονήσητε, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, *Maxima debetur puero reverentia*. Si quid Turpe paras, nec tu pueri contempseris annos, Sed peccaturo obsistat tibi *filius infans*. XIV. 47.

Ibid. οἱ ἄγγελοι αὐτῶν. The angels that watch over them. See Heb. i. 14. He means to shew that children, as well as others,

- “ βλέπουνσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐ-
 11 “ ρανοῖς. ^m ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ^m Luc. 19.
 12 “ ἀπολωλός. ⁿ Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινι ἀν- ⁿ Luc. 15. 4.
 “ θρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν,
 “ οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευ-
 13 “ θεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν
 “ αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον,
 “ ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις.
 14 “ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν
 “ τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τού-
 15 “ των. ^o Ἐὰν δὲ ἀμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ^o Luc. 17. 3.
 “ ὑπάγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ ^{Lev. 19. 17.}
 “ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν ^{Ecc. 19. 13,}
 16 “ σου. ^p Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ^{&c. Jac. 5.}
 “ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν ^{19.}
 17 “ σταθῇ πᾶν ῥῆμα. ^q ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπέ ^p Deut. 19.
 “ τῇ ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ^{15. Joh. 8.}
 18 “ ἔστω σοὶ ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. ^{17. 2 Cor.}
^{13. 1. Hebr.}
^{10. 28.}
^q Rom. 16.
^{17. 2 Thess.}
^{3. 14.}
^{2 Joh. 10.}
^{1 Cor. 5. 9.}
^r 16. 19.
^{Joh. 20. 23.}

must be objects of care to God, since he sends the angels from his own immediate presence to minister to them as heirs of salvation.

11. This indeed is the wish and intention of God towards all men; and his Son came upon earth purposely to give salvation.

12. ἐπὶ τὰ ὄρη may relate to ἀφείς, or πορευθεὶς. more probably with the latter: *leaving upon the hills* would be ἐπὶ τοῖς ὄρεσιν.

14. Such is the anxiety of God that all mankind should be saved.

15. This verse may be con-

nected with the preceding, if we lay a stress upon εἰς σέ. *Such is the mercy of God towards sinners: and with respect to offences committed against yourself, forgive it.* See ver. 21.

16. πᾶν ῥῆμα may either mean literally, *every word which is uttered between you*; or, *the whole matter*, as in Luke i. 37. ii. 15. Acts x. 37.

17. ἐθνικός. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

“ λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δε-
 “ δεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς
 “ γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ^s πάλιν λέγω ¹⁹
 “ ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς
 “ περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενή-
 “ σεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
 “ οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ²⁰
 “ ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.”

^t Luc. 17. 4. ¹ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, “ Κύριε, ²¹
 “ ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ
 “ ἀφήσω αὐτῷ; ἕως ἐπτάκις;” Λέγει αὐτῷ ὁ Ἰη- ²²
 “ σοῦς, “ Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ’ ἕως ἐβδο-
 “ μηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία ²³
 “ τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συν-
 “ ἄραι λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ ²⁴
 “ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης
 “ μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ²⁵
 “ ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι, καὶ τὴν
 “ γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε,
 “ καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει ²⁶
 “ αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ’ ἐμοί, καὶ
 “ πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος ²⁷
 “ τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
 “ ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν ²⁸
 “ ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν
 “ δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπό-

19. We are perhaps to read
 πάλιν ἀμήν.

Ibid. παντός. See xiii. 19.

21. See ver. 15.

25. καὶ ἀποδοθῆναι is gene-
 rally rendered, and that the debt

should be paid. Hombergius
 thought it should be coupled
 with παραθῆναι — that they
 should be sold and given up [to
 the purchaser,] as in xxvii. 58.

- 29 “δος μοι ὅ τι ὀφείλεις. Περσὼν οὖν ὁ σύνδουλος
 “αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέ-
 “γων, Μακροθύμησον ἐπ’ ἐμοὶ, καὶ πάντα ἀποδώσω
 30 “σοι. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐ-
 “τὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.
 31 “ιδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπή-
 “θησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
 32 “αὐτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος
 “αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ,
 “πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρ-
 33 “εκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδου-
 34 “λόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ
 “κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς,
 35 “ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. ^u Οὕτω
 “καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ^u 6. 14.
 “ἀφῆτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν καρ- ^{Marc. 11.}
 “διῶν ὑμῶν τὰ παραπτώματα αὐτῶν.”

- 19 ^v ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους
 τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς ^v Marc. 10.
 2 τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἤκο- ^{I.}
 λούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐ-
 3 τοὺς ἐκεῖ. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πει-

28. The reading is probably ἀπόδος μοι εἴ τι ὀφείλεις.

29. πάντα is perhaps an interpolation.

CHAP. XIX.

1. πέραν τοῦ Ἰορδάνου. Mark writes more precisely, διὰ τοῦ πέραν τοῦ Ἰορδάνου, x. 1. i. e. in going from Galilee to Judæa, he performed part of the journey by crossing the Jordan.

The more regular and expeditious way was through Samaria. John iv. 4. Or this may agree with John x. 40, where Jesus is said to have gone πέραν τοῦ Ἰορδάνου, after the feast of the dedication.

3. This question was then in dispute between the schools of Hillel and Shammai. *Krebsius*.

ράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, “ Εἰ ἔξεστιν ἀν-
 “ θρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν
 x Gen. 1. 27. et 5. 2. “ αἰτίαν ;” x Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Οὐκ 4
 Mal. 2. 15. “ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θήλυ
 y Gen. 2. 24. “ ἐποίησεν αὐτοὺς, y καὶ εἶπεν, “ Ἐνεκεν τούτου κατα- 5
 Ephes. 5. 31. 1 Cor. “ λείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ
 6. 16. “ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται
 “ οἱ δύο εἰς σάρκα μίαν ;’ ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ 6
 “ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ
 z 5. 31. “ χωρίζετω.” Λέγουσιν αὐτῷ, “ z Τί οὖν Μωσῆς 7
 Deut. 24. 1. “ ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦ-
 “ σαι αὐτήν ;” Λέγει αὐτοῖς, “ Ὅτι Μωσῆς πρὸς τὴν 8
 “ σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
 “ γυναῖκας ὑμῶν· ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω.
 a 5. 32. “ a λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐ- 9
 Marc. 10. 11. Luc. “ τοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοι-
 16. 18. “ χᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.”
 1 Cor. 7. 11. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “ Εἰ οὕτως ἐστὶν 10
 “ ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμ-
 b 1 Cor. 7. 2, 7, 9, 17. “ φέρει γαμῆσαι.” b Ὁ δὲ εἶπεν αὐτοῖς, “ Οὐ πάν- 11
 “ τες χωροῦσι τὸν λόγον τοῦτον, ἀλλ’ οἷς δέδοται.

4. ἀπ’ ἀρχῆς. Hombergius refers these words to ἐποίησεν.

5. καὶ εἶπεν. Epiphanius observes, that these words were not spoken by God, but by Adam, vol. I. p. 225. So Philo Judæus understood them, vol. II. p. 653. Theophylact says that what Adam spoke, he spoke ἐκ Θεοῦ.

Ibid. οἱ δύο. These words are not in the Hebrew, but are in the Samaritan Pentateuch and the LXX.

8. Hackspanius remarks the difference between ἐπέτρεψεν in this verse, and ἐνετείλατο in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. εἰ μὴ. The reading is probably μὴ ἐπὶ πορνείᾳ.

10. αἰτία, *conditio*. Boisius, Schwarzius.

11. χωροῦσι τὸν λόγον does not mean, *are able to understand this saying*, but, *are able*

- 12 ^b εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεν- ^b 1 Cor. 7.
^{32, 34. et}
 “ νῆθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχί- ^{9. 5, 25.}
 “ σθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι,
 “ οἵτινες εὐνουχίσαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν
 “ οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρεῖτω.” *Ignat: Ep. ad. Smyr.*
- 13 ^c Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ^c Marc. 10.
 ἐπιθῇ αὐτοῖς, καὶ προσεύξεται· οἱ δὲ μαθηταὶ ἐπετί- ^{13. Luc.}
^{18. 15.}
 14 μησαν αὐτοῖς· ^d ὁ δὲ Ἰησοῦς εἶπεν, “ Ἀφετε τὰ παι- ^d 18. 3.
 “ δία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν
 15 “ γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.” Καὶ
 ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
- 16 ^e ΚΑΙ ἰδὼν, εἰς προσελθὼν εἶπεν αὐτῷ, “ Διδάσ- ^e Marc. 10.
 “ καλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώ- ^{17. Luc.}
^{18. 18.}
 17 “ νιον;” Ὁ δὲ εἶπεν αὐτῷ, “ Τί με λέγεις ἀγαθόν;
 “ οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις εἰσελ-
 18 “ θεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.” Λέγει
 αὐτῷ, “ Ποίας;” Ὁ δὲ Ἰησοῦς εἶπε, “ ^f Τὸ, οὐ φο- ^f Exod. 20.
^{13. Deut.}
 “ νεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρ- ^{5. 17.}
 19 “ τυρήσεις· ^g τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ^g 15. 4. et
^{22. 39.}
 “ καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” ^{Ephes. 6. 2.}
^{Lev. 19. 18.}
 20 Λέγει αὐτῷ ὁ νεανίσκος, “ Πάντα ταῦτα ἐφυλαξάμην ^{Rom. 13. 9.}
^{Gal. 5. 14.}
 21 “ ἐκ νεότητός μου· τί ἔτι ὑστερῶ;” ^h Ἐφη αὐτῷ ὁ ^{Jac. 2. 8.}
^h 6. 19, 20.
 Ἰησοῦς, “ Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν ^{Luc. 12. 33.}

to observe what is expressed in this saying. The saying was, οὐ συμφέρει γαμῆσαι. Our Saviour observes, *Ye say truly: there may be cases, in which it is better for persons not to marry: (see 1 Cor. vii. 26.) but all cannot comply with this.*

12. εὐνούχισαν ἑαυτοῦς. For such cases see Selden in *Otiis Theolog.* p. 499. Wolfius.

16. εἷς. Luke calls him ἄρχων. xviii. 18.

17. Τί με λέγεις ἀγαθόν; in what sense do you call me good? Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

“ σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις
 “ θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι.”
 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπού- 22
 μενος· ἦν γὰρ ἔχων κτήματα πολλά.

i Marc. 10. 24. i Tim. 6. 9, 10. ἰ' Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “ Ἀμὴν 23

“ λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς
 “ τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, 24
 “ εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφί-
 “ dos διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
 “ Θεοῦ εἰσελθεῖν.” Ἀκούσαντες δὲ οἱ μαθηταὶ αὐ- 25
 τοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, “ Τίς ἄρα δύ-
 “ νатаι σωθῆναι;” Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν 26
 αὐτοῖς, “ ^k Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι,
 “ παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.”

k Jer. 32. 17. Zach. 8. 6. Luc. 1. 37. 1 Marc. 10. 28. Luc. 18. 28. ἰ' Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “ Ἰδοὺ, ἡμεῖς 27

“ ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα
 “ ἔσται ἡμῖν;” ^m Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, “ Ἀμὴν 28
 “ λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ
 30.

21. ἀκολουθεῖ μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had *for-saken all and followed him*; and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See note at v. 19, and index.

24. κάμηλον. It has been proposed to read κάμιλον, a *camel*, as a more natural expression: but κάμηλον is certainly right; and our Saviour was

using a Jewish proverb to denote an impossibility. Light-foot quotes from the Talmud, “ Non ostendunt homini pal-
 “ mam ex auro, nec elephan-
 “ tem incedentem per foramen
 “ acus:” and again, “ Forte tu
 “ e Pombeditanis es, qui in-
 “ troducere possunt elephan-
 “ tem per foramen acus.” See Caninius *de lect. N. T. Heb.* c: 9. p. 33. Vorstius, *de Adag. N. T.* c. 3. p. 14. It is singular that the Arabic terms for a *camel* and a *cable* only differ in the points.

26. παρὰ Θεῷ. *By the grace and assistance of God.* Clarke.

28. The words ἐν τῇ παλιγ-

- “ παλιγγενεσία, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου
 “ ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ
 “ δώδεκα θρόνους, κρίνοντας τὰς δώδεκα φυλὰς τοῦ
 29 “ Ἰσραήλ. καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφούς,
 “ ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα,
 “ ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλα-
 “ σίονα λήψεται, καὶ ζῶν αἰώνιον κληρονομήσει.
 30 “ Ἐπολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι ^{n 20. 16.}
 20 “ πρῶτοι. Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ^{Marc. 10.}
 “ ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωτῷ ^{31. Luc.}
 “ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ^{13. 30.}
 2 “ συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου
 “ τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα
 3 “ αὐτοῦ. καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν
 4 “ ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· καὶ κείνοις
 “ εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
 5 “ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπήλθον. Πάλιν
 “ ἐξελθὼν περὶ ἕκτην καὶ ἑννάτην ὥραν, ἐποίησεν

γενεσία should be connected, not with οἱ ἀκολουθήσαντές μοι, but with ὅταν καθίσῃ κ. τ. λ. In the parallel place of Luke xxii. 30. we read ἐν τῇ βασιλείᾳ μου. Philo Judæus uses παλιγγενεσία for the future state of the soul. Vol. I. p. 159. See Raphael, Palaiet, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις. *so Waterland. V. vi. p. 347.*

29. ἑκατονταπλασίονα. What is worth 100 times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel: but all will not do this;

and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

CHAP. XX.

1. This parable refers to the Jews and Gentiles; the former were called early, the latter late.

2. τὴν ἡμέραν, either *for that day*, or *by the day*.

“ ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, 6
 “ εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς,
 “ Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; λέγου- 7
 “ σιν αὐτῷ, “Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει
 “ αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
 “ ὃ ἐὰν ᾖ δίκαιον λήψεσθε. Ὁψίας δὲ γενομένης 8
 “ λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ,
 “ Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισ-
 “ θὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.
 “ Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον 9
 “ ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι 10
 “ πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δην-
 “ νάριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ- 11
 “ πότου λέγοντες, “Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν 12
 “ ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
 “ βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
 “ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ 13
 “ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον τὸ σὸν 14
 “ καὶ ὑπαγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς
 “ καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς 15
 “ ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ
 “ ἀγαθός εἰμι; οὕτως ἔσονται οἱ ἔσχατοι πρώτοι, καὶ 16
 “ οἱ πρώτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι
 “ δὲ ἐκλεκτοί.”

ο 19. 30. et
 22. 14.
 Marc. 10.
 31. Luc.
 13. 30.

9. This cannot be applied to the case of late repentance: for such persons were *called* long before; only they did not *obey the call* till the eleventh hour.

12. ἐποίησαν, sc. ἔργον. Ποιεῖν is used in the same sense in Ruth ii. 19. See Boisius, Hom-

bergius. Stephens and Ca-saubon understood it to mean *commorari*, as in Acts xx. 3.

15. ὀφθαλμός πονηρός generally means *an envious eye*: the meaning is here, *is your jealousy excited, because I am acting kindly?* See Mark vii. 22.

16. κλητοὶ—ἐκλεκτοί. The

- 17 ^ΡΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέ- ^{p 16. 21.}
λαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ ^{Marc. 10.}
18 εἶπεν αὐτοῖς, “ Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, ^{32. Luc.}
“ καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἄρ- ^{18. 31.}
“ χιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν
19 “ θανάτῳ, ¹καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς ^{1 Joh. 18.}
“ τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ ^{32.}
“ τρίτῃ ἡμέρᾳ ἀναστήσεται.”
- 20 ^ΓΤότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβε- ^{r 4. 21.}
δαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰ- ^{Marc. 10.}
21 τοῦσά τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ, “ Τί θέλεις;”
Λέγει αὐτῷ, “ Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί
“ μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων, ἐν τῇ
22 “ βασιλείᾳ σου.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
“ Οὐκ οἶδατε τί αἰτεῖσθε. ⁵δύνασθε πιεῖν τὸ ποτήριον, ^{s 26. 39,}
“ ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπ- ^{42. Joh. 18.}
“ τίζομαι, βαπτισθῆναι;” Λέγουσιν αὐτῷ, “ Δυνά- ^{11.}
23 “ μεθα.” Καὶ λέγει αὐτοῖς, “ Τὸ μὲν ποτήριόν μου
“ πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-
“ τισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ
“ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς

difference between these two terms is this: κλητοὶ are all those who have an opportunity of hearing the gospel: ἐκλεκτοὶ are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not ἐκλεκτοί. See xxii. 3, 8.

20. Mark does not mention the mother, x. 35. Her name

was Salome.

22. τὸ ποτήριον. The cup of affliction and martyrdom. See xxvi. 39. John xviii. 11.

Ibid. βάπτισμα. See Luke xii. 50. Martyrdom used to be called *baptismus sanguinis*.

23. οὐκ ἔστιν ἐμὸν δοῦναι. It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness

^t Marc. 10. 41. “ ἡτοίμασται ὑπὸ τοῦ πατρός μου.” ^t Καὶ ἀκούσαν- 24

τες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

^u Marc. 10. 42. Luc. 22. 25. “ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, “ Οἱ- 25

“ δατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

“ οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ ἐν 26

“ ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὃς 27

“ ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος·

^x Phil. 2. 7. “ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονη- 28

Luc. 22. 27. ⁱ Tim. 2. 6. ^t Tit. 2. 14. ⁱ Pet. 1. 18, 19. “ τοῦ λύτρον ἀντὶ πολλῶν.”

^y Marc. 10. 46. Luc. 18. 35. “ **ΚΑΙ** ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολού- 29

θησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδὼν, δύο τυφλοὶ καθ- 30

ήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παρά- γει, ἔκραξαν λέγοντες, “ Ἐλέησον ἡμᾶς, κύριε, υἱὸς

“ Δαβίδ.” Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιω- 31

πήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες, “ Ἐλέησον

“ ἡμᾶς, κύριε, υἱὸς Δαβίδ.” Καὶ στὰς ὁ Ἰησοῦς ἐφώ- 32

“ νησεν αὐτοὺς καὶ εἶπε, “ Τί θέλετε ποιήσω ὑμῖν ;”

Λέγουσιν αὐτῷ, “ Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ 33

“ ὀφθαλμοί.” Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο 34

τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν

οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

^z Marc. 11. 1. Luc. 19. 29. “ **ΚΑΙ** ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 21

prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. Ἔστω. Probably ἔσται.

29. ἐκπορευομένων. Luke says ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχῶ. xviii. 35. Newcome supposes that Jesus stayed a few days at

Jericho, and met the blind men when he had left the city and was returning to it.

30. δύο τυφλοί. Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

CHAP. XXI.

1. Bethphage was about fif-

εἰς Βηθφαγῇ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς
 2 ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, “ Πορεύθητε
 “ εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως
 “ εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ’ αὐτῆς·
 3 “ λύσαντες ἀγάγετέ μοι. καὶ εἰάν τις ὑμῖν εἴπῃ τι,
 “ ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρειαν ἔχει· εὐθέως δὲ
 4 “ ἀποστελεῖ αὐτούς.” Τοῦτο δὲ ὅλον γέγονεν, ἵνα
 5 πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος, ‘^a Εἰ-
 ‘ πατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχε-
 ‘ ταί σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον¹⁵
 6 ‘ υἱὸν ὑποζυγίου.’ Πορευθέντες δὲ οἱ μαθηταί, καὶ
 7 ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγα-
 γον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω
 αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

teen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1. John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem; (*Centur. Chorogr.* c. 37.) as is shewn by Hug. (Vol. I. p. 20. translat.)

3. ὁ Κύριος probably means *the Lord*. It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by *the Lord having need of them*. Others think that it means *the Master*, and that the owner was acquainted with Jesus. See xxvi. 18.

Ibid. εὐθέως δὲ ἀποστελεῖ αὐτούς. L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them.

He prefers the former, which seems certainly the true meaning: but the reading is probably ἀποστέλλει.

5. The first part seems to be taken from Isaiah lxii. 11. Εἰ-πατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ σωτήρ σοι παραγέγονεν, and the remainder from Zech. ix. 9. χαίρε σφόδρα, θύγατερ Σιών, κήρυσε, θύγατερ Ἱερουσαλήμ· ἰδοὺ, ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον. Origen gives five different translations. Vol. III. p. 742. John quotes the same passage, xii. 15, but differs from Matthew and the LXX. See Carpzovius, Surenhusius.

7. ὄνον καὶ πῶλον. Our Saviour sate on the foal. Mark xi. 7.

Ibid. ἐπάνω αὐτῶν, sc. τῶν ἱματίων. Beza, Hombergius:

^a Esa. 62.
 11. Zach. 9.
 9. Joh. 12.
 15.

^b Joh. 12.
13.

^c 23. 39.
Psal. 118.
26.

^b ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν 8
τῇ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων,
καὶ ἔστρώννουν ἐν τῇ ὁδῷ. ^c οἱ δὲ ὄχλοι οἱ προάγον- 9
τες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, “ Ὡσαννὰ
“ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
“ Κυρίου. Ὡσαννὰ ἐν τοῖς ὑψίστοις.”

^d 2. 23.

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, εἰσέσθη ¹⁰
πᾶσα ἡ πόλις, λέγουσα, “ Τίς ἐστὶν οὗτος; ” ^d Οἱ δὲ ¹¹
ὄχλοι ἔλεγον, “ Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ
“ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.”

^e Marc. 11.
15. Luc. 19.
45. Joh. 2.
13.

^e ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, ¹²

but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. τὰ ἱμάτια. See 2 Kings ix. 13. Plutarch speaks of Cato being received, ὑποτιθέντων τὰ ἱμάτια τοῖς πόσιν. Compare also Herodian's account of Commodus entering Rome. Lightfoot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. κλάδους. “ κλάδους ἐλαίας as ἡ φοινίκων.” Clem. Alex. vol. I. p. 104. Philo Judæus speaks of Agrippa returning from Jerusalem οὐχ ὑπὸ μιᾷ πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἀπάσης, φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ' εὐσεβείᾳ. Vol. II. p. 589.

9. Ὡσαννὰ is not a Syriac word, but purely Hebrew, **שָׁמְרָא נִנְּךָ**, *serva nunc*. The two words had become one,

and were in frequent use as an exclamation: ὦσαννὰ ἔστω τῷ υἱῷ Δαβίδ, *salus ea, auxilium illud, quod in dictionibus* **שָׁמְרָא נִנְּךָ** *continetur, contingat filio Davidis: ὦσαννὰ ἔστω ἐν τοῖς ὑψίστοις, salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis.* L. de Dieu. This description may be compared with that given by Hippocrates, οἱ μὲν ἐπόμενοι, οἱ δὲ προθέοντες, ἐτέρωθεν ἕτεροι, σῶζε, λέγοντες, βοηθεῖ, θεράπευσον.

Ibid. ἐν ὀνόματι Κυρίου. These words are connected with εὐλογημένος, not with ἐρχόμενος, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that children were taught by their parents to repeat this psalm. See Wolfius.

12. εἰσῆλθεν. This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

^h Marc. 11.
13.

^h Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· 18
καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, 19
καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ
λέγει αὐτῇ, “Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν
“ αἰῶνα.” Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ 20
ιδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, “Πῶς πα-

ⁱ 17. 20.

“ραχρῆμα ἐξηράνθη ἡ συκὴ;” ⁱ Ἀποκριθεὶς δὲ ὁ 21
Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε
“ πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς
“ ποιήσετε, ἀλλὰ καὶ τῷ ὅρει τούτῳ εἶπητε, Ἀρθητι

^k 7. 7.
Marc. 11.

24. Luc.
11. 9.

Joh. 15. 7.
1 Joh. 3. 22.

et 5. 14.

1 Marc. 11.

27. Luc.

20. 1.

“ καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· ^k καὶ 22
“ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύον-
“ τες, λήψετε.”

¹ ΚΑΙ ἔλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ 23
διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ,
λέγοντες, “Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς
“ σοι ἔδωκε τὴν ἐξουσίαν ταύτην;” Ἀποκριθεὶς δὲ 24
ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον
“ ἔνα, ὃν ἐὰν εἶπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ
“ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα Ἰωάννου πόθεν 25
“ ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;” Οἱ δὲ διελογί-
ζοντο παρ' ἑαυτοῖς, λέγοντες, “Ἐὰν εἴπωμεν, ἐξ οὐ-

and signifies *locus dactylorum*. That there were palm trees near is evident from John xii. 13.

18. Πρωΐας. Tuesday morning.

19, 20. The disciples did not perceive the tree to have withered till the following morning. Compare Mark xi. 13, 14. 20, 21: or perhaps they saw the sentence take effect imme-

diately, and remarked upon the more complete withering of the tree the next day. Our Saviour meant his disciples to learn from this miracle, that faith without works is dead.

21. τῷ ὅρει τούτῳ. Lightfoot has shewn that the expression *eradicator montium* is common in the Talmud, as applied to their doctors. Compare Is. xi. 4. Zech. iv. 7.

- “ ρανου, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ;
 26 “ ^m ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ^m 14. 5.
 “ ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προ- ^{Marc. 6. 20.}
 27 “ φήτην.” Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, “ Οὐκ ^{Luc. 20. 6.}
 “ οἶδαμεν.” Ἐφη αὐτοῖς καὶ αὐτὸς, “ Οὐδὲ ἐγὼ
 28 “ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ
 “ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελ-
 “ θὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐρ-
 29 “ γάζου ἐν τῷ ἀμπελῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν,
 30 “ Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε. Καὶ
 “ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀπο-
 31 “ κριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. τίς ἐκ
 “ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;” Λέγου-
 “ σιν αὐτῷ, “ Ὁ πρῶτος.” Λέγει αὐτοῖς ὁ Ἰησοῦς,
 “ ⁿ Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι ⁿ Luc. 7.
 “ προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ^{29, 30.}
 32 “ ^o ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, ^o Luc 3.
 “ καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ ^{12, 13.}
 “ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετε-
 “ μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
 33 “ ^p Ἄλλην παραβολὴν ἀκούσατε. Ἀνθρωπὸς τις ^p Marc. 12.
 “ ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ ^{1. Luc. 20.}
 “ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ λη- ^{9. Esa. 5. 1.}
^{Jer. 2. 21.}
^{Psal. 80. 8.}
^{Cant. 8. 11,}
^{12.}

28. τέκνα δύο. These represent the Jews and Gentiles: the former knew the will of God, and professed to do it, but did not: the latter were disobedient to God for a long time, but afterwards repented and were converted.

31. τελῶναι κ. τ. λ. Publicans and harlots are more likely than you to repent and believe

the gospel. See v. 19.

32. ἐν ὁδῷ δικαιοσύνης. Pointing out a way by which ye might become righteous, viz. by repentance and believing in Christ.

Ibid. τοῦ πιστεῦσαι. See ii. 13.

33. Nearly all these expressions are in Isaiah v. 2.

“ νὺν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γε-
 “ ωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς 34
 “ τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς
 “ τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ 35
 “ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν
 “ ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.
 “ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36
 “ πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον 37
 “ δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων,
 “ Ἐντραπήσονται τὸν υἱόν μου. ^{q 26. 3.} ^{et 27. 1.} ^{Joh. 11. 53.} ¹ Οἱ δὲ γεωργοὶ 38
 “ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ
 “ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατὰ-
 “ σχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες 39
 “ αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.
 “ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει 40
 “ τοῖς γεωργοῖς ἐκείνοις;” Λέγουσιν αὐτῷ, “ Κακοὺς 41
 “ κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδό-
 “ σεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ
 “ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.” ^{r Psal. 118.} ^{22. Esa. 28.} ^{16. Marc.} ^{12. 10.} ^{Luc. 20. 17.} ^{Act. 4. 11.} ^{Rom. 9. 33.} ^{Eph. 2. 20.} ^{1 Pet. 2. 7.} ¹ Λέγει αὐ- 42
 “ τοῖς ὁ Ἰησοῦς, “ Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς,
 “ Ἐγένηθη ἐν κεφαλῇ γωνίας· παρὰ Κυρίου ἐγένετο
 “ αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;” Διὰ 43

35. ἔδειραν. Δέρω is properly
to take the skin off: and since
 this was done by beating or
 scourging, δέρω came to have
 this signification.

41. Λέγουσιν. In Mark xii.
 9. Luke xx. 16, these words
 are attributed to Christ.

42. γραφαῖς. The quotation
 is taken from different passages,
 but particularly Psalm cxviii.

22, 23. It is connected with
 the declaration in ver. 41, and
the corner stone implies that
 Christ would unite the Jews
 and Gentiles in one building.

Ibid. αὕτη. This is in the
 feminine, because the Hebrew
 has no neuter. Olearius, Ca-
 saubon, Vorstius. Or it may
 refer to κεφαλὴ γωνίας. Elsner,
 Wolfius.

- “ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασι-
 “ λεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
 44 “ καρποὺς αὐτῆς. ^s καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦ- ^s Esa. 8. 15.
 “ τον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει ^{Luc. 20. 18.}
 45 “ αὐτόν.” Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φα-
 ρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐ-
 46 τῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθη-
 σαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.
- 22 ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν
 2 παραβολαῖς, λέγων, “ ^t Ὡμοιώθη ἡ βασιλεία τῶν οὐ- ^t Luc. 14.
 “ ρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ ^{16. Apoc.}
 3 “ νίῳ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ κα- ^{19. 7, 9.}
 “ λέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ
 4 “ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους,
 “ λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδου, τὸ ἄριστόν
 “ μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυ-

43. *The kingdom of God* is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence *the kingdom of God* means the gospel. See v. 19.

44. ὁ πεσὼν ἐπὶ τὸν λίθον is the same as ὁ σκανδαλισθεὶς, he that takes offence at the gospel: and therefore ἐφ’ ὃν ἂν πέσῃ means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

CHAP. XXII.

2. γάμους. *A marriage feast.* So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν ἐν Σούσοις ἑαυτοῦ τε καὶ τῶν ἐταίρων. *Exped. Alex.* VI. 4. 6. See Raphel, Elsner. Christ is

said to be wedded to the church in Eph. v. 23, &c.

3. τοὺς δούλους αὐτοῦ are the apostles and preachers of the gospel.

Ibid. τοὺς κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (τοὺς κεκλημένους,) and persons were now sent to see whether they would accept it (καλέσαι.)

4. τεθυμένα. Elsner understands this literally of sacrifices performed at weddings: but it probably means merely *killed* for the feast. Wolfius.

- “ μένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.
 “ Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον 5
 “ ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ 6
 “ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπ-
 “ ἔκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ 7
 “ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φο-
 “ νεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε 8
 “ λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός
 “ ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε 9
 “ οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔ-
 “ ρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες 10
 “ οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας
 “ ὅσους εἶδον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλή-
 “ σθη ὁ γάμος ἀνακειμένων. * εἰσελθὼν δὲ ὁ βασι- 11
 “ λεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄν-
 “ θρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12
 “ αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα
 “ γάμου; Ὁ δὲ ἐφिमώθη. ^γ τότε εἶπεν ὁ βασιλεὺς 13
 “ τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας,
 “ ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτε-
 “ ρον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 “ ὀδόντων. ^z πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ 14
 “ ἐκλεκτοί.”

x Apoc. 3.
4. et 16. 15.
et 19. 8.

y 8. 12. et
13. 42. et
25. 30.

z 20. 16.

9. διεξόδους τῶν ὁδῶν proba-
bly means the places where
one street passes into another,
and where there is more likely
to be an assemblage of people.

11. ἔνδυμα γάμου represents
a life and conduct suitable to
a person who professes to be-
lieve in Christ. It is said that
garments were distributed to
the guests as they entered; so

that allusion may be made to
the assistance of the Holy Spi-
rit, which is given to every
Christian.

12. ἐφिमώθη, from φίμος, ca-
pistrum. Josephus uses the
same metaphor, ὁ μὲν πεφίμωτο
τοῖς ἡμέροις. *De Bel. Jud.* I.
22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be

- 15 ^a Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλα- ^a Marc. 12.
 16 βον ὥπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀπο- <sup>13. Luc. 20.
20.</sup>
 στέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
 Ἑρωδιανῶν, λέγοντες, “Διδάσκαλε, οἶδαμεν ὅτι ἀλη-
 “ θῆς εἶ, καὶ τῇν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις,
 “ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς
 17 “ πρόσωπον ἀνθρώπων. εἶπὲ οὖν ἡμῖν, τί σοι δοκεῖ;
 18 “ ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ;” Γνοὺς δὲ ὁ
 Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με πειράζετε,
 19 “ ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆν-
 20 “ σου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ
 λέγει αὐτοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;”
 21 Λέγουσιν αὐτῷ, “Καίσαρος.” Τότε λέγει αὐτοῖς,
 “ ^b Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ ^b Rom. 13.
 22 “ Θεοῦ, τῷ Θεῷ.” Καὶ ἀκούσαντες ἐθαύμασαν· καὶ
 ἀφέντες αὐτὸν ἀπῆλθον.

observed, that the man was *not chosen*, because he had not a wedding garment; but it was his own fault that he had not.

16. Ἑρωδιανῶν. There have been many discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. ἐν ἀληθείᾳ, really, in-deed. Palaiet.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, *κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴσουσι θνητοὺς δεσπότας*. Josephus, *de Bel. Jud.* II. 8. 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him, if he had answered in the affirmative: the latter, if he had answered in the negative.

21. We read in the Talmud, “*Ubiunque numisma regis allicujus obtinet, illic incolæ regem istum pro domino agnoscunt.*”

- c Marc. 12. 18. Luc. 20. 27. Act. 23. 8. ^c Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδου- 23
 24. ^d Εἰς αὐτὸν, λέγοντες, “ Διδάσκαλε, Μωσῆς εἶπεν, 24
 25. “ Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, ἐπιγαμβρεύ-
 26. “ σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα-
 27. “ στήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.” Ἦσαν δὲ παρ’ 25
 28. “ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύ-
 29. “ τησε· καὶ μὴ ἔχων σπέρμα, ἀφήκε τὴν γυναῖκα
 30. “ αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος, 26
 31. “ καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ὕστερον δὲ πάντων 27
 32. “ ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος 28
 33. “ τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.”
 34. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Πλανᾶσθε, 29
 35. “ μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.
 36. “ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμί- 30
 37. “ ζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.
 38. “ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε 31
 39. “ τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος, ^e Ἐγὼ εἰμι 32
 40. “ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς
 41. “ Ἰακώβ;” οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ
 42. “ ζώντων.” ^f Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσ- 33
 43. “ σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
 44. ^g Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς 34
 45. “ Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώ- 35

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books

of the Old Testament.

33. οἱ ὄχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τὸ αὐτὸ is always said of persons meeting together in

- τησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ
 36 λέγων, “Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νό-
 37 “μῳ;” ^h Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀγαπήσεις ^h Deut. 6. 5.
 “Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ^{Luc. 10. 27.}
 “ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.
 38 “αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. ⁱ Δευτέρα ⁱ Lev. 19.
 39 “δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς ^{18. Marc.}
 40 “σεαυτόν. ^k ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ ^{12. 31.}
 “νόμος καὶ οἱ προφῆται κρέμανται.” ^{Luc. 10. 27.}
 41 ¹ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐ- ^k 7. 12.
 42 τοὺς ὁ Ἰησοῦς, λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ ¹ Marc. 12.
 “Χριστοῦ; τίνος υἱὸς ἐστι;” Λέγουσιν αὐτῷ “Τοῦ ^{35. Luc. 20.}
 43 “Δαβίδ.” Λέγει αὐτοῖς, “Πῶς οὖν Δαβίδ ἐν πνεύ- ^{41.}
 44 “ματι κύριον αὐτὸν καλεῖ; λέγων, ‘^m Εἶπεν ὁ Κύ- ^m Psal. 110.
 “ριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν ^{1. Act. 2.}
 “θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’” ^{34. 1 Cor.}
 45 “Εἰ οὖν Δαβίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ^{15. 25.}
 46 “ἐστι;” Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λό- ^{Heb 1. 13.}
 γον· οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπε- ^{et 10. 12,}
 ρωτῆσαι αὐτὸν οὐκέτι.
 23 ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς
 2 μαθηταῖς αὐτοῦ, ⁿ λέγων, “Ἐπὶ τῆς Μωσέως καθ- ⁿ Nehem.
 “έδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.” ^{8. 4.}

the same place. See Luke xvii. 35. Acts i. 15. ii. 1, 44. iii. 1. iv. 26.

35. νομικός. Mark calls him γραμματεὺς. xii. 28. See Matt. v. 20.

39. We perhaps ought to read δευτέρα ὁμοία αὕτη.

40. κρέμανται. So Plutarch, speaking of the sayings, γνῶθι

σεαυτὸν and μηδὲν ἄγαν, says, ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. *Consol. ad Apol.* p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius. Mark writes ἐν πνεύματι ἀγίῳ. xii. 36.

44. Κύριος in the Hebrew is *Jehovah*, but not κυρίῳ.

- “ πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ³
 “ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέ-
^o Luc. 11. “ γουσι γὰρ καὶ οὐ ποιοῦσι. ^o δεσμεύουσι γὰρ φορ- ⁴
^{46. Act 15.} “ τία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ
^{10. Gal. 6.} “ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν
^{13.} “ οὐ θέλουσι κινῆσαι αὐτά. ^p πάντα δὲ τὰ ἔργα αὐ- ⁵
^{p 6. 1, 2, 5,} “ τῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.
^{16. Num.} “ πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγα-
^{15. 38.} “ λύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· ^q φι- ⁶
^{Deut. 6. 8.} “ λουσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ
^{et 22. 12.} “ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ⁷
^{q Marc. 12.} “ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν
^{38. Luc. 11.} “ ἀνθρώπων, ῥαββί, ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε, ⁸
^{43. et 20.} “ ῥαββί· ^r εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χρισ-
^{46. 3 Joh.} “ τός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ^s καὶ πατέρα ⁹
^{ver. 9.} “ μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ
^{r Jac. 3. 1.} “ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε ¹⁰

CHAP. XXIII.

3. πάντα ὅσα, i. e. *all the things which they tell you while they are delivering the law of Moses.* Schmidius, Wolfius.

4. φορτία. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. φυλακτήρια. The Jews were commanded to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3—16. Deut. vi. 5—9. xi. 13—21. “ Dicta
 “ sunt Græce φυλακτήρια, i. e.

“ *observatoria*, eo quod essent
 “ *memorativa Legis*: ac *con-*
 “ *servatoria* etiam fortassis dic-
 “ *ta*, eo quod vim quandam
 “ *habere existimarentur ad fu-*
 “ *gandos dæmonas.*” Light-
 foot. See Fulleri *Miscell. Sacr.*
 V. 7. Wolfius.

6. πρωτοκλισίαν. “ Ἐν τε τοῖς
 “ συλλόγοις τὸν πρῶτον ἔνεμε τό-
 “ πον, καὶ παρὰ τὰς ἐστιάσεις προ-
 “ κατακλίνων ἐξηπάτα.” Jose-
 phus, *Antiq.* XV. 2. 4.

8. ὁ Χριστὸς is probably an interpolation.

9. *Call no one among you fa-*
ther upon earth, Clarke: or ra-
ther, Call no one father among
yourselves upon earth.

- “καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητής, ὁ
 11 “Χριστός. [†]ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [†]20. 26, 27.
 12 “^uὅστις δὲ ὑψώσῃ αὐτὸν, ταπεινωθήσεται· καὶ ὅστις ^uLuc. 14.
 “ταπεινώσῃ αὐτὸν, ὑψωθήσεται. ^{11. et 18.}
 13 “^xΟὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- ^{14. Job. 22.}
 “ταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προ- ^{29. Prov.}
 “φάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε ^{29. 23. Jac.}
 14 “περισσότερον κρίμα. ^yΟὐαὶ δὲ ὑμῖν, γραμματεῖς ^{4. 6. 1 Pet.}
 “καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν ^{5. 5.}
 “τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς ^{x Marc. 12.}
 “γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφί- ^{40. Luc. 20.}
 15 “ετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- ^{47.}
 “σαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ ^{y Luc. 11.}
 “τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γέ- ^{52.}
 “νηται, ποιεῖτε αὐτὸν υἱὸν γέεννης διπλότερον ὑμῶν.
 16 “^zΟὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, ^zὍς ἂν ^{z 15. 14. et}
 “ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόσῃ ἐν ^{5. 33, 34.}
 17 “τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί·
 “τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων
 18 “τὸν χρυσόν; καὶ, ^aὍς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ,
 “οὐδὲν ἐστίν· ὅς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω
 19 “αὐτοῦ, ὀφείλει. ^aμωροὶ καὶ τυφλοί· τί γὰρ μείζων, ^{a Exod. 29.}
 “τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ^{37.}
 20 “ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ
 21 “καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· ^bκαὶ ὁ ὁμόσας ἐν ^{b 1 Reg. 8.}
 “τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐ- ^{13. 2 Par. 6.}
 “2.

13. κατεσθίετε. So Homer, κατέδουσι βιαίως Οἶκον Ὀδυσσῆος, β'. 237. It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. καὶ προφάσει, *idque*, pro καὶ ταῦτα προφάσει κ. τ. λ. Palaioret.

15. υἱὸν γέεννης. See note at 2 Thess. ii. 3.

- c 5. 34. “τόν· ^c καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ 22
 “θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
 d Luc. 11. 42. “^d Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 23
 “ταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον
 “καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
 “τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα
 “ἔδει ποιῆσαι, κακεῖνα μὴ ἀφιέναι. Ὅδηγοὶ τυφ- 24
 “λοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον
 c 15. 20. “καταπίνοντες. ^c Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι- 25
 Luc. 11. 39. “σαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ πο-
 Marc. 7. 4. “τηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ
 “ἄρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθάρισον 26
 “πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
 “ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.
 f Luc. 11. 44. “^f Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρι- 27
 “ταί, ὅτι παρομοιάζετε τάφοις κεκονισμένοις, οἵτινες
 “ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν
 “ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτω καὶ 28
 “ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι,
 “ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.
 g Luc. 11. 47. “^g Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, 29

23. κρίσιν, ἔλεον, πίστιν, *What doth the Lord require of thee, but to do justly, (κρίσιν,) and to love mercy, (ἔλεον,) and to walk humbly with thy God? (πίστιν.)* Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in after-times they disputed whether this applied to the animalculæ which might be in any liquid. Our Saviour perhaps alluded to such scru-

pulous persons. It was decided that the prohibition did not extend to such cases. Maimon. *de cib. vet.* §. 17. 20.

25. γέμουσιν ἐξ ἄρπαγῆς. *They are filled by extortion.*

Ibid. ἀκρασίας. The reading is probably ἀδικίας.

27. τάφοις κεκονισμένοις. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

- “ ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
 30 “ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ
 “ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν
 “ ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
 31 “ ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευ-
 32 “ σάντων τοὺς προφῆτας· καὶ ὑμεῖς πληρώσατε τὸ
 33 “ μέτρον τῶν πατέρων ὑμῶν. ^h ὅφεις, γεννήματα ἐχιδ- ^{h3} 7.
 “ νῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης ;
 34 “ ⁱ Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ- ⁱ Luc. 11.
 “ φῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ^{49. Act 5.}
 “ ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστι- ^{40. et 22.}
 “ γώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ ^{19. 2 Cor.}
 35 “ πόλεως εἰς πόλιν· ^k ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δί- ^k Gen. 4. 8.
 “ καιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ ^{Heb. 11. 4.}
 “ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-

32: *What was wanting in your fathers to make their wickedness complete, that fill ye up.* He probably alluded to his own crucifixion.

33. φύγητε ἀπό. Ἀποφυγεῖν is a common term for *acquittal* in judicial processes. Raphael.

34. Διὰ τοῦτο. *The thing being so.*

Ibid. ἐγὼ ἀποστέλλω. In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ κ. τ. λ. Jesus therefore was *the Wisdom of God*.

Ibid. καὶ σοφοὺς καὶ γραμματεῖς. In Luke xi. 49. we read καὶ ἀποστόλους.

35. Ζαχαρίου. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fa-

thers considered him to be intended. (Origen. vol. III. p. 781. Athanasius, p. 1194. Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen. vol. III. p. 845. Petrus Alex. apud *Rel. Sacr.* vol. III. p. 341—2. Theophylact,) Krebsius, Const. L’Empereur. Hug thinks that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been *υἱὸς Βαρούχου*, and to have been killed ἐν μέσῳ τῷ ἱερῷ. (*de Bel. Jud.* IV. 5, 4.) This happened

- “ χίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ 36
 1 Luc. 13. “ τὴν γενεὰν ταύτην. 1 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ 37
 34. 2 Esdr. “ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς
 1. 30. “ ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπι-
 “ συναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει
 “ ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ
 “ ἠθελήσατε; ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν 38
 m 21. 9. “ ἔρημος. m λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδητε ἀπ’ ἄρτι, 39
 Ps. 118. 26. “ ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-
 “ ματι Κυρίου.”
 n Marc. 13. “ ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· 24
 1. Luc. 21. καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς
 5. οἰκοδομὰς τοῦ ἱεροῦ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐ 2
 o Luc. 19. “ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
 44.

A. D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, *Philol. Sacr.* I. p. 109. L. de Dieu *ad l.* Wolfius.

37. ποσάκις ἠθέλησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by *sending to them prophets*, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἠθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the people.

39. ἀπ’ ἄρτι, *after this present*

festival. Mede. It probably means, *The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.*

CHAP. XXIV.

1. οἱ μαθηταί. Mark says *one of the disciples*, xiii. 1. He perhaps made the observation in consequence of what Jesus had said, xxiii. 38.

Ibid. οἰκοδομὰς. See note at Mark xiii. 1.

2. Josephus writes thus: Κελεύει Καῖσαρ τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν——τὸν δ’ ἄλλον ἅπαντα τῆς πόλεως περιβολὸν οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὥς μηδὲ πώποτ’ οἰκηθῆναι πίστιν ἂν ἔτι παρασχέιν τοῖς προσελθοῦσιν. *de Bel. Jud.* VII.

1. 1. ——τὸν ναὸν τὸν ἅγιον

- “ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇσε-
 3 “ται.” Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν
 ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέ-
 γοντες, “Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ ση-
 “μεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ
 4 “αἰῶνος;” ^p Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ^{p Marc. 13.}
 5 “Βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύ- ^{5. Ephes. 5.}
 “σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ^{6. Coloss. 2.} ὁ ^{8. 2Thess.} 2. 3.
 6 “Χριστός· καὶ πολλοὺς πλανήσουσι. Μελλήσετε
 “δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε,
 “μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ’ οὕπω
 7 “ἔστι τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος,
 “καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ

οὕτως ἀνοσίως ἐξοργυγμένον. VII. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. *Lightfoot*.

3. ἐπὶ τοῦ ὄρους. Mark writes *eis τὸ ὄρος*, xiii. 3, which seems to mean *facing the mount*.

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by *the coming of Christ*, his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them; and the two points embraced in their question may furnish a clue to our Saviour's answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For αἰῶ-

νος see Tit. i. 2.

6. τὸ τέλος. This is said in allusion to the question of the disciples in v. 3. See also v. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See v. 8.

7. λιμοί. Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, Ἀναιρούμενος δὲ ὁ Νίγερ τιμωροὺς Ῥωμαίους αὐτοῖς ἐπηράσατο, λιμόν τε καὶ λοιμόν ἐπὶ τῷ πολέμῳ, καὶ πρὸς ἅπασιν τὰς ἀλλήλων χεῖρας. ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεός. *de Bel. Jud.* IV. 6. 1. —κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῖτον, ὃς ἂν αὐτοῖς οὐκ ἐπ’ ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις. λιμῷ γούν ἐάλωσαν. V. 1. 4. —καὶ σπᾶνει τῶν ἐπιτηδείων ἥδη διελύοντο πολλοί. V. 8. 2. See also V. 10. 2. V. 12. 3. VI. 3. 3.

- “λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. πάντα δὲ ταῦτα 8
 “ἀρχὴ ὧδίνων. ^{r 10. 17.} Τότε παραδώσουσιν ὑμᾶς εἰς θλί-
 Marc. 13. 9. “ψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι
 Luc. 21. 12. “ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ 10
 Joh. 15. 20. “τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους
 et 16. 2. “παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· καὶ πολ- 11
 “λοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι
 “πολλούς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, 12
 “ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας 13
 “εἰς τέλος, οὗτος σωθήσεται. καὶ κηρυχθήσεται 14
 “τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰ-
 “κουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε
^{s Marc. 13.} “ἥξει τὸ τέλος. ⁸ Όταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς 15
 14. Luc. “ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
 21. 20. “ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
 Dan. 9. 27. et 12. 11.

Ibid. λοιμοί. — ὥστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμῶδη φθορὰν, αὐθις δὲ καὶ λιμὸν ὠκύτερον. VI. 9. 3.

Ibid. σεισμοί. See Tacitus, *Annal.* XIV. 27. XV. 22. Sueton. *Galba* 18. Philostrat. *Vit. Apol.* IV. 34.

8. ὧδινες are *perturbationes animi, cruciatus et dolores gravissimi*. Keuchenius.

10. σκανδαλισθήσονται. Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, *τούτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ ση-*

μεῖα τῆς σωτηρίας. Πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφήται, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. de Bel. Jud. VI. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom. x. 18. Col. i. 6. 23. From which it appears that the apostles spoke of the gospel being preached *throughout the world* some years before the destruction of Jerusalem. For *οἰκουμένη* see Luke iv. 5.

15. ἐρημώσεως. Josephus uses *ἐρημία* to express the calamity which befel Jerusalem. *de Bel. Jud. VI. 5. 3.* and again, *ἀλοῦσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἡρημώθη. VI. 10.* The

- “ ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·)
¹⁶ “ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ
¹⁷ “ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἄραί τι ἐκ τῆς
¹⁸ “ οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω
¹⁹ “ ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ
²⁰ “ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
²⁰ “ ἡμέραις. ^t προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ^t Act. i. 12.
²¹ “ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. ^u Ἔσται γὰρ ^u Dan. 12.
^{I.} “ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ’ ἀρχῆς

abomination was the Roman army. Krebsius, Wolfius. Compare Luke xxi. 20.

Ibid. ἐστὼς is probably neuter, ἐστακός, ἐσταός, ἐστὼς, and so will agree with βδέλυγμα. Hombergius, taking it for the masculine, would connect it with ἀναγινώσκων. There is good authority for reading ἐστὼς, as in Mark xiii. 14.

Ibid. ἐν τόπῳ ἁγίῳ. Josephus writes, Ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἐνθα τότε τὴν πόλιν ἀλώσεσθαι καὶ καταφλεγῆσεσθαι, τὰ ἅγια νόμῳ πολέμου στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκείαι προμίσγωνσι τὸ τοῦ Θεοῦ τέμενος. *de Bel. Jud.* IV. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: τὸ ἁγίασμα αὐτῆς ἡρημώθη ὡς ἔρημος. 1 Mac. i. 39. ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. *ib.* 54.

Ibid. ὁ ἀναγινώσκων. Our Saviour would hardly have spoken of a person *reading* his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer,

that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons *reading* the prophecy of Daniel. See Dan. ix. 27. xi. 31. xii. 11. but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, *de Bel. Jud.* V. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit Jerusalem, and went to Pella. Vol. II. p. 171. See Baierus, *de migratione Christianorum in Pellam*.

17. The reading is probably τὰ ἐκ τῆς οἰκίας.

21. Josephus, speaking of the destruction of Jerusalem, says, τὰ πάντων ἀπ’ αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων, ἡττάσθαι μοι δοκεῖ κατὰ σύγκρισιν. *de Bel. Jud.* I. proem. 4. — μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενέαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. *Ibid.* V. 10. 5.

“ κόσμου ἕως τοῦ νῦν, οὐδ’ οὐ μὴ γένηται. καὶ εἰ μὴ ²²
 “ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη
 “ πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται

x Marc. 13. “ ται αἱ ἡμέραι ἐκεῖναι. ^x Τότε εἰάν τις ὑμῶν εἴπῃ, ²³
 21. Luc. 17. “ Ἰδού, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε. ^y Ἐ- ²⁴
 23. et 21. 8. “
 y Marc. 13. “
 22. “

“ γερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται,
 “ καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλα-
 “ νῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. ἰδού, προεῖ- ²⁵
 “ ρηκα ὑμῶν. εἰάν οὖν εἴπωσιν ὑμῶν, Ἰδού, ἐν τῇ ἐρήμῳ ²⁶
 “ ἐστὶ, μὴ ἐξέλθῃτε· Ἰδού, ἐν τοῖς ταμείοις, μὴ πι-
 “ στεύσητε. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ²⁷
 “ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται

z Job. 39. “ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ^z ὅπου γὰρ ²⁸
 30. Luc. 17. “
 37. “

a Marc. 13. “ ^a Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ²⁹
 24. Luc. 21. “
 25. Ezech. “ ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ

22. οὐ — πᾶσα. See xii.
 25.

Ibid. ἐκλεκτούς. See xx. 16.
 It here perhaps means the
 Christians, as ἐκλογὴ in Rom.
 xi. 7.

24—26. Οἱ δὲ γόητες καὶ ἀπα-
 τεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον
 αὐτοῖς εἰς τὴν ἐρημίαν ἔπεσθαι,
 δείξιν γὰρ ἔφασαν ἐναργὴ τέρατα
 καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρό-
 νοιαν γενόμενα. καὶ πολλοὶ πει-
 σθέντες τῆς ἀφροσύνης τιμωρίας
 ὑπέσχον. Josephus, *Antiq.* XX.
 8. 6. He also speaks of per-
 sons ἀπατηθέντας ἀπὸ τινος ἀν-
 θρώπου γόητος, σωτηρίαν αὐτοῖς
 ἐπαγγελλομένου καὶ παύσαν κακῶν,
 εἰ βουλευθεῖεν ἔπεσθαι μέχρι τῆς
 ἐρημίας αὐτῶ. *Ibid.* 10.

27. This was unintelligible
 then to the disciples, who ex-

pected Jesus to return soon in
 visible pomp and glory: but
 he himself knew that he should
 not return till the day of judg-
 ment; and he therefore says,
Think nothing of these impostors
who pretend to be the Christ:
he will never come again, till he
come suddenly to judge the world.
 He then makes the secondary
 application of the prophecy to
 the destruction of Jerusalem:
Christ will return to punish the
Jews as swift as the lightning,
or as eagles darting upon their
prey.

28. τὸ πτώμα probably re-
 fers to Jerusalem, οἱ ἀετοὶ to
 the Roman armies. Wolfius.

29. If we apply this to the
 destruction of Jerusalem, *the*
sun, moon, and stars mean the

- “ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ ^{32. 7. Esa. 13. 10.}
- “ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθή- ^{Joel 2. 31. et 3. 15.}
- 30 “ σονται. ^b καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ ^{Act. 2. 20. b Apoc. 1. 7.}
- “ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται ^{7.}
- “ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ
- “ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ
- 31 “ μετὰ δυνάμεως καὶ δόξης πολλῆς. ^c καὶ ἀποστελεῖ ^{c 13. 41. 1 Cor. 15. 52. 1 Thess. 4. 16.}
- “ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς με-
- “ γάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ
- “ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρων οὐρανῶν ἕως
- “ ἄκρων αὐτῶν.
- 32 “ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν
- “ ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα
- 33 “ ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ^d οὕτω καὶ ^{d Jac. 5. 9.}
- “ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς
- 34 “ ἐστὶν ἐπὶ θύραις. ^e ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ^{e Marc. 13. 30, 31. Luc. 21. 32,}
- 35 “ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. ^f Ὁ ^{33. f 5. 18.}
- “ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου

whole Jewish polity : but if to the end of the world, the meaning is, that the world will then be dissolved. See 2 Pet. iii. 10.

30. τὸ σημεῖον. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this *sign* to be a cross appearing in the heavens. Pfeiffer agreed with them. (Crit. Sacr.) But the *sign of the Son of man* probably meant merely the *Son of man*. See Mark xiii. 26. Luke xxi. 27.

Ibid. κόψονται. If there is allusion to Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς,

the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For ἐκλεκτοὺς, see xxiv. 22. Ἀγγέλους would therefore mean, in the one case, literally the *angels*; in the other, the *apostles and preachers* of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction of Jerusalem.

- g Marc. 13. 32. “ οὐ μὴ παρέλθωσι. ^ε Περὶ δὲ τῆς ἡμέρας ἐκείνης 36
 “ καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐ-
 h Luc. 17. 26, 27. “ ρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ^h Ὡσπερ δὲ αἱ 37
 i Pet. 3. 20. “ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ
 Gen. 6. 3, 4, 5. et 7. 5. “ υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ- 38
 “ ραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ
 “ πίνοντες, γαμοῦντες καὶ ἐγαμίζοντες, ἄχρι ἧς ἡμέ-
 “ ρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν, 39
 “ ἕως ἡλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως
 “ ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 i Luc. 17. 35. “ ⁱ Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμ- 40
 “ βάνεται, καὶ ὁ εἰς ἀφίεται. δύο ἀλήθουσαι ἐν τῷ 41
 “ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.
 k 25. 13. “ ^k Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ 42
 Marc. 13. 33, 35. “ κύριος ὑμῶν ἔρχεται. ^l ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ 43
 l 1 Thess. 5. 2. 2 Pet. 3. 10. Luc. 12. 39. Apoc. 3. 3. et 16. 15. “ ἥδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτῃς ἔρχε-
 “ ται, ἐρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι
 “ τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοι- 44
 “ μοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου
 m Luc. 12. 42. “ ἔρχεται. ^m Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ 45
 “ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς

36. ἐκείνης. But concerning that other day, concerning which you ask me, viz. the day of judgment.

Ibid. εἰ μὴ is used for *but* in Luke iv. 26, 27. See Matt. xii. 4.

38. Νῶε. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to mankind,) but because the warning was not heeded. Compare

Gen. vi. 3. 1 Pet. iii. 20.

40. παραλαμβάνεται — ἀφίεται. Perhaps allusion is still intended to the sudden approach of an hostile army: *one will be taken prisoner, another will be suffered to escape*. Elsner, Le Clerc, Schleusner.

41. That *women* ground at the mill, appears from Exod. xi. 5. Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians.

- “θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν
 46 “καιρῷ; ⁿ μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ ⁿ Apoc. 16.
 47 “κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. ^{15.} Ὁ Ἀμὴν ^o 25. 21.
 “λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ ^{Luc. 22. 29,}
 48 “καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος
 “ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου
 49 “ἐλθεῖν, καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθί-
 50 “ειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων, ἥξει ὁ κύ-
 “ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ,
 51 “καὶ ἐν ᾧ ᾗ οὐ γνώσκει, ^p καὶ διχοτομήσει αὐτόν, ^p 8. 12. et
 “καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ^{13. 42. et}
 “ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
 25 “ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν

45. τροφήν may be understood of spiritual food, and the preachers of the gospel are alluded to. Ἐν καιρῷ is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. ποιοῦντα οὕτως. *Preaching the gospel.*

47. God will reward him as much as a master, who promotes his servant to a post of honour in his household.

49. The reading is probably ἐσθίῃ δὲ καὶ πίνῃ.

51. διχοτομήσει. Beza, Casaubon, and Valckenaer, considered this to mean, *He shall separate him from the rest of the servants.* But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of καὶ τὸ μέρος κ.τ.λ. seems rather to favour the former.

Ibid. ὑποκριτῶν. The warning is addressed to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

CHAP. XXV.

1. Τότε. I conceive the meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

“δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας
 “αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. πέντε ²
 “δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί.
 “αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, ³
 “οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ⁴
 “ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν
 “λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου, ⁵
 “ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ νυκτὸς ⁶
 “κραυγὴ γέγονεν, Ἴδου, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε
 “εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ ⁷
 “παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐ-
 “τῶν. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ⁸
 “ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέν-
 “νυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, ⁹
 “Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ
 “μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυ-
 “ταῖς. ¹⁰ Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ¹⁰
 “ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς
 “τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρ- ¹¹
 “χονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε,
 “κύριε, ἀνοιξον ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν, ¹²
 “Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε ¹³
 “οὔν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν
 “ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
 “¹⁴ Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ¹⁴

q Luc. 13.
 25.

r 7. 23.

s 24. 42.

Marc. 13.

33, 35.

Luc. 21. 36.

1 Cor. 16.

13. 1 Pet. 5.

8. Apoc. 16.

15.

t Luc. 19.

12.

2. We should probably read
καὶ πέντε μωραί.

3. αἵτινες. Probably αἵ.

9. Μήποτε, i. e. ὁρᾶτε μήποτε.
Elsner, Alberti.

10. γάμους. The marriage
between Christ and his church
may be said to have been fi-

nally completed, when God
cast off the Jews, whom he had
before addressed as his wife.
Αἱ ἑτοιμοὶ mean the Jews who
had already embraced the gos-
pel.

14. There is a similar para-
ble in Luke xix. 11. This seems

- “ ιδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα
 15 “ αὐτοῦ· καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο,
 “ ὃ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπε-
 16 “ δήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα
 “ λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα
 17 “ πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε
 18 “ καὶ αὐτὸς ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν
 “ ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ
 19 “ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ
 “ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ’ αὐ-
 20 “ τῶν λόγον. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα
 “ λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων,
 “ Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
 21 “ πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. ὁ ἔφη δὲ ^{u 24. 47.}
 “ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ^{Luc. 22. 29,}
 “ ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
 22 “ εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελ-
 “ θὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε,
 “ δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα
 23 “ ἐκέρδησα ἐπ’ αὐτοῖς. ὁ ἔφη αὐτῷ ὁ κύριος αὐτοῦ,
 “ Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς,
 “ ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 24 “ τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλ-
 “ λαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς

to apply particularly, if not exclusively, to the day of judgment. *The man travelling into a far country* is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. *χαράν*. The allusion is to a feast or banquet, to which

the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much : to which the answer is obvious, as in v. 26, that this is a reason why we should increase our exertions.

“ εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συν-
 “ ἄγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεῖς, ἀπελ- 25
 “ θὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις
 “ τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, 26
 “ Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου
 “ οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα ;
 “ ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζί- 27
 “ ταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἀν τὸ ἐμὸν σὺν
 “ τόκῳ. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον, καὶ δότε 28
 “ τῷ ἔχοντι τὰ δέκα τάλαντα. * Τῷ γὰρ ἔχοντι 29
 “ παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ
 “ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. * Καὶ 30
 “ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ
 “ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 “ τῶν ὀδόντων.

x 13. 12.
 Marc. 4. 25.
 Luc. 8. 18.
 et 19. 26.
 y 8. 12. et
 13. 42. et
 22. 13.

z 16. 27.
 Zach. 14. 5.
 1 Thess. 4.
 16. 2 Thess.
 1. 7. Judæ
 ver. 14.
 Apoc. 1. 7.
 a Rom. 14.
 10. 2 Cor.
 5. 10.
 Ezech. 20.
 38. et 34.
 17, 20.

“ 2^o Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ 31
 “ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ’ αὐτοῦ, τότε
 “ καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, ^a καὶ συναχθήσεται 32
 “ ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐ-
 “ τοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ
 “ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρό- 33
 “ βατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

26. Κοινωφελεῖς γὰρ αἱ τοῦ
 πρώτου ἡγεμόνος δωρεαὶ, ἃς δίδω-
 σιν ἐνίοις, οὐχ ἵν’ ἐκείνοι λαβόντες
 ἀποκρύψωσιν ἢ καταχρήσωνται πρὸς
 ζημίαν ἐτέρων, ἀλλ’ ἵν’ εἰς μέσον
 προενεγκόντες ὥσπερ ἐν δημοθιο-
 νία, πάντας ὅσους οἰοῦν τε καλέσω-
 σιν ἐπὶ τὴν χρῆσιν καὶ ἀπόλαυσιν
 αὐτῶν. Philo Jud. vol. II. p.
 404.

27. τραπεζῖταις, bankers; from
 τράπεζα, a table of accounts. See

Luke xix. 23.

29. περισσευθήσεται. *Abunde
 dabitur.* Wolfius.

Ibid. ὃ ἔχει. Luke has ὃ δο-
 κεῖ ἔχειν. viii. 18.

33. Δικαστὰς δὲ μεταξὺ τού-
 των καθῆσθαι, οὓς, ἐπειδὴ διαδικά-
 σειαν, τοὺς μὲν δικαίους κελεύειν
 πορεύεσθαι τὴν εἰς δεξιάν τε καὶ
 ἄνω διὰ τοῦ οὐρανοῦ — τοὺς δὲ
 ἀδίκους τὴν εἰς ἀριστεράν τε καὶ
 κάτω. Plato. *Republ.* X. p. 614.

- 34 “ Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ,
 “ Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομή-
 “ σατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
 35 “ βολῆς κόσμου. ^b ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι ^b Esa. 58. 7.
 “ φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, ^{Ezech. 18. 7.}
 36 “ καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ^{Ecc. 7. 39.}
 “ ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, ^{Jac. 1. 27.}
 37 “ καὶ ἦλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ
 “ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἶδομεν πει-
 “ νῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσα-
 38 “ μεν· πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν;
 39 “ ἢ γυμνὸν, καὶ περιεβάλομεν; πότε δέ σε εἶδομεν
 40 “ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σε; ^c Καὶ ^c Prov. 19.
 “ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ^{17. Heb. 6.}
 “ ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν
 “ μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
 41 “ ^d Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ^d 7. 23.
 “ ἀπ’ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ^{Luc. 13. 27.}
 “ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ^{Psal. 6. 8.}
 42 “ ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδί-
 43 “ ψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἦμην, καὶ οὐ
 “ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με·
 “ ἀσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.
 44 “ Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες,
 “ Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ
 “ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ
 45 “ διηκονήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέ-
 “ γων, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐνὶ
 46 “ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ^e Καὶ ^e Joh. 5. 29.
^{Dan. 12. 2.}

40. See note at v. 19.

“ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.”

f Marc. 14.
1. Luc. 22.
1.

^f ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς 26
λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, “Οἴδατε 2
“ ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς
“ τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.”
Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ 3
οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως
τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν 4
Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν. ἔλεγον δέ, 5
Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

g Marc. 14.
3. Joh. 11.
2. et 12. 3.

^g Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ 6
Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνή, ἀλά- 7

CHAP. XXVI.

2. τὸ πάσχα γίνεται, *The feast of the Passover begins.* Gerhardus, Raphel. This was spoken on Tuesday: see xxi. 18. xxvi. 17.

Ibid. παραδίδεται. It is probable that Judas had made his agreement with the chief priests while Jesus was delivering his prophecy, which will account for this intimation of his treachery.

3. ἀρχιερεῖς. At this time Caiaphas was properly the high priest: but the office was now frequently changed, and the persons who had held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερεῖς.

5. ἔλεγον δέ. But some among them said that they must not attempt a public execution: and therefore they devised the plan of delivering

him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: γενομένου implies an event which was past; and τότε πορευθεῖς, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. Σίμωνος. Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by Jesus.

7. γυνή. This was Mary the

- βαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ
 8 τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθη-
 τὰι αὐτοῦ ἠγανάκτησαν, λέγοντες, “Εἰς τί ἡ ἀπό-
 9 “ λεια αὕτη; ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι
 10 “ πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.” Γινούς δὲ ὁ
 Ἰησοῦς εἶπεν αὐτοῖς, “Τί κόπους παρέχετε τῇ γυ-
 11 “ ναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. ⁱ πάν- ^{i Deut. 15.}
 “ τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν· ἐμὲ δὲ ^{11. Joh. 12.} 8.
 12 “ οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον
 “ τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι
 13 “ με ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ
 “ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθή-
 “ σεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐ-
 “ τῆς.”
 14 ^k Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος ^{k 10. 4.}
^{Marc. 14.}
^{10. Luc. 22.}
^{4.}

sister of Lazarus, (John xii. 3.) who was also present. (2.)

Ibid. μύρου. *A pound of spikenard.* John xii. 3. For the phrase ἀλάβαστρον μύρου, see Alberti ad l. and Elsner at Luke vii. 37. Ἀλάβαστρον was used for a vessel of any material holding ointment.

Ibid. κατέχεεν. Plato mentions it as an honour, μύρον κατὰ τῆς κεφαλῆς καταχέειν. *De Republ.* III. p. 396.

8. οἱ μαθηταί. It was Judas who said this. John xii. 4.

9. πολλοῦ, for three hundred pence. Mark xiv. 5. John xii. 5.

10. Γινούς. Knowing the real sentiments of Judas. See John xii. 6.

Ibid. ἔργον καλόν. It is a good work, and one which you would approve of, if you knew

that I should soon require anointing.

12. βαλοῦσα γάρ. The particle γὰρ explains the words, ἐμὲ οὐ πάντοτε ἔχετε, *Ye will not have me always with you, for I am soon to die and to be buried.*

Ibid. πρὸς τὸ ἐντ. *She has done it with reference to the laying out of my body for burial:* see Mark xiv. 8.

13. τὸ εὐαγγέλιον is particularly connected with the allusion to his death in the preceding verse: *wherever the joyful news of this my death shall be announced, &c.*

14. Τότε. See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four days afterwards.

¹ Zach. 11. ^{12.} Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ¹ εἶπε, “ Τί ¹⁵
 “ θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;”
 Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· καὶ ἀπὸ ¹⁶
 τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

^m Marc. 14. ^{12.} Luc. 22. ^{7.} Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθη- ¹⁷
 ταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, “ Ποῦ θέλεις ἐτοιμά-
 “ σωμέν σοι φαγεῖν τὸ πάσχα;” Ὁ δὲ εἶπεν, “ Ὑπ- ¹⁸
 “ ἀγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἰπάτε
 “ αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς
 “ ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
 “ μου.” Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐ- ¹⁹
 τοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

ⁿ Marc. 14. ^{18.} Luc. 22. ^{14.} Joh. 13. ^{21.} Ὁ ψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. ²⁰

15. ἔστησαν may either signify *weighed*, or *fixed*, *agreed upon*. The former is preferred by Beza, Raphel, Palaiet; the latter by Theophylact, L. de Dieu. Mark has ἐπηγγείλαντο, Luke συνέθεντο.

Ibid. τριάκοντα ἀργύρια. Eusebius quotes τρ. στατήρας. *Dem. Evang.* p. 479. Tillemont says that the sum was not more than ten crowns. *Memoires*, tom. I. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a free-man, sixty. It was also the price of a man-servant's life: *Exod.* xxi. 32.

17. This was on Wednesday evening: they were to eat the passover on Thursday: or it may have been spoken on Thursday morning.

Ibid. Ποῦ θέλεις; the inhabitants of Jerusalem received no pay for the use of their houses at the festivals, but

opened them gratis. Saubert. (*Crit. Sacr.*) Lightfoot *ad l.*

18. ποιεῖν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιεῖν τὰ Ὀλύμπια.

19. οἱ μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in *Acts* xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

20. Ὁ ψίας. On the evening of Thursday.

Ibid. ἀνέκειτο. Luke says ἀνέπεσε. They were obliged to *lie down*, not to *sit*, when the

- 21 καὶ ἐσθιόντων αὐτῶν εἶπεν, “ Ἀμὴν λέγω ὑμῖν, ὅτι
 22 “ εἰς ἐξ ὑμῶν παραδώσει με.” Καὶ λυπούμενοι σφό-
 δρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος αὐτῶν, “ Μήτι
 23 “ ἐγὼ εἰμι, κύριε;” ὁ Ὁ δὲ ἀποκριθεὶς εἶπεν, “ Ὁ ^{o Marc. 14. 20.}
 “ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὐ-
 24 “ τὸς με παραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπά-
 “ γει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ
 “ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
 “ δίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-
 25 “ πος ἐκεῖνος.” Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς
 αὐτὸν, εἶπε, “ Μήτι ἐγὼ εἰμι, ῥαββί;” Λέγει αὐτῷ,
 “ Σὺ εἶπας.”
 26 ^p Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρ- ^{p I Cor. 11. 24. Marc. 14. 22. Luc. 22. 19.}
 τον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς,
 καὶ εἶπε, “ Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

passover was eaten. Saubert, *Crit. Sacr.* This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it *standing*, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

21. It would seem, from Luke xxii. 21, that our Saviour said this after the institution of the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. Ἐμβάψας seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus

meant merely to designate his own familiar friend, *one who has dipped his hand in the dish with me.*

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. Ἀποκριθεὶς. See John xiii. 27.

Ibid. Σὺ εἶπας. So Xenophon, αὐτὸς, ἔφη, τοῦτο λέγεις, ὁ Σώκρατες. *Mem.* III. p. 618. See Schmidius. The expression implies assent. See xxvi. 64. xxvii. 11. Mark xv. 2. Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. *The. Crit. Sacr.* part. I. p. 197. The reading is probably εὐχαριστήσας.

“ μου.” Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, 27
ἔδωκεν αὐτοῖς, λέγων, “ Πίετε ἐξ αὐτοῦ πάντες·

q 20. 28. “¹ τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς δια- 28
Rom. 5. 15.

“ θήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεςιν

r Marc. 14. “ ἁμαρτιῶν. ¹ λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπ’ ἄρτι 29
25. Luc. 22.
18.

“ ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς

“ ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν

“ ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.”

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 30

s Marc. 14. ^s τότε λέγει αὐτοῖς ὁ Ἰησοῦς, “ Πάντες ὑμεῖς σκανδα- 31
27. Joh. 16.

32. Zach. “ λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται

13. 7.

“ γὰρ, ‘ Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε-

t 28. 16. “ ται τὰ πρόβατα τῆς ποιμένης.’ ^t μετὰ δὲ τὸ ἐγερ- 32
Marc. 14.

28. et 16. 7.

28. περὶ πολλῶν. Theophylact observes that πολλῶν is put for πάντων. Perhaps our Saviour said πολλῶν on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, *Quomodo tales genitura a Domino perficientur?* to which Jesus replied, *Videbunt qui venient in illa.* p. 333.

Ibid. γεννήματος. Philo Judæus writes, ὁ μὲν οἶνον καὶ τὸ γεννητικὸν οἶνου φυτὸν ἄμπελον κ. τ. λ. Vol. I. p. 679. We find in Anacreon γόνον ἄμπελου. Most MSS. read γενήματος.

Ibid. ἐν τῇ βασιλείᾳ. Scaliger understood this to mean, *till after my resurrection.* Ad Luc. xxii. 16. So did Theo-

phylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24, for the meaning of ἕως.

30. ὑμνήσαντες. An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxv—cxviii. cxxxvi. *Thes. Crit. Sac.* part. I. p. 198.

31. Πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads πάταξον, which is most like the Hebrew.

32. μετὰ δὲ τό. But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii. 7.

- 33 “ θηναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.” Ἀπο-
κριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, “ Εἰ καὶ πάντες
“ σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδα-
34 “ λισθήσομαι.” ^u Ἐφη αὐτῷ ὁ Ἰησοῦς, “ Ἀμὴν ^u Marc. 14.
“ λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα ^{30. Luc. 22.}
35 “ φωνῆσαι, τρὶς ἀπαρνήσῃ με.” Λέγει αὐτῷ ὁ Πέ- ^{34. Joh. 13.}
τρος, “ Καὶ δέξ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ^{38.}
“ ἀπαρνήσομαι.” Ὁμοίως καὶ πάντες οἱ μαθηταὶ
εἶπον.
- 36 ^x ΤΟΤΕ ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον ^x Marc. 14.
λεγόμενον Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, “ Καθ- ^{32. Luc. 22.}
“ ἴσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.” ^{39. Joh. 18.}
37 ^y Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζε- ^{y 4. 21.}
38 βεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει ^{Joh. 12. 27.}
αὐτοῖς, “ Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·
39 “ μέναιτε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.” ^z Καὶ προ- ^z Heb. 5. 7,
ελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευ- ^{8. Joh. 12.}
χόμενος καὶ λέγων, “ Πάτερ μου, εἰ δυνατόν ἐστι,
“ παρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ
40 “ ὥς ἐγὼ θέλω, ἀλλ’ ὥς σύ.” Καὶ ἔρχεται πρὸς
τοὺς μαθητάς, καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ
λέγει τῷ Πέτρῳ, “ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν

34. πρὶν ἀλέκτορα φωνῆσαι. The ἀλεκτοροφωνία was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανῇ has been said to signify *vallis pinguium, pre-lum olei*, or *vallis signi*, i. e. *in-signis vallis*. See L. de Dieu. Most MSS. read Γεθσημανεῖ.

38. Περίλυπος. For the agony of Jesus see Luke xxii. 44. Heb. v. 7.

Ibid. ἕως θανάτου. In Jonah

iv. 9, we find σφόδρα λελύπη-μαι ἐγὼ ἕως θανάτου, where it seems to mean, *I am in such pain, that I am almost dead.*

39. προελθὼν. A great ma-jority of MSS. read προσελθὼν.

Ibid. ποτήριον. This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. Οὕτως seems to answer

“ γρηγορήσαι μετ’ ἐμοῦ ; γρηγορεῖτε καὶ προσεύ- 41
 “ χεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν
 “ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.” Πάλιν ἐκ 42
 δευτέρου ἀπελθὼν προσήυξατο, λέγων, “ Πάτερ μου,
 “ εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’
 “ ἐμοῦ, ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.”
 Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν 43
 γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς 44
 αὐτοὺς, ἀπελθὼν πάλιν, προσήυξατο ἐκ τρίτου, τὸν
 αὐτὸν λόγον εἰπών. τότε ἔρχεται πρὸς τοὺς μαθητὰς 45
 αὐτοῦ, καὶ λέγει αὐτοῖς, “ Καθεύδετε τὸ λοιπὸν καὶ
 “ ἀναπαύεσθε ; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ
 “ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. ἐγεί- 46
 “ ρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.”
^a Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν 47
 δώδεκα ἦλθε, καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μα-
 χαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυ-
 τέρων τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐ- 48
 τοῖς σημείον, λέγων, “ ^a Οὐ ἂν φιλήσω, αὐτός ἐστι
 “ κρατήσατε αὐτόν.” Καὶ εὐθέως προσελθὼν τῷ 49
 Ἰησοῦ εἶπε, “ Χαῖρε, ῥαββὶ,” καὶ κατεφίλησεν αὐτόν.
 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “ Ἐταῖρε, ἐφ’ ᾧ πάρει ;” 50

a Marc. 14.
 43. Luc. 22.
 47. Joh. 18.
 3.

to our expression, *So !* See 1 Cor. vi. 5.

41. πνεῦμα — σὰρξ. Many of the Fathers interpreted these expressions of the divine and human nature of Jesus : but Polycarp, who had seen S. John, understood them of the disciples, as all modern interpreters do. *Ep. ad Phil.* 7. p. 189.

45. I have put a note of interrogation after ἀναπαύεσθε. So Luther, H. Stephens, Colo-

mesius, R. Simon, Wolfius. *Are ye sleeping and resting yourselves for the remainder of the time ?* Luke writes τί καθεύδετε ; xxii. 46.

50. ἐφ’ ᾧ πάρει ; *For what a purpose art thou come !* L. de Dieu, Palairer, Alberti. Raphael shews that there is equal authority for ἐφ’ ᾧ, or ἐφ’ ὃ, but most MSS. in this place read ἐφ’ ὃ.

- Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰη-
 51 σοῦν, καὶ ἐκράτησαν αὐτόν. ^b Καὶ ἰδοὺ, εἰς τῶν ^b Joh. 18.
 μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μά-
 10.
 χαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως,
 52 ἀφείλεν αὐτοῦ τὸ ὠτίον. ^c τότε λέγει αὐτῷ ὁ Ἰησοῦς, ^c Gen. 9. 6.
 “ Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐ- ^{Apoc. 13.}
 10.
 “ τῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μα-
 53 “ χαίρᾳ ἀπολούνται. ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι
 “ παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι
 54 “ πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ^d πῶς οὖν ^d Esa. 53. 7,
 8, 10.
 “ πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;”
 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις,
 “ Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύ-
 “ λων συλλαβεῖν με; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθ-
 “ ἐζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ
 56 “ με. ^e τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ ^e Marc. 14.
 49.
 “ γραφαὶ τῶν προφητῶν.” Τότε οἱ μαθηταὶ πάν-
 τες ἀφέντες αὐτόν, ἔφυγον.
 57 ^f Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς ^f Marc. 14.
 Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ ^{53. Luc. 22.}
 54. Joh. 18.
 58 πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει ^{12, 24.}
 αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως·
 καὶ εἰσελθὼν ἕσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν
 59 τὸ τέλος. ^g Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ ^g Marc. 14.
 55.
 τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our

Saviour's words. See i. 22.

57. Καϊάφαν. The Apostolical Constitutions say that Caiaphas killed himself. VIII. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὖρον· καὶ 60
πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὖρον.

^h Joh. 2. 19. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες ^h εἶπον, 61

“Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ,
καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.” Καὶ 62

ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Οὐδὲν ἀποκρίνη;

“τί οὗτοί σου καταμαρτυροῦσιν;” Ὁ δὲ Ἰησοῦς 63

ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,

“Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν

ⁱ 16. 27. et “εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.” ⁱ Λέ- 64

24. 30. et

25. 31.

ⁱ Thess. 4.

16. Apoc.

ⁱ. 7. Psal.

110. 1.

γει αὐτῷ ὁ Ἰησοῦς, “Σὺ εἶπας. πλὴν λέγω ὑμῖν ἀπ’

ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ

δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφε-

λῶν τοῦ οὐρανοῦ.” Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ 65

ἱμάτια αὐτοῦ, λέγων, “Ὅτι ἐβλασφήμησε· τί ἔτι

“χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν

59. οὐχ εὖρον. They did not find any which would enable them to put him to death.

Ὅπως θανατώσωσιν αὐτὸν means, *that they might be able to effect his death*: such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot. ad l.

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. διὰ τριῶν ἡμερῶν. This expression is used for *every third day*, i. e. *every other day*, by Philo Judæus, vol. II. p. 476. See Matt. xxvii. 40, where it is ἐν τρισὶν ἡμέραις.

64. ἀπ’ ἄρτι. Some have coupled these words with λέγω, some with ὅψεσθε. The latter is probably right; and the high priest charged Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

66 “βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀπο-
 67 κριθέντες εἶπον, “Ἐνοχος θανάτου ἐστί.” ^k Τότε ^{k 27. 30. Esa. 50. 6.}
 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν
 68 αὐτόν· οἱ δὲ ἐρράπισαν, ¹ λέγοντες, “Προφήτευσον ^{1 Marc. 14. 65. Luc. 22. 64.}
 “ἡμῖν, Χριστὲ, τίς ἐστὶν ὁ παίσας σε;”
 69 ^m Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ ^{m Marc. 14. 66. Luc. 22. 55. Joh. 18. 17, 25.}
 προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, “Καὶ σὺ
 70 “ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.” Ὁ δὲ ἡρνή-
 σατο ἔμπροσθεν πάντων, λέγων, “Οὐκ οἶδα τί λέ-
 71 “γεις.” Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν
 αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, “Καὶ οὗτος ἦν μετὰ
 72 “Ἰησοῦ τοῦ Ναζωραίου.” Καὶ πάλιν ἡρνήσατο μεθ’
 73 ὅρκου, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.” ⁿ Μετὰ ^{n Luc. 22. 59.}
 μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ,
 “Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά
 74 “σου δηλὸν σε ποιεῖ.” Τότε ἤρξατο καταναθεμα-
 τίζειν καὶ ὀμνύειν, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.”
 75 Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. ^o καὶ ἐμνήσθη ὁ Πέ- ^{o ver. 34. Luc. 22. 61.}
 τρος τοῦ ρήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, “Ὅτι
 “πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.” καὶ
 ἐξελθὼν ἔξω ἐκλαυσε πικρῶς.

27 ^p ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάν- ^{p Marc. 15. 1. Luc. 22.}

68. Προφήτευσον. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word προφήτευσον.

70. We ought probably to read ἔμπροσθεν αὐτῶν πάντων.

71. ἄλλη. Mark says it was the same maid, xiv. 69. Luke says it was a man, ἕτερος, xxii. 58: but they may be reconciled by John, who says, εἶπον

αὐτῷ: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, *Centur. Chorog.* LXXXVII. Wolfius.

74. ἐφώνησε. This was about three in the morning. See xxvi. 34.

CHAP. XXVII.

I. Πρωΐας. On Friday morning.

66. et 23. 1. **ΤΕΣ** οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
Joh. 18. 28. τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες 2
αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πι-
λάτῳ τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτὸν, ὅτι κατε- 3
κρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια
τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων, “Ὁ 4
“ μαρτον παραδὼς αἷμα ἀθῶον.” Οἱ δὲ εἶπον, “Τί
“ πρὸς ἡμᾶς; σὺ ὄψει.” Καὶ ρίψας τὰ ἀργύρια ἐν 5

1 Act. 1. 18. τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγεστο, 1 Οἱ 6
δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, “Οὐκ ἔξεστι
“ βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος
“ ἐστι.” Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐ- 7
τῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

1 Act. 1. 19. 1 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς 8

1. ὥστε θανατῶσαι αὐτόν. They consulted how they could procure his death. See xxvi. 59.

2. ἀπήγαγον. They took him to the prætorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμόνι. *The procurator.* See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed in 36.

3. ὅτι κατεκρίθη, *that he was certain to be condemned, or, that it was settled he should die.*

4. σὺ ὄψει. Many commentators consider this as a Latinism, *Tu videris.* H. Stephens, Krebsius. They are opposed by Schwarzius.

5. ἐν τῷ ναῷ. This shews that the Sanhedrim met in the

temple.

Ibid. ἀπήγγεστο. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted ἀπήγγεστο to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

7. τοῖς ξένοις. Probably the foreign Jews, who attended the festivals.

8. ἕως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the ascension. See xxviii. 15.

- σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ
 προφήτου, λέγοντος, ^s Καὶ ἔλαβον τὰ τριάκοντα ^s Zach. 11.
 ἄργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ^{12.}
 10 ἀπὸ υἱῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν
 τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.
 11 ^t Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· ^t Marc. 15.
 καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, “ Σὺ εἶ ὁ ^{2.} Luc. 23.
 βασιλεὺς τῶν Ἰουδαίων;” Ὁ δὲ Ἰησοῦς ἔφη αὐ- ^{3.} Joh. 18.
 12 τῷ, “ Σὺ λέγεις.” Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ^{33, 37.}
 ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε- ^{1 Tim. 6.}
 13 κρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, “ Οὐκ ἀκούεις
 14 πόσα σοῦ καταμαρτυροῦσι;” Καὶ οὐκ ἀπεκρίθη
 αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγε-
 μόνα λίαν.

9. Ἱερεμίου. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that *ζριου* had been changed into *ιριου*, (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix—xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: *κάθεσ αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν· καὶ ἔλαβον τοὺς τριάκοντα ἀργυ-*

ροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου, εἰς τὸ χωνευτήριον. If in Matt. 10, we read *ἔδωκα*, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, *Philol. Sacr.* I. p. 196. Wolfius.

Ibid. τοῦ τετιμημένου. Pretiosi, *Syr.* Honorati, *Æthiop.* *Æstimati*, *Beza*, *Castalio*, *Erasmus*, *Pagninus*. Innocentis, *Arab.* Pasor applies it to the field.

Ibid. ἀπὸ υἱῶν Ἰσραὴλ. These words are connected with *ἔλαβον* by Junius, Piscator, Pasor, and Heinsius: with *ἐτιμήσαντο*, or *τετιμημένου*, by Theophylact, Erasmus, Vatablus, Flacius, Schwartz.

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself *Christ, a King*. Luke xxiii. 2. John xviii. 34.

u Marc. 15.
6. Luc. 23.
17. Joh. 18.
39.

u Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα 15
τῷ ὄχλῳ δέσμιον, ὃν ᾗθελον. εἶχον δὲ τότε δέσμιον 16
ἐπίσημον, λεγόμενον Βαραββᾶν. συνηγμένων οὖν 17
αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, “Τίνα θέλετε ἀπο-
“λύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον
“Χριστόν;” Ἦιδει γὰρ ὅτι διὰ φθόνον παρέδωκαν 18
αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέ- 19
στειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, “Μηδὲν
“σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-
x Marc. 15. “μερον κατ’ ὄναρ δι’ αὐτόν.” x Οἱ δὲ ἀρχιερεῖς καὶ 20
11. Luc. 23.
18. Joh. 18. οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται
40.
y Act. 3. 14. τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. y ἀπο- 21
κριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, “Τίνα θέλετε ἀπὸ
“τῶν δύο ἀπολύσω ὑμῖν;” Οἱ δὲ εἶπον, “Βαραβ-
“βᾶν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τί οὖν ποιήσω 22
“Ἰησοῦν τὸν λεγόμενον Χριστόν;” Λέγουσιν αὐτῷ
πάντες, “Σταυρωθήτω.” Ὁ δὲ ἡγεμὼν ἔφη, “Τί 23
“γὰρ κακὸν ἐποίησεν;” Οἱ δὲ περισσῶς ἔκραζον,

15. A somewhat similar custom is alluded to by Suetonius, “Sed et Capitolino certamine cunctos ingenti consensu precantes ut Palfurium Suram restitueret, pulsum olim senatu” &c. *Domit.* 13. Κατὰ ἑορτὴν might mean, *at every festival*, or *at every passover*: John xviii. 39, would rather support the latter. See Wolfius.

17. συνηγμένων. It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popu-

lar with the people. See Mark xv. 7. Συνηγμένων αὐτῶν may therefore refer to ὄχλῳ.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. Vol. III. p. 918. His name was perhaps Jesus as well as Barabbas.

18. διὰ φθόνον. Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

19. ἡ γυνὴ αὐτοῦ. Nicephorus calls her Procula, I. 30. Origen has preserved a tradition of her being converted by this vision. Vol. III. p. 918.

- 24 λέγοντες, “Σταυρωθήτω.” Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεί, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενήφατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου
- 25 “τούτου· ὑμεῖς ὄψεσθε.” Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, “Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
- 26 “τέκνα ἡμῶν.” ² Τότε ἀπέλυσεν αὐτοῖς τὸν Βαρ- ^{z Marc. 15. 15. Joh. 19.} αββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα ^{1.} σταυρωθῇ.
- 27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόν-
τες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ’
28 αὐτὸν ὅλην τὴν σπείραν· καὶ ἐκδύσαντες αὐτὸν, πε-
29 ριέθηκαν αὐτῷ χλαμύδα κοκκίνην· καὶ πλέξαντες

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, *Harm. Evang.* p. 1930. Wolfius.

26. φραγελλῶ and φραγέλιον, in John ii. 15, are formed from the Latin *flagellum*.

27. πραιτώριον. The governor's house, called also αὐλή in Mark xv. 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. σπείραν is sometimes translated *Cohort*, but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius, (XI. 23.) It perhaps increased afterwards, for an *ἐκατοντάρχης* belonged to a σπείρα, Acts x. 1.

xxvii. 1; and even a χιλιάρχος, John xviii. 12. Acts xxi. 31. See Raphel, *ad l.* There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

28, 29. The people of Alexandria treated Carabas in the same way: βύβλον εὐρύναντες ἀντὶ διαδήματος ἐπιτιθέασιν αὐτοῦ τῇ κεφαλῇ, χαμαιστρώτῳ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμήμα τῆς ἐγχωρίου καθ’ ὁδὸν ἐρριμμένον ἰδόντες ἀναδιδόασιν. Philo Judæus, vol. II. p. 522.

28. χλαμύδα κοκκίνην. Mark says πορφύραν, xv. 17, and John ἱμάτιον πορφυροῦν, xix. 2. L. de Dieu thinks that two different dresses were put on: the χλαμύς was a military dress. Braunius thinks the colours may have been confounded. *De Vest. Sac.* I. 14, 15.

στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, “Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.” ^a καὶ ἐμπτύ- 30
σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιζαν αὐτῷ, 31
ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶ-
σαι. ^b Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, 32
ὀνόματι Σίμων· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

^c ΚΑΙ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς 33
ἐστὶ λεγόμενος Κρανίου τόπος, ^d ἔδωκαν αὐτῷ πιεῖν 34
17. ὅξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ
21. ἤθελε πιεῖν. ^e Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο 35
24. Luc. 23. τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ
34. Joh. 19. τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, ‘Διμερίσαντο τὰ ἱμά-
23. Psal. τὰ ῥηθὲν ὑπὸ τοῦ προφήτου, ‘Διμερίσαντο τὰ ἱμά-
22. 18. ‘τιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix. 17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says ἔμπροσθεν τοῦ Ἰησοῦ. xxiii. 26.

Ibid. ἠγγάρευσαν. See v. 41.

33. Γολγοθὰ. There was a Jewish tradition, that Adam

was buried here. Epiphanius, vol. I. p. 394. Theophylact. See Suicer. tom. II. p. 156.

34. ὅξος μετὰ χολῆς. Mark says ἐσμυρτισμένον οἶνον. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L. de Dieu, who considers χολή to be the same as σμύρνα. This is a different transaction from John xix. 29.

35. The passage ἵνα πληρωθῇ — ἐβαλον κλῆρον seems certainly to be an interpolation from John xix. 24.

- 36⁶ ‘ κληρον.’ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. ^f Καὶ ^f Marc. 15.
 37 ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ ^{26. Luc. 23.}
 γεγραμμένην, “Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν ^{38. Joh. 19.}
 38 “Ἰουδαίων.” ^g Τότε σταυροῦνται σὺν αὐτῷ δύο λη- ^g Esa. 53.
 σταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων. ^{12. Luc. 23.}
 39 ^h Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κι- ^h Psal. 22.
 40 νούντες τὰς κεφαλὰς αὐτῶν, ⁱ καὶ λέγοντες, “Ὁ κα- ⁱ 26. 61.
 “ταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, ^{Joh. 2. 19.}
 “σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ
 41 “τοῦ σταυροῦ.” Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαί-
 ζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλε-
 42 γον, “^k Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ^k Sap. 2. 18.
 “εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ
 43 “σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ^l πέποιθεν ἐπὶ τὸν ^l Psal. 22. 8.
 “Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε
 44 “γὰρ, “Ὅτι Θεοῦ εἰμι υἱός.” ^m Τὸ δ’ αὐτὸ καὶ οἱ ^m Luc. 23.
 λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ. ^{39.}

36. ἐτήρουν. All these verbs agree with οἱ στρατιῶται. They now kept guard near the cross.

37. αἰτίαν might mean literally *his accusation*; for the Jews had accused him of making himself a king: but it perhaps means *a title*: see Mark xv. 26. John xix. 19.

Ibid. The four Evangelists give the inscription as follows.

Matt. xxvii. 37. ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26. Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

John xix. 19. ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in ὁ βασιλεὺς τῶν Ἰουδαίων, and Matthew and John both give Ἰησοῦς. It is not probable that οὗτός ἐστιν was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

42. The reading is probably πιστεύσομεν ἐπ’ αὐτῷ.

43. εἰ θέλει αὐτόν. There is a similar construction in Psalm xvii. 19. xl. 11. Deut. xxi. 14.

44. οἱ λησταί. Only one of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8. Matt. xxvi. 8,

Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν 45
 n Psal. 22. 1. γῆν ἕως ὥρας ἐννάτης. ἡ περὶ δὲ τὴν ἐννάτην ὥραν 46
 ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, “ Ἡλὶ,
 “ Ἡλὶ, λαμὰ σαβαχθανί;” τοῦτ’ ἔστι, “ Θεέ μου,
 “ Θεέ μου, ἵνατί με ἐγκατέλιπες;” Τινὲς δὲ τῶν ἐκεῖ 47
 ἐστῶτων ἀκούσαντες ἔλεγον, “Ὅτι Ἡλίαν φωνεῖ οὐ-
 ο Psal. 69. 21. Marc. 15. 36. σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ
 Luc. 23. 36. ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, “Ἄφες, ἴδω- 49
 Joh. 19. 29. “ μὲν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν.”

p Marc. 15. 37. Luc. 23. 46. Joh. 19. 30. Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε 50
 τὸ πνεῦμα.
 q Exod. 26. 31. 2 Par. 3. 14. Ἡ Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς 51
 δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ

and John xii. 4. Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. σκότος. Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. I. p. 414, 432. vol. III. p. 923. Euseb. Chron. ad Olymp. CCIII. Tertull. *Apol.* 21. Also Tillemont. *Mémoires*, tom. I. p. 246. Routh's *Reliq. Sacr.* vol. II. p. 335. Wolfius.

Ibid. ἐννάτης. Josephus says that the paschal lamb was killed ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης. *De Bel. Jud.* VII. 45. The darkness lasted from twelve to three.

46. These words are not

quoted from the Hebrew, but from the Chaldee Paraphrase. Prideaux, part II. book 8. p. 548.

47. Ἡλίαν. They mistook Ἡλὶ, Ἡλὶ, for Ἡλίας.

51. καταπέτασμα. “The veil “shall divide unto you between the holy place and the “most holy.” Exod. xxvi. 33. See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. ἐσείσθη. Africanus and Phlegon, as quoted at v. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's *Travels*, p. 73.

52 πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεώχθησαν,
καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,
53 καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν
αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθη-
σαν πολλοῖς.

54 ^r Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες <sup>r Marc. 15.
39. Luc. 23.</sup>
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, 47.
ἐφοβήθησαν σφόδρα, λέγοντες, “ Ἀληθῶς Θεοῦ υἱὸς
“ ἦν οὗτος.”

55 ^s Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν ^{s Luc. 8. 2.}
θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς
56 Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ
μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 ^t Ὁ ΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλού- <sup>t Marc. 15.
42. Luc. 23.
50. Joh. 19.
38.</sup>
σιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς

53. L. de Dieu approves of the Syriac version, which connects μετὰ τὴν ἔγερσιν αὐτοῦ with εἰσῆλθον.

54. ἐκατόνταρχος. Theophylact says that he was afterwards martyred.

55. μακρόθεν. The Virgin Mary and the other women had been near the cross before Jesus expired. John xix. 25.

56. Μαγδαληνὴ. From the country of Magdala. See xv. 39.

Ibid. Μαρία ἡ τοῦ Ἰακώβου. Theophylact says this was the Virgin Mary, who was called the mother of James and Joses, as being the wife of their father Joseph. But see note at xiii. 55.

Ibid. The mother of Zebedee's children was Salome.

Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. Ἀριμαθαίας. It has been thought to be Ramatha (1 Sam. ii. 11. Joshua xix. 21.) or Aruma (Judg. ix. 41.) or Ramath (Josh. xiii. 26.) or Ramah (xix. 29.) Josephus calls Ramoth Gilead Ἀραμαθά. Reland says it was between Lydda and Joppa.

Ibid. Ἰωσήφ. Gregory of Tours says that he was imprisoned by the priests, and miraculously released. I. 21. Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, *Biblioth. Heb.* vol. II. p. 854.

ἐμαθήτευσε τῷ Ἰησοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ, 58
 ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέ-
 λευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα ὁ 59
 ὡς 53. 9. Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, ὃ καὶ ἐθήκεν 60
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν
 τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ
 τοῦ μνημείου, ἀπῆλθεν. ἦν δὲ ἐκεῖ Μαρία ἡ Μαγ- 61
 δαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
 τάφου.

Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, 62
 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-
 λάτον, λέγοντες, “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ 63
 “πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρο-
 “μαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως 64
 “τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ
 “αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἰπωσὶ τῷ λαῷ,
 “Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη
 “πλάνη χείρων τῆς πρώτης.” Ἐφῆ δὲ αὐτοῖς ὁ 65
 Πιλάτος, “Ἐχετε κουστωδῖαν· ὑπάγετε, ἀσφαλί-

Ibid. ἐμαθήτευσε. This verb means properly to make disciples, xxviii. 19. Acts xiv. 21; and so it is taken here by Wolfius.

59. σινδόνι. This word is said to come from *Sidon*, where linen was manufactured.

60. μνημείον. Lucianus mentions the cave as seen in his time (A. D. 311.) *apud Rufin.* IX. 6. Athanasius speaks of the tomb being worshipped, p. 1196; and Cyril of τὸ μνημα τὸ πλησίον, ὅπου ἐτέθη, καὶ ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος.

Cateches. XIII.

Ibid. θύρα. See note at Mark xvi. 5.

62. παρασκευὴ was the day preceding any great festival: and the Sabbath, which followed the Friday of the crucifixion, was a great day. See John xix. 31.

63. Μετὰ τρεῖς ἡμέρας. In xvi. 21, xvii. 23, and xx. 19, it is τῇ τρίτῃ ἡμέρᾳ. In Deut. xiv. 27, μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τῷ τρίτῳ in xxvi. 12.

65. Ἐχετε might be either indicative or imperative. The latter seems preferable. Wol-

66 “σασθε ὡς οἶδατε.” Οἱ δὲ πορευθέντες ἡσφαλί-
σαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς
κουστωδίας.

- 28 *’ΟΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν ^{x Marc. 16.}
σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη ^{2. Luc. 24.}
^{1. Joh. 20.}
2 Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδού, σεισμὸς
ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ
οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς
3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ιδέα αὐτοῦ
ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσπερ χιών.
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες,
5 καὶ ἐγένοντο ὥσπερ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος
εἶπε ταῖς γυναῖξιν, “Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ
6 “ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ^{y 12. 40.} οὐκ ἔστιν ^{et 16. 21.}
“ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν ^{et 17. 23.}

fius. Ὡς οἶδατε means, in the best manner you can.

66. Chrysostom connects μετὰ τῆς κουστωδίας with σφραγίσαντες· but Raphelius supports the common construction, which connects them with ἡσφαλίσαντο. Μετὰ is used for διὰ in Acts xiii. 17. xiv. 27. xv. 4.

CHAP. XXVIII.

1. Ὁψὲ σαββάτων. *Post Sabbatum, Sabbato transacto, seu in fine Sabbati.* Mark says διαγενομένου τοῦ σαββάτου. xvi. 1. Krebsius. It means early on Sunday morning.

Ibid. The time is thus marked by the four Evangelists.

Matt. xxviii. 1. ὁψὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων.

Mark xvi. 2. λίαν πρωτὶ τῆς

μίας σαββάτων — ἀνατείλαντος τοῦ ἡλίου.

Luke xxiv. 1. τῇ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος.

John xx. 1. τῇ μιᾷ τῶν σαββάτων πρωτὶ, σκοτίας ἔτι οὔσης.

It is plain that they meant to speak of the morning of Sunday, when day was beginning to dawn. Mark writes τῆς μίας σαββάτων in xvi. 2, and πρώτῃ σαββάτου, 9. See Beza, Casaub. *Exerc.* XVI. num. 170.

Ibid. ἡ ἄλλη Μαρία. The mother of James. Mark xvi. 1. Luke xxiv. 10.

2. ἄγγελος. Luke speaks of two men. xxiv. 4.

Ibid. ἀπεκύλισε. The stone was removed, not to let Jesus out, but to let the disciples in. Theophylact.

z 26. 32. “τόπον, ὅπου ἔκειτο ὁ Κύριος. ² καὶ ταχὺ πορευθεῖ- 7
 “σαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ
 “τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-
 “λαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν.” Καὶ 8
 ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
 χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς
 αὐτοῦ. ^a ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς 9
^{9. Joh. 20.} αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων,
^{14.} “Χαίρετε.” Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ
^{b Joh. 20.} τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. ^b τότε λέγει 10
^{17. Act. 1.} αὐταῖς ὁ Ἰησοῦς, “Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγ-
^{3.} “γείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν
 “Γαλιλαίαν, κακεῖ με ὄψονται.”

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας 11
 ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν
 ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν 12
 πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ
 ἔδωκαν τοῖς στρατιώταις, λέγοντες, “Εἶπατε, Ὅτι οἱ 13
 “μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν
 “ἡμῶν κοιμωμένων, καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ 14
 “ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμε-
 “ρίμνους ποιήσομεν.” Οἱ δὲ λαβόντες τὰ ἀργύρια, 15

7. Γαλιλαίαν. The disciples appear to have returned to Galilee, and to have resumed their usual employments. John xxi. 1, 3, 7.

Ibid. ἰδοὺ, εἶπον ὑμῖν. Probably the whole passage, from ὅτι ἡγέρθη to εἶπον ὑμῖν, are the words which the women were to repeat to the disciples; and ἰδοὺ, εἶπον ὑμῖν means, *I told*

you before that I should do so. See xxvi. 32.

10. Μὴ φοβεῖσθε perhaps means, *Do not be afraid that I am going to leave you.* See John xx. 17.

15. Justin Martyr says that the Jews sent persons into every country to spread this story, p. 202.

ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος
οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

- 16 ^c Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γα- ^c 26. 32.
λιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.
17 καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδί-
18 στασαν. ^d καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐ- ^d 11. 27.
τοῖς, λέγων, “Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ ^{Joh. 3. 35.}
^{et} 13. 3.
19 “ καὶ ἐπὶ γῆς. ^e πορευθέντες οὖν μαθητεύσατε πάντα ^{et} 17. 2.
^{Heb. 1. 2.}
“ τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πα- ^e Marc. 16.
^{15.} Luc. 24.
20 “ τρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, δι- ^{47.}
“ δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην
“ ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέ-
“ ρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.”

Ibid. μέχρι τῆς σήμερον. See phrase without οἱ μὲν, see L.
note at xxvii. 8. Bos, and Raphel.

17. οἱ δὲ, some. For this

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ
ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25. xiii. 5, 13. xv. 37—39. Col. iv. 10. 2 Tim. iv. 11. Philem. 24. but if the Evangelist died in the eighth year of Nero, (A. D. 61, or 62.) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A. D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome : and to have written his Gospel at the request of the Christians in that city ; which would require us to fix its date not earlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ἌΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ
2 Θεοῦ. ^f ὥς γέγραπται ἐν τοῖς προφήταις, ‘ Ἰδοῦ, ἐγὼ ^f Mal. 3. 1.
‘ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ^{Matt. 11. 10.}
‘ ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.’ ^{Luc. 7. 27.}
3 ‘ ^g Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδόν ^g Esa. 40. 3.
4 ‘ Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.’ ^h Ἐγέ- ^{Matt. 3. 3.}
νετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων ^{Luc. 3. 4.}
5 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ⁱ καὶ ἐξε- ^{Joh. 1. 15,}
πορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ ^{23.}
Ἱεροσολυμίται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορ- ^h Matt. 3. 1.
δάνῃ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ- ^{Luc. 3. 3.}
ⁱ Matt. 3. 5.

1. Some have considered this as a title, and not connected with what follows. See Raphel, ad l. and Wolfius.

2. ἐν τοῖς προφήταις. This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. τῇ ἐρήμῳ. The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was com-

ing, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

- ^k Matt. 3. 4. ^k τίας αὐτῶν. ^k ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα- 6
 Lev. 11. 22. μῆλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
¹ Matt. 3. 11. καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ¹ Καὶ ἐκήρυσσε, 7
 Luc. 3. 16. λέγων, “Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ
 Joh. 1. 27. “ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
^m Act. 1. 5. “ δημάτων αὐτοῦ. ^m ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· 8
 et 2. 4. et “ αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.” ⁿ Καὶ 9
 11. 16. et 19. 4. ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ
ⁿ Matt. 3. 13. Luc. 3. 21. Joh. 1. 32. Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου
 εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ 10
 ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦ-
 9. 7. Psal. 2. 7. Esa. 42. 1. Matt. 3. 17. et 17. 5. 2 Pet. 1. 17. μα ὥσεὶ περιστερὰν καταβαῖνον ἐπ’ αὐτόν. ^o καὶ φωνή 11
 42. 1. Matt. 3. 17. et 17. 5. ἐγένετο ἐκ τῶν οὐρανῶν, “Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς,
 3. 17. et 17. 5. “ ἐν ᾧ εὐδόκησα.” ^p Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ- 12
 2 Pet. 1. 17. p Matt. 4. 1. Luc. 4. 1. βάλλει εἰς τὴν ἔρημον. ^q καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας 13
 q Matt. 4. 11. τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν
 μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.
^r Matt. 4. 12. Luc. 4. 14. Joh. 4. 43. ^r ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν 14
 43. s Matt. 3. 2. τῆς βασιλείας τοῦ Θεοῦ, ^s καὶ λέγων, “Ὅτι πεπλή- 15
 “ ρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ·
 “ μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.”
^t Matt. 4. 18. Luc. 5. 2. ^t Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, 16
 εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλ-

9. εἰς τὸν Ἰορδάνην. Εἰς is sometimes put for ἐν in the New Testament, (see i. 39. ii. 2.) but here ἐβαπτίσθη εἰς is the correct expression, *immersus est in flumen*.

12. ἐκβάλλει. This verb is not used by S. Mark, as expressing violence. See i. 43.

13. See note at Mat. iv. 2.

14. See note at Mat. iv. 12.

15. πιστεύετε ἐν τῷ εὐαγγελίῳ. Believe in this good news which I have announced.

16. The reading is probably Ἀνδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας.

λοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ
 17 ἄλιεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε ὀπίσω
 “ μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἄλιεῖς ἀνθρώπων.”
 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν
 19 αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν
 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
 20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐ-
 θέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν
 Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον
 ὀπίσω αὐτοῦ.

21 ^u Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως ^u Matt. 4.
 τοῖς σάββασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε. ^{13, 23. Luc. 4. 31.}
 22 ^x καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ δι- ^x Matt. 7.
 δάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ ^{28. Luc. 4. 32.}
 23 γραμματεῖς. ^y Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρω- ^y Luc. 4. 33.
 24 πος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε ^z λέγων, ^z Matt. 8.
 “Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπ- ^{29.}
 “ ολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.”
 25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, “Φιμώθητι,
 26 “ καὶ ἔξελθε ἐξ αὐτοῦ.” Καὶ σπαράξαν αὐτὸν τὸ
 πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ,
 27 ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες, ὥστε
 συζητεῖν πρὸς αὐτοὺς, λέγοντας, “Τί ἐστι τοῦτο;

19. αὐτοὺς. Zebedee was with them: v. 20. and Matt. iv. 21.

21. τοῖς σάββασιν. Wolfius takes this literally in the plural, *for several sabbaths*. It seems to mean, immediately upon his going to Capernaum, he began the custom of teaching on the sabbaths.

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23. Ἐα. The Vulgate has *sine*, let us alone, as from *εἶν*: but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means *having violently convulsed*: (see 2 Sam. xxii. 8. Jerem. iv. 19.) Luke says *μηδὲν βλάβαν αὐτόν*. iv. 35.

L

“ τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ’ ἐξουσίαν καὶ
 “ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπα-
 “ κούουσιν αὐτῷ ;” Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς 28
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

^a Matt. 8.
 14. Luc.
 4. 38.

^a Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον 29
 εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου
 καὶ Ἰωάννου. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ- 30
 σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. καὶ 31
 προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
 καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει
 αὐτοῖς. ^b Ὀψίας δὲ γενομένης, ὅτε ἔδν ὁ ἥλιος, ἔφε- 32

^b Matt. 8.
 16. Luc. 4.
 40.

ρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς
 δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33
 πρὸς τὴν θύραν· ^c καὶ ἐθεράπευσε πολλοὺς κακῶς 34
 ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέ-
 βαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν
 αὐτόν.

^c Luc. 4. 41.
 Act. 16. 17,
 18.

^d Luc. 4. 42.

^d Καὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπ- 35
 ἦλθεν εἰς ἔρημον τόπον, κακεῖ προσηύχετο. καὶ κατ- 36
 ἐδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ’ αὐτοῦ· καὶ εὐρόν- 37
 τες αὐτὸν λέγουσιν αὐτῷ, “ Ὅτι πάντες ζητοῦσί σε.”

^e Luc. 4. 43.

^e Καὶ λέγει αὐτοῖς, “ Ἀγωμεν εἰς τὰς ἐχομένας κωμο- 38
 “ πόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.”
 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39
 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

28. περίχωρον. Not the coun-
 tries surrounding Galilee, but
 the whole region of Galilee itself.
 L. de Dieu.

32. They waited till sunset,
 because they thought it un-

lawful to heal on the sabbath.
 Theophylact.

37. πάντες ζητοῦσί σε. The
 multitude had followed him to
 this place. Luke iv. 42.

40 ^f Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐ- ^f Matt. 8. 2.
 τὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, “Ὅτι ^{Luc. 5. 12.}
 41 “ἐὰν θέλῃς, δύνασαί με καθαρίσαι.” Ὁ δὲ Ἰησοῦς
 σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ
 42 λέγει αὐτῷ, “Θέλω, καθαρίσθητι.” Καὶ εἰπόντος
 αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθα-
 43 ρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν
 44 αὐτὸν, ^g καὶ λέγει αὐτῷ, “Ὅρα μηδενὶ μηδὲν εἶπῃς.” ^g Levit. 14.
 “ἀλλ’ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε ^{2.}
 “περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξε Μωσῆς,
 45 “εἰς μαρτύριον αὐτοῖς.” ^h Ὁ δὲ ἐξελθὼν ἤρξατο κη- ^h Luc. 5.
 ρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μη- ^{15.}
 κέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν.
 ἀλλ’ ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἦρχοντο πρὸς αὐ-
 τὸν πανταχόθεν.

2 ⁱ Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι’ ἡμερῶν. ⁱ Matt. 9. 1.
 2 καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν ^{Luc. 5. 18.}
 πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν.
 3 καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐ-
 τὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.
 4 καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,
 ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες

45. ἐξελθὼν. The report would be still more widely spread, if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II.

1. δι’ ἡμερῶν. Xenophon uses διὰ χρόνου in the same sense. vid. Raphel, Elsner, Wolf, Bos. Some Latin MSS. have *post*

octo dies: whence Mill thinks that Mark may have written δι’ ἡ ἡμερῶν.

Ibid. οἶκον. Some have thought that this could not mean a private house. L. de Dieu. Wolfius.

4. Jesus may have been in the court (*impluvium*) of a house; and the στέγη may have been the curtain or awning, which

χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέ-
 κειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ 5
 παραλυτικῷ, “Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι
 “ σου.” Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθή- 6
 μνοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,
^kΤί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται 7
 “ ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;” Καὶ εὐθέως 8
 ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως δια-
 λογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, “ Τί ταῦτα δια-
 “ λογίξεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώ- 9
 “ τερων, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ
 “ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγείραι καὶ ἄρον σου τὸν
 “ κράββατον, καὶ περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἐξου- 10
 “ σίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς
 “ ἁμαρτίας, (λέγει τῷ παραλυτικῷ,) Σοὶ λέγω, ἔγείραι 11
 “ καὶ ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν
 “ οἶκόν σου.” Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν 12
 κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστα-
 σθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, “ Ὅτι
 “ οὐδέποτε οὕτως εἶδομεν.”

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς 13
 ὁ ὄχλος ἦρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

¹ Καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἀλφαίου, καθή- 14
¹ Matt. 9. 9. Luc. 5. 27.

was thrown over it. Ἐξορύξαντες is wanting in some MSS. Jerom has *patefacientes*. But Josephus uses the expression τοὺς ὀρόφους τῶν οἰκῶν ἀνασκάπτων. Antiq. XIV. 15. 12. See note at Luke v. 19.

12. πάντας, the multitude. Matt. ix. 8.

13. πάλιν. See i. 16.

14. Λευὶν. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. *Dem. Evang.* p. 119, 439. Origen says, that in some copies of Mark's Gospel, Λεβῆς was men-

- μενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, “ Ἀκολουθεῖ
 15 “ μοι.” Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ
 16 ἠκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, “ Τί ὅτι
 “ μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πί-
 17 “ νει;” ^m Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, “ Οὐ ^{m Luc. 5. 31, 32. 1 Tim. i. 15. Matt. 9. 13.}
 “ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς
 “ ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρ-
 18 “ τωλοὺς εἰς μετάνοιαν.” ⁿ Καὶ ἦσαν οἱ μαθηταὶ ^{n Luc. 5. 33. Matt. 9. 14.}
 Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ
 ἔρχονται καὶ λέγουσιν αὐτῷ, “ Διατί οἱ μαθηταὶ Ἰω-
 “ ἄνου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ
 19 “ σοὶ μαθηταὶ οὐ νηστεύουσιν;” Καὶ εἶπεν αὐτοῖς ὁ
 Ἰησοῦς, “ Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ
 “ ὁ νυμφίος μετ’ αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον
 “ μεθ’ ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νη-
 20 “ στεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ’
 “ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκεί-
 21 “ ναις ταῖς ἡμέραις. καὶ οὐδεὶς ἐπίβλημα ῥάκου
 “ ἀγνάφου ἐπὶ ῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ,
 “ αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,

tioned as a publican who followed Jesus, but that he was not one of the twelve. Vol. I. p. 376. Clement himself considered Levi and Matthew to be the same. p. 942. Some authorities read *James the son of Alphæus*. See Wolfius.

15. See note at Matt. ix. 10.

18. ἔρχονται. Matthew ascribes this question to John’s disciples. ix. 14.

21. By comparing this with Matt. ix. 16, the construction seems to be, τὸ πλήρωμα αὐτοῦ

“καὶ χεῖρον σχίσμα γίνεται· καὶ οὐδεὶς βάλλει οἶνον 22
 “νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος
 “ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ
 “ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς
 “καινοὺς βλητέον.”

o Matt. 12.
 1. Luc. 6.
 1. Deut.
 23, 25.

° Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ- 23
 βασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ
 αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. καὶ οἱ 24

p 1 Sam. 21.
 6.

Φαρισαῖοι ἔλεγον αὐτῷ, “Ἴδε, τί ποιοῦσιν ἐν τοῖς
 “σάββασιν, ὃ οὐκ ἔξεστι;” ° Καὶ αὐτὸς ἔλεγεν αὐ- 25
 τοῖς, “Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε
 “χρεῖαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;

q Exod. 29.
 32. Lev. 8.
 31. et 24.
 5, 9.

“πῶς εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβι- 26
 “άθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ-
 “σεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς
 “ιερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;” Καὶ 27
 ἔλεγεν αὐτοῖς, “Τὸ σάββατον διὰ τὸν ἄνθρωπον
 “ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. ὥστε 28

(sc. τοῦ παλαιοῦ) τὸ καινὸν αἶρει
 [ἀπὸ] τοῦ παλαιοῦ.

23. ἤρξαντο ποιεῖν, for ἐποιοῦν.
 See iv. i. vi. 7, 55. Acts i. i.
 Ὅδον ποιεῖν merely means, to
 walk along.

26. Ἀβιάθαρ. In 1 Sam. xxi.
 the priest's name is Ahimelech.
 Matthew and Luke do not
 mention his name, and the
 words ἐπὶ Ἀ. τοῦ ἀρχιερέως
 are wanting in some old MSS.
 Ahimelech had a son called
 Abiathar. 1 Sam. xxii. 20.
 Theophylact observes, that A-
 himlech is only called *the*
priest, and that Abiathar may
 have been *the high priest*: but
 this is improbable. Michaelis

thinks the words may mean, *in*
the chapter of Abiathar. See
 xii. 26. Rom. xi. 2. For ἐπὶ
 Ἀβιάθαρ meaning *in the time of*
Abiathar, see Raphel.

27. The Sabbath was a po-
 sitive and arbitrary institution
 of God. He need not have
 appointed it at all, or might
 have appointed any other day.
 He appointed it for the good
 of man; that he might have
 rest for his body, and might be
 taught by it to think of his
 Creator. Consequently we are
 not to observe it so as to make
 it an injury to us: and the Son
 of God could not be mistaken
 as to the right observation of it.

“ κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
“ βάτου.”

3 ¹ ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ^r Matt. 12.
2 ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα, καὶ παρ- ^{9. Luc. 6. 6.}
ετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν,
3 ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ
τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, “ Ἐγείραι εἰς τὸ
4 “ μέσον.” Καὶ λέγει αὐτοῖς, “ Ἐξεστί τοῖς σάβ-
“ βασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶ-
5 “ σαι, ἢ ἀποκτείνει;” Οἱ δὲ ἐσιώπων. καὶ περιβλε-
ψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ
πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ,
“ Ἐκτενον τὴν χεῖρά σου.” Καὶ ἐξέτεινε, καὶ ἀπο-
6 κατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. ^s Καὶ ^s Matt. 22.
ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδια- ^{16.}
νῶν συμβούλιον ἐποιοῦν κατ’ αὐτοῦ, ὅπως αὐτὸν
ἀπολέσωσι.

7 ^t ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν ^t Matt. 4.
αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ ^{25.}
8 τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰου-
δαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας,
καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σι-
δῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον
9 πρὸς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοι-
άριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ
10 θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε

CHAP. III.

1. ^v πάλιν, on another Sab-
bath. Luke vi. 6.

4. The Cambridge MS. reads
μᾶλλον ἢ ἀποκτείνει. See Matt.

xviii. 8.

6. Ἑρωδιανῶν. See note at
Matt. xxii. 16. Jesus was now
in the dominions of Herod An-
tipas.

ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μά-
στιγας· καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν 11
ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα,
“Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.” 12 Καὶ πολλὰ ἐπετίμα 12
αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. 13 Καὶ ἀνα- 13
βαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὐς ἠθέλεν αὐ-
τός· καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησε δώδεκα, 14
ἵνα ὦσι μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κη-
ρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, 15
καὶ ἐκβάλλειν τὰ δαιμόνια· 16 καὶ ἐπέθηκε τῷ Σίμωνι 16
ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ 17
Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν
αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς· καὶ 18
Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματ-
θαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου,
καὶ Θαδδαῖον, καὶ Σίμονα τὸν Κανανίτην, καὶ Ἰού- 19
δαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν 20
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.
καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι 21
αὐτόν· ἔλεγον γὰρ, “Ὅτι ἐξέστη.” 22 Καὶ οἱ γραμ- 22

14. ἐποίησε. Ποιεῖν is used in the same sense in 1 Sam. xii. 6.

17. Βοανεργές. בני רגל. See Drusius, Caninius, L. de Dieu.

21. ἐξῆλθον. They set out: their arrival is mentioned v. 31.

Ibid. Ὅτι ἐξέστη. Knatchbull translates this passage, “And some hearing of it went out from him to stay it, (the multitude,) for they said, it

“was mad.” We read in Matt. xii. 23. ἐξίσταντο πάντες οἱ ὄχλοι. but Raphael has shewn that οἱ παρ’ αὐτοῦ means *his relations*, and that ἐξέστη is rightly interpreted, *he is beside himself*. So also Alberti. (See *Thes. Crit. Sacr.* part. II. p. 22.) Krebsius and Wolfius take οἱ παρ’ αὐτοῦ to mean *his disciples*. Tillemont understood that the relations of Jesus thought he had fainted from the crowd,

- ματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, ^{24. Luc. 11. 15. Joh. 7. 20. et 8. 48, 52. et 10. 20.}
- “Ὅτι Βεελζεβούλ ἔχει,” καὶ, “Ὅτι ἐν τῷ ἄρχοντι ^{20. a Matt. 12. 25.}
- ²³ “τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” ^a Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, ^{25.}
- ²⁴ “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ
- “ἐὰν βασιλεία ἐφ’ ἐαυτὴν μερισθῇ, οὐ δύναται στα- ²⁵
- “θῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ’ ἐαυτὴν ²⁶
- “μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη· καὶ
- “εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἐαυτὸν καὶ μεμέρισται, οὐ ²⁷
- “δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. ^b οὐ δύναται ^{b Matt. 12. 29.}
- “οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰ- ^{29.}
- “κίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυ- ³⁰
- “ρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ³¹
- ²⁸ “^c ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρ- ^{c Matt. 12. 31. Luc. 12. 10. 1 Joh. 5. 16.}
- “τήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ³²
- ²⁹ “ὅσας ἂν βλασφημήσωσιν· ὃς δ’ ἂν βλασφημήσῃ ³³
- “εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν ³⁴
- ³⁰ “αἰῶνα, ἀλλ’ ἐνόχος ἐστὶν αἰωνίου κρίσεως.” ὅτι ³⁵
- ³¹ ἔλεγον, “Πνεῦμα ἀκάθαρτον ἔχει.” ^d Ἐρχονται οὖν ^{d Matt. 12. 46. Luc. 8. 19.}
- οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπ- ³⁶
- ³² ἔστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. καὶ ἐκάθητο ³⁷
- ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, “Ἴδου, ἡ μήτηρ ³⁸
- ³³ “σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.” Καὶ ³⁹
- ἀπεκρίθη αὐτοῖς λέγων, “Τίς ἐστὶν ἡ μήτηρ μου ἢ ⁴⁰
- ³⁴ “οἱ ἀδελφοί μου;” Καὶ περιβλεψάμενος κύκλῳ τοὺς ⁴¹
- περὶ αὐτὸν καθημένους, λέγει, “Ἴδε, ἡ μήτηρ μου ⁴²

and referred ἔλεγον, not to the relations, but to the multitude, *on disoit.* (*Mémoires*, tom. I. p. 114.) Theophylact interprets as Raphael.

22. He had just cast out a

blind and dumb spirit. Matt. xii. 22.

31. This seems to be a continuation of v. 21.

34. The reading is probably

τοὺς κύκλῳ περὶ αὐτόν.

“ καὶ οἱ ἀδελφοί μου. ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα 35
 “ τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ
 “ μήτηρ ἐστί.”

^eMatt. 13.
 1. Luc. 8.
 4.

^eΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· 4
 καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν
 ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ
 πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ 2
 ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν
 αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “ Ἀκούετε. ἰδοὺ, ἐξῆλθεν 3
 “ ὁ σπείρων τοῦ σπείραι· καὶ ἐγένετο ἐν τῷ σπείρειν, 4
 “ ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ
 “ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν 5
 “ ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ
 “ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·
 “ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ 6
 “ ἔχειν ρίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς 7
 “ ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν
 “ αὐτό, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς 8
 “ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα
 “ καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξή-
 “ κοντα, καὶ ἐν ἑκατόν.” Καὶ ἔλεγεν αὐτοῖς, “ Ὁ ἔχων 9
 “ ὧτα ἀκούειν, ἀκουέτω.” ^f“Ὅτε δὲ ἐγένετο καταμό- 10
 νας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
 τὴν παραβολήν. καὶ ἔλεγεν αὐτοῖς, “ Ὑμῖν δέδοται 11
 “ γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ·
 “ ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γί-
 νεται· ^gἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ 12
 “ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπι-
 10. Joh. 12.
 40. Act. 28. “ στρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.” Καὶ 13

^gEsa. 6. 9.
 Matt. 13.
 14. Luc. 8.
 10. Joh. 12.
 40. Act. 28.

12. The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα are taken from

- λέγει αὐτοῖς, “Οὐκ οἶδατε τὴν παραβολὴν ταύτην; ^{26. Rom. 11. 8.}
- 14 “καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ^{h Matt. 13.}
- 15 “σπείρων, τὸν λόγον σπείρει· οὗτοι δέ εἰσιν οἱ παρὰ 19.
- “τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκού-
 “σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν
 “λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
- 16 “καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρό-
 “μενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ
 17 “χαρᾶς λαμβάνουσιν αὐτὸν, καὶ οὐκ ἔχουσι ρίζαν ἐν
 “ἐαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης
 “θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκαν-
 18 “δαλίζονται. καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπει-
 19 “ρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες, ^{i Tim. 6. 17.}
 “μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλού-
 “του, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι
- 20 “συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ
 “οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,
 “οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ
 “καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ
 21 “ἐν ἑκατόν.” ^{j Matt. 5. 15. Luc. 8. 16. et 11. 33.} Καὶ ἔλεγεν αὐτοῖς, “Μήτι ὁ λύχνος
 “ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην,
 22 “οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ^{k Matt. 10. 26. Luc. 8. 17. et 12. 2.} οὐ γάρ ἐστὶ τι
 “κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπό-
 23 “κρυφον, ἀλλ’ ἵνα εἰς φανερόν ἔλθῃ. ^{l Matt. 11. 15.} εἴ τις ἔχει ὦτα
 24 “ἀκούειν, ἀκουέτω.” ^{m Matt. 7. 2. Luc. 6. 38.} Καὶ ἔλεγεν αὐτοῖς, “Βλέπετε

the Chaldee Paraphrase: the Hebrew and LXX have, *and I will heal them.*

16. οἱ σπειρόμενοι. *They that had the seed sown, or who received the seed.*

18. The second οὗτοί εἰσιν is perhaps to be omitted.

21. This is addressed to the disciples, who were not to suppress the doctrine, which they had heard from Jesus, but were to shine like lights in the world.

22. ἵνα. See note at Matt. i. 22.

“ τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται
 n Matt. 13. “ ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ” ὁς 25
 12. et 25.
 29. Luc. 8. “ γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὁς οὐκ ἔχει, καὶ ὁ
 18. et 19.
 26. “ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.”

Καὶ ἔλεγεν, “ Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, 26
 “ ὥς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς,
 “ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ 27
 “ σπόρος βλαστάνῃ καὶ μηκύνῃται ὥς οὐκ οἶδεν αὐτός.
 “ αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, 28
 “ εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν 29
 “ δὲ παραδῶ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπα-
 “ νον, ὅτι παρέστηκεν ὁ θερισμός.”

ο Matt. 13. “ Καὶ ἔλεγε, “ Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ 30
 31. Luc. 13.
 18. “ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;
 “ ὥς κόκκῳ σινάπεως, ὁς ὅταν σπαρῇ ἐπὶ τῆς γῆς, 31
 “ μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ
 “ τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται 32
 “ πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους
 “ μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ
 p Matt. 13. “ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.” p Καὶ τοιαύ- 33
 34. ταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον,
 καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ 34

24. ἐν ᾧ μέτρῳ. If you freely dispense the instruction which you have received, you shall freely receive more.

25. ὁς γὰρ ἂν ἔχη. He that retains what he hears, and makes a good use of it.

26. This parable tells us, that though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

29. παραδῶ sc. ἑαυτόν.

31. The true reading seems to be ὥς κόκκον.

33. καθὼς ἠδύναντο ἀκούειν. What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπ-
έλυε πάντα.

35 ¹ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενο- ^{1 Matt. 8.}
36 μένης, “ Διέλθωμεν εἰς τὸ πέραν.” Καὶ ἀφέντες τὸν ^{18, 23. Luc.}
^{8. 22.}

ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ·
37 καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. καὶ γίνεται λαί-
λαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ
38 πλοῖον, ὥστε αὐτὸ ἥδη γεμίζεσθαι. καὶ ἦν αὐτὸς ἐπὶ
τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ
διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, “ Διδάσ-
39 “ καλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;” Καὶ διε-
γερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ,
“ Σιώπα, πεφίμωσο.” Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ
40 ἐγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς, “ Τί δειλοί
41 “ ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;” Καὶ ἐφοβήθη-
σαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, “ Τίς
“ ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
“ ὑπακούουσιν αὐτῷ;”

5 ¹ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν ^{1 Matt. 8.}
2 χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ ^{28. Luc. 8.}
πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων

36. ὡς ἦν answers to our phrase, *just as he was*. Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphael.

37. ἐπέβαλλεν may be either intransitive, and agree with κύματα (Raphael), or transitive and agree with λαίλαψ. Hombergius, Elsnerus, Wolfius, prefer the latter.

41. ἐφοβήθησαν. Not the disciples only, but the persons in the other boats: see v. 36. Matt. viii. 27.

Ibid. Τίς οὗτος; Wolfius quotes Libanius, *τουτὶ δὲ ἔργον ἀνθρώπου μὲν οὐδενός, Θεοῦ δὲ τινος καὶ τύχης, ὧν καὶ θαλάττης μανία κοιμίζεται*.

CHAP. V.

1. Γαδαρηνῶν. See note at Matt. viii. 28.

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν 3
 εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσειν οὐδεὶς
 ἠδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις 4
 καὶ ἀλύσεισι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς
 ἀλύσεις, καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς αὐ-
 τὸν ἴσχυε δαμάσαι· καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας 5
 ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ
 κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν 6
 ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ 7
 κράζας φωνῇ μεγάλῃ εἶπε, “Τί ἐμοὶ καὶ σοί, Ἰησοῦ,
 “ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν,
 “ μὴ με βασανίσῃς.” ἔλεγε γὰρ αὐτῷ, “Ἐξελθε, 8
 “ τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.” Καὶ 9
 ἐπηρώτα αὐτὸν, “Τί σοι ὄνομα;” Καὶ ἀπεκρίθη λέ-
 γων, “Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.” Καὶ 10
 παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ
 ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοί- 11
 ρων μεγάλη βοσκομένη· καὶ παρεκάλεσαν αὐτὸν 12
 πάντες οἱ δαίμονες, λέγοντες, “Πέμψον ἡμᾶς εἰς
 “ τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.” καὶ ἐπ- 13
 ἔτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ
 πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους·
 καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
 θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν
 τῇ θαλάσῃ. Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, 14
 καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

2. ἄνθρωπος. Matthew mentions two men. viii. 28.

3. μνημείοις. The reading is probably μνήμασι.

10. ἔξω τῆς χώρας. Luke

writes εἰς τὴν ἄβυσσον ἀπελθεῖν. viii. 31.

11. τὰ ὄρη. The reading is probably τῷ ὄρει.

- 15 καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γεγονός· καὶ ἔρχονται
 πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον
 καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν
 16 ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. καὶ διη-
 γήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονι-
 17 ζομένῳ, καὶ περὶ τῶν χοίρων. ^s καὶ ἤρξαντο παρα- ^s Act. 16.
 18 καλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. ^t Καὶ ^{39.} ^t Luc. 8. 38.
 ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ
 19 δαιμονισθεὶς, ἵνα ἦ μετ' αὐτοῦ. ὁ δὲ Ἰησοῦς οὐκ
 ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, “Ὑπαγε εἰς τὸν
 “ οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς
 20 “ ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε.” Καὶ
 ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.
 21 ^u ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ ^u Matt 9. 1.
 πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν,
 22 καὶ ἦν παρὰ τὴν θάλασσαν. ^x Καὶ ἰδοὺ, ἔρχεται εἰς ^x Matt. 9.
 τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐ- ^{18. Luc. 8.} ^{41.}
 23 τὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· καὶ παρεκάλει
 αὐτὸν πολλὰ, λέγων, “Ὅτι τὸ θυγάτριόν μου ἐσχά-
 “ τως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως
 24 “ σωθῇ, καὶ ζήσεται.” Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ
 ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέλιβον αὐτόν.
 25 ^y Καὶ γυνή τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα, ^y Lev. 15.
 25. Matt.
 9. 20. Luc.
 8. 43.

21. εἰς τὸ πέραν. Matthew says εἰς τὴν ἰδίαν πόλιν, i. e. Capernaum, ix. 1.

Ibid. καὶ ἦν. This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. ἀρχισυναγῶγων. For this office see Vitranga, *de Synag.* II. 10. III. part. 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. Ἰάειρος. Josephus mentions Eleazarus son of Jairus. *De Bel. Jud.* II. 17. 9.

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπα- 26
 νήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφελη-
 θεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειρόν ἐλθοῦσα, ἀκού- 27
 σασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν,
 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ, “Ὅτι καὶ τῶν 28
 “ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.” Καὶ εὐθέως 29
 ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ
^z Luc. 6. 19. σώματι ὅτι ἴαται ἀπὸ τῆς μᾶστιγος. ^z καὶ εὐθέως ὁ 30
 Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξ-
 ελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, “Τίς μου
 “ἤψατο τῶν ἱματίων;” Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ 31
 αὐτοῦ, “Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέ-
 “γεις, Τίς μου ἤψατο;” Καὶ περιεβλέπετο ἰδεῖν τὴν 32
 τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, 33
 εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐ-
^a 10. 52. ^a τῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ^a ὁ δὲ εἶπεν 34
^{Matt. 9. 22.} αὐτῇ, “Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς
 “εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μᾶστιγός σου.”
^b Luc. 8. 49. ^b Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρ- 35
 χισυναγώγου, λέγοντες, “Ὅτι ἡ θυγάτηρ σου ἀπ-
 “έθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;” Ὁ δὲ 36
 Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέ-
 γει τῷ ἀρχισυναγώγῳ, “Μὴ φόβου, μόνον πίστευε.”
 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθήσαι, εἰ 37
 μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελ-

26. πολλὰ παθοῦσα. Hombergius thinks this may mean, *had received various treatment.*

33. φοβηθεῖσα. She would be still more frightened on account of the command given in Numbers v. 2, 3.

35. ἀπὸ τοῦ ἀρχισυναγώγου. *From his house.*

37. οὐδένα. The father and mother were present. v. 40. Luke viii. 51. It therefore means *none of his disciples.*

38 φὸν Ἰακώβου. καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχι-
 συναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλα-
 39 λάζοντας πολλά. ^c καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί ^c Joh 11.
 11.

“θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθα-
 40 “νευ, ἀλλὰ καθεύδει.” Καὶ κατεγέλων αὐτοῦ. Ὁ
 δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει τὸν πατέρα τοῦ
 παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ
 41 εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. καὶ
 κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, “Τα-
 “λιθὰ κοῦμι.” ὃ ἐστὶ μεθερμηνεύμενον, “Τὸ κο-
 42 “ράσιον, (σοὶ λέγω,) ἔγειραι.” καὶ εὐθέως ἀνέστη
 τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα.
 43 καὶ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο
 αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῶ τοῦτο. καὶ εἶπε δοθῆ-
 ναι αὐτῇ φαγεῖν.

6 ^d ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα ^d Matt. 13.
 αὐτοῦ. καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>54. Luc. 4.
 16.</sup>

2 καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ
 διδάσκειν. καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέ-
 γοντες, “Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ
 “δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν

3 “χειρῶν αὐτοῦ γίνονται; ^e οὐχ οὗτός ἐστιν ὁ τέκτων, ^e Joh. 6. 42.
 “ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ

38. ἀλαλάζοντας is used for
 sounds of sorrow as well as of
 joy. See Boisius, Elsner, and
 the LXX.

41. Ταλιθὰ κοῦμι in Syriac is
 κοράσιον, ἔγειραι. Σοὶ λέγω is
 added by S. Mark.

CHAP. VI.

1. πατρίδα. Nazareth. See
 Luke iv. 16.

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3. ὁ τέκτων. This is the only
 place where Jesus himself is
 called a carpenter. But it may
 only have been the opinion of
 the people, who knew the trade
 of Joseph. Justin Martyr says
 that Jesus worked at the same
 trade, and made ploughs and
 yokes. p. 186.

M

“καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ
“αὐτοῦ ὧδε πρὸς ἡμᾶς;” Καὶ ἐσκανδαλίζοντο ἐν

f Matt. 13. 57. Luc. 4. 24. Joh. 4. 44. ^f αὐτῷ. ^f ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ὅτι οὐκ ἔστι 4
g Matt. 13. 58. “ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” ^g Καὶ 5

οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ
ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.

h Matt. 9. 35. Luc. 13. 22. καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. ^h καὶ περιῆγε 6
τὰς κώμας κύκλῳ διδάσκων.

i 3. 13. ⁱ ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐ- 7
Matt. 10. 1. Luc. 6. 13. τοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν
et 9. 1. τῶν πνευμάτων τῶν ἀκαθάρτων. ^k καὶ παρήγγειλεν 8
k Matt. 10. 9. Luc. 9. 3. αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ράβδον
μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλ-
κόν· ἀλλ’ ὑποδεδεμένους σανδάλια· καὶ “μὴ ἐνδύ- 9

m Matt. 10. 11. Luc. 9. 4. “σησθε δύο χιτῶνας.” ^m Καὶ ἔλεγεν αὐτοῖς, “Ὅπου 10
“ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλ-

n Matt. 10. 14, 15. Luc. 9. 5. et 10. 10, 11, 12. Act. 13. 51. et 18. 6. “θητε ἐκεῖθεν. ⁿ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ 11
“ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε
“τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρ-
“τύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται
“Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ
“πόλει ἐκείνῃ.” Καὶ ἐξελθόντες ἐκήρυσσον ἵνα 12

Ibid. ἀδελφαί. Some have called them Esther, Thamar or Martha, and Salome.

Ibid. ἐσκανδαλίζοντο. They felt his low condition to be a stumblingblock in the way of their believing on him. See Matt. v. 29.

5. ἠδύνατο. It means, that he was not able to find so many instances of faith, as to give

him the opportunity of working miracles. See Alberti.

7. δύο δύο. So συμπόσια συμ- πόσια, 39. πρασιαὶ πρασιαὶ, 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. σανδάλια. See note at Matt. x. 10.

- 13 μετανοήσωσι· ^οκαὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ^οJac. 5. 14.
 ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
- 14 ^pΚαὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ^pMat. 14. 1.
 ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, “^οΟτι Ἰωάννης ^{Luc. 9. 7.}
 “ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνε-
 15 “γοῦσιν αἱ δυνάμεις ἐν αὐτῷ.” ^qἌλλοι ἔλεγον, ^qMat. 16.
 “^οΟτι Ἡλίας ἐστίν.” ἄλλοι δὲ ἔλεγον, “^οΟτι προ- ^{14.}
 16 φήτης ἐστίν, ἣ ὥς εἰς τῶν προφητῶν.” Ἀκούσας
 δὲ ὁ Ἡρώδης εἶπεν, “^οΟτι ὃν ἐγὼ ἀπεκεφάλισα
 “Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.”
- 17 ^rΑὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν ^rLuc. 3. 19.
 Ἰωάννην, καὶ ἔδραμεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρω-
 διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι
 18 αὐτὴν ἐγάμησεν. ^sἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, ^sLev. 18.
 “^οΟτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ ^{16. et 20.}
 19 σου.” Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν
 20 αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ^tὁ γὰρ Ἡρώδης ^tMat. 14.
 ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ^{5. et 21.}
 ἁγίον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ
 21 ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε. ^uκαὶ γενομένης ἡμέ- ^uMat. 14.
 ρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπ- ^{6.}
 νον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις

13. ἐλαίῳ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. ὁ βασιλεὺς. Herod was not properly a king, but tetrarch, as in Luke iii. 19.

15. Some said he was a prophet, or perhaps the prophet foretold in Deut. xviii. 15, others, that he was one of the old prophets risen again. See Luke ix.

8. The reading seems to be προφήτης ἐστίν, ὡς εἰς τῶν πρ.

17. The reading is probably ἐν φυλακῇ.

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

21. μεγιστᾶσιν. Used by Josephus *Antiq.* IX. 3. 2. XX. 2. 3. Sueton. *Calig.* 5. Tacitus *Annal.* xv. 27. See Salmasius *de Ling. Hellenist.* p. 110.

καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς 22
 θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης,
 καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις,
 εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, “ Αἴτησόν με ὃ ἐάν
 “ θέλῃς, καὶ δώσω σοί.” καὶ ὥμοσεν αὐτῇ, “ Ὅτι 23
 “ ἐάν με αἰτήσῃς, δώσω σοι, ἕως ἡμίους τῆς βασι-
 “ λείας μου.” Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, 24
 “ Τί αἰτήσομαι;” Ἡ δὲ εἶπε, “ Τὴν κεφαλὴν Ἰωάννου
 “ τοῦ βαπτιστοῦ.” Καὶ εἰσελθοῦσα εὐθέως μετὰ 25
 σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο λέγουσα, “ Θέλω
 “ ἵνα μοι δῶς ἐξ αὐτῆς ἐπὶ πῖνακι τὴν κεφαλὴν Ἰωάν-
 “ νου τοῦ βαπτιστοῦ.” Καὶ περίλυπος γενόμενος ὁ 26
 βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους
 οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. * καὶ εὐθέως ἀποστεί- 27
 λας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι
 τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν
 αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ 28
 ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κο-
 ράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκού- 29
 σαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα
 αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

γ Luc. 9. 10. * Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, 30
 καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ
 23. 20. ὅσα ἐδίδαξαν. 2 καὶ εἶπεν αὐτοῖς, “ Δεῦτε ὑμεῖς αὐτοὶ 31

Ibid. *χιλιάρχοις* may be taken generally for officers of rank in the army.

23. *ἕως ἡμίους*. This perhaps means, *though it might cost the value of half my dominions to procure it for you*.

25. *ἐξ αὐτῆς*. All the early editions read thus, and not

ἐξ αὐτῆς. Supply *ὥρας*.

27. *σπεκουλάτωρα*. From the Latin *speculum*; though Casaubon derived it from *speculator*. It probably means one of the body guard of Herod.

31. *αὐτοὶ*, *alone*. Erasmus, Palairot.

“κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον.”

- Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ
 32 οὐδὲ φαγεῖν ἠνέκαίρουν. ^aκαὶ ἀπῆλθον εἰς ἔρημον τόπον ^aMatt. 14.
 33 τῷ πλοίῳ κατ’ ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ^{13. Luc. 9.}
 ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ περὶ αὐτὸν πα- ^{10. Joh. 6.}
 σῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐ-
 34 τοὺς, καὶ συνῆλθον πρὸς αὐτόν. ^bκαὶ ἐξελθὼν εἶδεν ὁ ^bMatt. 9.
 Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ αὐτοῖς, ὅτι ^{36. et 14.}
 ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο δι- ^{14. Jer. 23.}
 35 δάσκειν αὐτοὺς πολλά. ^cΚαὶ ἤδη ὥρας πολλῆς γενο- ^{1. Ezech.}
 μένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, ^{34. 2. Luc.}
 “Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ^{9. 11.}
 36 ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ^cMatt. 14.
 ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί ^{15. Luc. 9.}
 37 γὰρ φάγωσιν οὐκ ἔχουσιν.” Ὁ δὲ ἀποκριθεὶς εἶπεν ^{12. Joh. 6.}
 αὐτοῖς, “Δότε αὐτοῖς ὑμεῖς φαγεῖν.” Καὶ λέγουσιν
 αὐτῷ, “Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων
 38 ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;” ^dὉ δὲ λέγει ^dMatt. 14.
 αὐτοῖς, “Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε.” ^{17. Luc. 9.}
 39 Καὶ γινόντες λέγουσι, “Πέντε, καὶ δύο ἰχθύας.” Καὶ ^{13. Joh. 6.}
 ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμ-
 40 πόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ
 41 πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ λαβὼν
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
 εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρ-
 τούς, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν

Ibid. ἔρημον τόπον, not a *desert*, but a place not occupied by dwellings. Wolfius.

Ibid. πολλοί. They were going to the passover. John vi. 4.

33. The words οἱ ὄχλοι seem

to be an interpolation.

38. λέγουσι. It was Andrew, who said this. John vi. 8.

39. χόρτος is more properly *hay* than *grass*. Mark therefore adds χλωρῷ.

αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφα- 42
 γον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν κλασμάτων 43
 δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 44
 ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσεί πεντακισχίλιοι
^fMatt. 14. 22. ^{Joh.} 6. 17. ἄνδρες. ^fΚαὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ 45
 ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς
^gMatt. 14. 23. Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. ^gκαὶ ἀπο- 46
 ταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
^hMatt. 14. 23, 24. ^{Joh.} 6. 16, 17. ^hΚαὶ ὁψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς 47
 θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐ- 48
 τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος
 ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκ-
 τὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσ-
 σης· καὶ ἤθελε παρελθεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν 49
 περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα
 εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ 50
 ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ
 λέγει αὐτοῖς, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.”
 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν 51
 ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο,
 καὶ ἐθαύμαζον. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν 52
 γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.
ⁱMatt. 14. 34. ⁱΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησα- 53
 ρὲτ, καὶ προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ 54

44. Beside women and children. Matt. xiv. 21. ὥσεί seems to be an interpolation.

45. πρὸς Βηθσαιδάν. This seems to mean, that they were to go first towards Bethsaida, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum.

See John vi. 17, 24, 59.

48. ἤθελε παρελθεῖν αὐτούς. He seemed as if he was wishing to pass them.

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55 τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον 56 ὅτι ἐκεῖ ἐστὶ. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα καὶ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

7 ^k ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ ^k Matt. 15. ^{1.} τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτους, ἐσθίοντας ἄρτους, ἐμέμψαντο· 3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦν- 4 τες τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς πο- 5 τηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, “Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν

55. ὅπου κ.τ.λ. *Wherever they heard that he was in the country.*

CHAP. VII.

2. ἐμέμψαντο seems to have been interpolated.

3. Vater observes, that πάντες οἱ Ἰουδαῖοι is to be connect- ed with κρατοῦντες τὴν π. τῶν πρ. for it was not true of *all the Jews.*

Ibid. πυγμῇ. “Ad cubitum “usque.” Theophylact, Bull. (Harm. Apost. Diss. Post. XVII. 1.) See Scaliger, *Elench. Tri- hæar.* c. VII. Drusius, *Præterit.*

Πυγμῇ is the arm from the el- bow to the end of the hand.

4. ἀπὸ ἀγορᾶς. *When they come from market.* Ἄν μὴ εὖρω- μεν φαγεῖν ἐκ βαλανείου. Arrian. Epictet. III. 19. Ἐπεὰν ἀπὸ δείπνου γένωνται. Herodot. V. Raphel, Wolfius, Elsner, Pa- lairet. But Krebsius interprets it, *They will not eat what comes from the market, unless &c.*

Ibid. ξεστῶν. Erasmus deriv- ed it from ξέω, *rado*: but it more probably comes from the La- tin *Sextarius*. Josephus uses it, *Antiq.* VIII. 2. 9.

- 1 Esā. 29. 13. “παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερ-
 “σὶν ἐσθίουσι τὸν ἄρτον;” 1^o Ὁ δὲ ἀποκριθεὶς εἶπεν 6
 αὐτοῖς, “Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ
 “ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ‘Οὗτος ὁ
 “λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρ-
 m Matt. 15. 9. Coloss. 2. 18. et seqq. Tit. 1. 14. “ῥῶ ἀπέχει ἀπ’ ἐμοῦ. m μάτην δὲ σέβονταιί με, 7
 “διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.’
 “Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν 8
 “παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ
 “ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποι-
 “εῖτε.” Καὶ ἔλεγεν αὐτοῖς, “Καλῶς ἀθετεῖτε τὴν 9
 “ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρή-
 n Exod. 20. 12. Deut. 5. 16. Matt. 15. 4. Eph. 6. 2. Exod. 21. 17. Levit. 20. 9. Deut. 27. 16. Prov. 20. 20. “σητε. n Μωσῆς γὰρ εἶπε, ‘Τίμα τὸν πατέρα σου 10
 “καὶ τὴν μητέρα σου,’ καὶ ‘ὁ κακολογῶν πατέρα ἢ
 “μητέρα, θανάτῳ τελευτάτῳ’ ὑμεῖς δὲ λέγετε, Ἐὰν 11
 “εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ
 “ἐστὶ, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· καὶ οὐκέτι 12
 “ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ
 o Matt. 15. 6. “μητρὶ αὐτοῦ, o ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ 13
 “παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοι-
 p Matt. 15. 10, &c. “αὐτὰ πολλὰ ποιεῖτε.” p Καὶ προσκαλεσάμενος 14
 πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, “Ἀκούετε μου πάν-
 q Act. 10. 15. Rom. 14. 17, 20. Tit. 1. 15. “τες, καὶ συνίετε. q οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώ- 15
 “που εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν

9. Καλῶς is here used ironi-
 cally.

11. Κορβᾶν. קרבן oblatio,
 meant an offering without sa-
 crifice. Josephus interprets it
 to mean δῶρον, *Antiq.* IV. 4.
 and δῶρον Θεοῦ, *cont. Apion.* I.
 He says also that persons bound

by a vow were called Κορβᾶν,
Antiq. l. c.

12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν
 ποιῆσαι is the same as ἀφίετε
 αὐτὸν οὐκέτι οὐδὲν ποιῆσαι, *ye suf-
 fer him to forbear doing any
 thing else for his father or mo-
 ther.* See Matt.

- “κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκείνᾳ
 16 “ἐστὶ τὰ κοινούντα τὸν ἄνθρωπον. ¹ εἴ τις ἔχει ὧτα ¹ Matt. 11.
 17 “ἀκούειν, ἀκουέτω.” ² Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ¹⁵ s Matt. 15.
 ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ ¹⁵.
 18 περὶ τῆς παραβολῆς. καὶ λέγει αὐτοῖς, “Οὕτω καὶ
 “ὕμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν
 “εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐ-
 19 “τὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν
 “καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφε-
 “δρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.”
 20 Ἐλεγε δὲ, “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμε-
 21 “νον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. ^t ἔσωθεν γὰρ ἐκ ^t Matt. 15.
 “τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ ¹⁹ Gen. 6.
 22 “κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλο- ⁵ et 8. 21.
 “παὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλ- ^{Prov. 6. 14.}
 “μὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. ^{Jer. 17. 9.}
 23 “πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ
 “κοινοῖ τὸν ἄνθρωπον.”
 24 ^u Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια ^u Matt. 15.
 Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐ- ²¹.
 25 δένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ἀκού-
 σασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον
 αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς
 26 τοὺς πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοί-

19. καθαρίζον. Not only is it true that οὐ δύναται κοινῶσαι, but καθαρίζει πάντα τὰ βρώματα.

22. ἀσέλγεια. “Injuria,” a love of injury. Raphel. Ὀφθαλμὸς πονηρὸς is envy or jealousy. See Matt. xx. 15. Ἀφροσύνη is perhaps to be taken in opposition to σωφροσύνη.

24. The reading is probably εἰς οἰκίαν.

26. Ἑλληνίς. This merely means an heathen, as opposed to the Jews. Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. Συροφοίνισσα. Matthew calls her Χαναναία. xv. 22. Ju-

νισσα τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον
^x Matt. 15. 26. ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. * ὁ δὲ Ἰησοῦς εἶπεν 27
 αὐτῇ, “ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ
 “ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τεκνῶν, καὶ
 “ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ ἀπεκρίθη καὶ λέγει 28
 αὐτῷ, “ Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
 “ τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων.”
 Καὶ εἶπεν αὐτῇ, “ Διὰ τοῦτον τὸν λόγον, ὕπαγε· 29
 “ ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.”
 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμό- 30
 νιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ
 τῆς κλίνης.

^y Matt. 15. 29. ^y ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ 31
 Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας,
^z Matt. 9. 32. Luc. 11. 14. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ^z καὶ φέρουσιν 32
 αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα
^a 8. 23. Joh. 9. 6. ἐπιθῇ αὐτῷ τὴν χεῖρα. ^a καὶ ἀπολαβόμενος αὐτὸν 33
 ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐ-
 τοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσ-
^b Joh. 11. 41. et 17. 1. σης αὐτοῦ, ^b καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, 34
 καὶ λέγει αὐτῷ, “ Ἐφφαθά,” ὅ ἐστι, “ διανοίχθητι.”
 καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη 35
 ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.
 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ 36
 αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκή-

venal uses Syrophœnix, VIII. 160. The reading is probably Συραφοινίκισσα.

31. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως, through the borders of Decapolis. See Matt. iv. 25.

34. Ἐφφαθά. Πῆχῃς or Πῆχῃ.

36. μᾶλλον περισσότερον. See 2 Cor. vii. 13. Herodotus has μᾶλλον ὀλβιώτερος. I. 32. See Palaioret.

37 ρυσσον. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες,
 “ Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ
 “ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.”

8 ^c ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ^c Matt. 15.
 ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ^{32.}

2 ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, “ Σπλαγ-
 “ χνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσ-

3 “ μένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἐὰν
 “ ἀπολύσω αὐτοὺς νήστευσ εἰς οἶκον αὐτῶν, ἐκλυ-

“ θήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν
 4 “ ἦκασιν.” Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ,

“ Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων
 5 “ ἐπ’ ἐρημίας;” Καὶ ἐπηρώτα αὐτοὺς, “ Πόσους ἔχετε

6 “ ἄρτους;” Οἱ δὲ εἶπον, “ Ἑπτά.” Καὶ παρήγγειλε
 τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς

ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς
 μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ

7 ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε
 8 παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορτάσθησαν·

καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.
 9 ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυ-

σεν αὐτούς.

10 ^d Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθη- ^d Matt. 15.

11 τῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ^e καὶ ^{39.} ^c Matt. 12.

ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἥρξαντο συζητεῖν αὐτῷ, ^{38. et 16. 1.}
 ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πει- ^{Luc. 11. 29.}
^{Joh. 6. 30.}

CHAP. VIII.

2. ἡμέρας. The true reading
 is probably ἡμέραι, as in Matt.
 xv. 32.

9. Beside women and chil-
 dren. Matt. xv. 38.

10. Δαλμανουθά. Matthew
 says Μαγδαλὰ, xv. 39. Both
 places were at the southern end
 of the lake. Lightfoot.

11. πειράζοντες. Not that
 they really cared to see such

- 22 ΚΑΙ ἔρχεται εἰς Βηθσαιδάν· καὶ φέρουσιν αὐτῷ
 τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψῃται.
- 23 ^m καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν ^{m7. 32, 33.}
 αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα
 αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι
- 24 βλέπει; Καὶ ἀναβλέψας ἔλεγε, “Βλέπω τοὺς ἀν-
 25 “θρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.” Εἵτα
 πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,
 καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη,
- 26 καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. καὶ ἀπέστειλεν αὐ-
 τὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, “Μηδὲ εἰς τὴν κώμην
 “εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.”
- 27 ⁿ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς <sup>n Matt. 16.
 13. Luc. 9.
 18.</sup>
 τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ
 ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, “Τίνα
- 28 “με λέγουσιν οἱ ἄνθρωποι εἶναι;” Οἱ δὲ ἀπεκρίθη-
 σαν, “Ἰωάννην τὸν βαπτιστήν· καὶ ἄλλοι Ἑλίου·
- 29 “ἄλλοι δὲ ἓνα τῶν προφητῶν.” Καὶ αὐτὸς λέγει
 αὐτοῖς, “Ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκρι-
 θεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.”
- 30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

23. κώμης. Luke calls it πό-
 λις ix. 10.

24. The restoration of a
 blind man to sight would re-
 quire a double miracle; the
 organ of vision must be made
 perfect, and the mind must
 be made capable of compre-
 hending the ideas which ex-
 ternal objects present. If a
 blind man was suddenly to re-
 cover his sight he would not
 know one object from another,
 because he had never seen
 them before. Our Saviour

therefore must always have
 given this double power: but
 in the present instance he chose
 to give it by two distinct ope-
 rations.

26. This may perhaps have
 been on account of the want of
 faith in the people of Bethsaida.
 See Matt. xi. 21.

30. Theophylact observes
 that Mark omits the answer of
 our Saviour to Peter, (Matt.
 xvi. 17—9.) that he might not
 seem to flatter Peter.

- ^ο9. 31. et 10. 33. ^οΚΑΙ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν 31
 Matt. 16. 21. et 17. 22. et 20. 18. Luc. 9. 22. et 18. 31. et 24. 7. τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρῤῥησία τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος 32
 p 2 Sam. 19. 22. αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. Ὁ δὲ ἐπι- 33
 στραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, “Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ
 “ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.”
 q Matt. 10. 38. et 16. 24. Luc. 9. 23. et 14. 27. ^qΚαὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθη- 34
 ταῖς αὐτοῦ, εἶπεν αὐτοῖς, “Ὅστις θέλει ὀπίσω μου
 “ ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυ-
 r Matt. 10. 39. et 16. 25. Luc. 9. 24. et 17. 33. Joh. 12. 25. ρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν θελῃ 35
 “ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν
 “ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγ-
 “ γελίου, οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσει ἄν- 36
 “ θρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ
 s Psal. 49. 7. “ τὴν ψυχὴν αὐτοῦ; ^s ἢ τί δώσει ἄνθρωπος ἀντάλ- 37
 t Matt. 10. 33. Luc. 9. 26. et 12. 8, 9. Rom. 1. 16. 2 Tim. 2. 12. 1 Joh. 2. 23. “ λαγμα τῆς ψυχῆς αὐτοῦ; ^t ὃς γὰρ ἂν ἐπαισχυνηθῇ 38
 “ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ
 “ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 “ ἐπαισχυνηθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ
 “ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.”

31. μετὰ τρεῖς ἡμέρας. Luke writes τῇ τρίτῃ ἡμέρᾳ. So in Deut. xiv. 28. μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τρίτῳ in xxvi. 12. Josephus uses μετ’ ὀγδὸν ἡμέραν, (Antiq. I. 12. 2.) and ὀγδὸν ἡμέρα, (ib. 10.) as equivalent. Krebsius. Beza has shewn that μετὰ τρεῖς ἡμέρας means *after the arrival of the*

third day. See also Pearce and Newcome.

32. παρῤῥησία. Not, *publicly*, in the hearing of the people: but, *plainly*, without disguise, so that the disciples could not misunderstand.

34. ἐλθεῖν. The reading is probably ἀκολουθεῖν.

- 9^u Καὶ ἔλεγεν αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τι- ^u Matt. 16.
 “ νες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσωνται ^{28. Luc. 9.}
 “ θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐλη-
 “ λυθυῖαν ἐν δυνάμει.”
- 2² * Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν ^x Matt. 17.
 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀνα- ^{1. Luc. 9.}
 φέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ
 3 μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ
 ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς
 4 ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὥφθη αὐτοῖς
 Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ
 5 Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ,
 “ Ῥαββὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσω-
 “ μεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ
 6 “ Ἡλίᾳ μίαν.” οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ
 7 ἔκφοβοι. ^y καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· ^{y I. 11.}
 καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, “ Οὗτός ^{Esa. 42. 1.}
 8 “ ἐστὶν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.” Καὶ ^{Matt. 3. 17.}
 ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ ^{et 17. 5.}
 9 τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν. ² Καταβαινόντων ^{Luc. 3. 22.}
 δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μη- ^{et 9. 35.}
 10 θρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν ^{2 Pet. 1. 17.}
 πρὸς ἑαυτοὺς, συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀνα- ^{Deut. 18.}
 11 στῆναι. ^a Καὶ ἐπηρώτων αὐτὸν, λέγοντες, “ Ὅτι λέ- ^{19.}
^a Malach. 4.
^{5.}

CHAP. IX.

5. καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι.
 Peter said this, as not wishing
 to go down, and see Jesus suf-
 fer what he had just before
 foretold. *Theophylact.*

7. λέγουσα is probably an in-

terpolation.

11. Ὅτι for διὰ τί; So in ver.
 28. and 1 Chron. xvii. 6. See
 Krebsius. Perhaps we are to
 understand, *Is this what the*
scribes mean, when they say that
Elias must first come? The dis-

“ γουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶ-
 “ τον ;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ἡλίας μὲν 12

^b Psal. 22. “ ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· ^b καὶ πῶς γέ-
^{6.} Esa. 53. γραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
^{3, &c.} Dan. 9. 26. “ πάθῃ καὶ ἐξουδενωθῇ ; ^c ἀλλὰ λέγω ὑμῖν, ὅτι καὶ 13
^c Luc. 1. 17. “ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν·
^{Matt. 11.} 14. et 17. “ καθὼς γέγραπται ἐπ’ αὐτόν.”
^{10, &c.}

^d Matt. 17. “ Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πο- 14
^{14.} Luc. 9. 37. λὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.
 καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ 15
 προστρέχοντες ἡσπάζοντο αὐτόν. καὶ ἐπηρώτησε τοὺς 16

^e Matt. 17. γραμματεῖς, “ Τί συζητεῖτε πρὸς αὐτούς ;” ^e Καὶ 17
^{14.} Luc. 9. 38. ἀποκριθεὶς εἰς ἓκ τοῦ ὄχλου εἶπε, “ Διδάσκαλε, ἦν-
 “ εγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἁλα-
 “ λον. καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, 18
 “ καὶ ἀφρίξει, καὶ τρίξει τοὺς ὀδόντας αὐτοῦ, καὶ ξη-
 “ ραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ
 “ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.” Ὁ δὲ ἀποκριθεὶς 19
 αὐτῷ λέγει, “ ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
 “ ἔσομαι ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετε αὐτόν

ciples did not know what was meant by *rising from the dead*; and they thought our Saviour might have alluded to Elias having just appeared.

12. Our Saviour's answer is designedly obscure. He tells them that Elias was really to come; but he again returns to what he had said in v. 9. of *the Son of man*, and asks them to explain *how it was written of the Son of man that he should suffer many things and be set at nought*? If they could have un-

derstood this, they might have known that he was to die and rise again: but at present they did not; and our Saviour does not wait for their answer.

13. *καθὼς γέγραπται ἐπ’ αὐτόν* refers to *ἐλήλυθε*. Clarke.

18. *ξηραίνεται*, *is wasting away*. Grotius, Heinsius, Olearius.

19. *ἄπιστος*. This shews that there was a want of faith in the parents of the child, which seems also to be implied in the words *εἰ δύνασαι* in v. 23. See Matt. xvii. 17.

- 20 “πρός με.” ^f Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ^f 1. 26.
 ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ
 21 πεισὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώ-
 τησε τὸν πατέρα αὐτοῦ, “Πόσος χρόνος ἐστὶν ὡς
 “τοῦτο γέγονεν αὐτῷ;” Ὁ δὲ εἶπε, “Παιδιόθεν.
 22 “καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα,
 “ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνασαι, βοήθησον
 23 “ἡμῖν, σπλαγχνισθεὶς ἐφ’ ἡμᾶς.” ^g Ὁ δὲ Ἰησοῦς ^g Luc. 17.
 εἶπεν αὐτῷ, “Τὸ, Εἰ δύνασαι, πιστεῦσαι· πάντα δυ-
 24 “νατὰ τῷ πιστεύοντι.” Καὶ εὐθέως κράξας ὁ πατὴρ
 τοῦ παιδίου μετὰ δακρύων ἔλεγε, “Πιστεύω, κύριε,
 25 “βοήθει μου τῇ ἀπιστίᾳ.” Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
 ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-
 θάρτῳ, λέγων αὐτῷ, “Τὸ πνεῦμα τὸ ἄλαλον καὶ
 “κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ
 26 “μηκέτι εἰσέλθῃς εἰς αὐτόν.” Καὶ κράξαν, καὶ πολ-
 λὰ σπαράξαν αὐτὸν, ἐξῆλθε· καὶ ἐγένετο ὥσεί νε-
 27 κρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰη-
 σοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ
 ἀνέστη.
 28 ^h Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐ- ^h Matt. 17.
 τοῦ ἐπηρώτων αὐτὸν κατ’ ἰδίαν, “Ὅτι ἡμεῖς οὐκ ¹⁹.

20. καὶ ἰδὼν αὐτόν. For the nominative absolute, see Raphel.

23. Τὸ, Εἰ δύνασαι, πιστεῦσαι. These words refer to εἴ τι δύνασαι in v. 22. “Believe what “you have expressed by εἴ τι “δύνασαι, believe the εἰ δύνα- “σαι, and all things are possi- “ble &c.” So Plato, Οὐδὲν γὰρ δεόμαι τὸ, Εἰ βούλει τοῦτο, καὶ Εἴ σοι δοκεῖ, ἐλέγχεσθαι. *Protag.* p. 551. Τὸ γὰρ, Εἰ βούλει, ῥηθὲν

λύει πάντα φόβον. *Phileb.* p. 20. The article τὸ is used in the same manner in Luke i. 62. ix. 46. xxii. 2, 4, 23, 24, 37. Acts xxii. 30. Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not my disciples: now I myself command you. Clarke.

28. Ὅτι for διὰ τί; as in v. 11: see Raphel, who has ad-

“ ἡδυνήθημεν ἐκβαλεῖν αὐτό;” Καὶ εἶπεν αὐτοῖς, 29
 “ Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ
 “ ἐν προσευχῇ καὶ νηστεία.”

i Matt. 16. 21. et 17. 22. Luc. 9. 18. 31. et 24. 7. ⁱ ΚΑΙ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς 30
 Γαλιλαίας, καὶ οὐκ ᾔθελεν ἵνα τις γνῶ. ἐδίδασκε 31
 γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, “ Ὅτι
 “ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀν-
 “ θρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς,
 “ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.” Οἱ δὲ ἡγνόουν τὸ 32
 ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

k Matt. 18. 1. Luc. 9. 46. et 20. 24. ^k Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ 33
 γενόμενος ἐπηρώτα αὐτοὺς, “ Τί ἐν τῇ ὁδῷ πρὸς
 “ ἑαυτοὺς διελογίζεσθε;” Οἱ δὲ ἐσιώπων· πρὸς ἀλ- 34
 λήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. ^l καὶ 35
 καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, “ Εἰ
 “ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ
 m 10. 16. “ πάντων διάκονος.” ^m Καὶ λαβὼν παιδίον, ἔστησεν 36
 αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ,
 n Matt. 10. 40. et 18. 5. Luc. 9. 48. Joh. 13. 20. εἶπεν αὐτοῖς, “ ⁿ Ὃς ἐὰν ἐν τῶν τοιούτων παιδιῶν 37
 “ δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
 “ ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀπο-
 “ στείλαντά με.”

o Luc. 9. 49. ^o Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, “ Διδά- 38
 “ σκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα
 “ δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν

duced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means *at the mention of my name*, i. e. as soon as he hears

that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, *receives not me only*. Hackspanius.

38. Ἀπεκρίθη. This is perhaps an instance, where ἀποκρίνομαι is used, though the speech is not really an answer.

- 39 “ αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.” Ὁ δὲ Ἰησοῦς εἶπε,
 “ Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ὃς ποιήσῃ
 “ δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ
 40 “ κακολογῆσαί με. ^p ὃς γὰρ οὐκ ἔστι καθ’ ὑμῶν, ^p Matt. 12.
 41 “ ὑπὲρ ὑμῶν ἐστιν. ^q ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτή- ^{30.}
 “ ριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστὲ, ^{42.}
 “ ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 42 “ ^r Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευ- ^r Matt. 18.
 “ ὄντων εἰς ἐμέ, καλὸν ἐστιν αὐτῷ μᾶλλον, εἰ περί- ^{6.} Luc. 17.
 “ κειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ
 43 “ βέβληται εἰς τὴν θάλασσαν. ^s Καὶ εἰς τὴν σκανδαλίξῃ ^s Matt. 5.
 “ σε ἢ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ ^{29. et 18. 8.} Dent. 13. 6.
 “ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας
 “ ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
 44 “ ἄσβεστον, ^t ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ ^t Esa. 66.
 45 “ τὸ πῦρ οὐ σβέννυται. καὶ εἰς τὸ πῦρ σου σκαν- ^{24.}
 “ δαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελ-
 “ θεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας· ἔχοντα
 “ βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,
 46 “ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
 47 “ σβέννυται. καὶ εἰς τὸ ὀφθαλμός σου σκανδαλίξῃ
 “ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον
 “ εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο
 “ ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
 48 “ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
 49 “ πῦρ οὐ σβέννυται. ^u Πᾶς γὰρ πυρὶ ἀλισθήσεται, ^u Lev. 2. 13.

41. This verse seems to be connected immediately with v. 37; our Saviour's discourse about the child having been interrupted by the question put by John.

43. καλὸν — ἢ. See Matt. xviii. 8.

49. It seems difficult to imagine that the πυρὶ in this verse is not connected with γέενναν τοῦ πυρὸς in v. 47: and there-

^u Matt. 5. “καὶ πᾶσα θυσία ἀλλ’ ἀλισθήσεται. ^u καλὸν τὸ ἅλας· 50
^{13.} Luc. 14. “ἐὰν δὲ τὸ ἅλας ἀνάλογον γένηται, ἐν τίνι αὐτὸ ἄρ-
 34.

^x Rom. 12. “τύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, ^x καὶ εἰρηνεύετε ἐν
^{18.} Heb. “ἀλλήλοις.”
^{12.} 14.

^y Matt. 19. ^y ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς 10
 1.

Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπο-
 ρεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει,
 πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἱ Φα- 2
 ρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα
 ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν 3

^z Deut. 24. αὐτοῖς, “Τί ὑμῖν ἐνετείλατο Μωσῆς;” ^z Οἱ δὲ εἶπον, 4
^{1.} Jer. 3. 1.

Matt. 5. 31. “Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ
 “ἀπολῦσαι.” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 5

“Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν

^a Gen. 1. “ἐντολὴν ταύτην· ^a ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν 6
^{27.} et 5. 2.

Matt. 19. 4. “καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ^b ἔνεκεν τούτου 7

^b Gen. 2. 24. “καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
¹ Cor. 6. 16.

Eph. 5. 31. “μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
 “αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.” ὥστε 8

^c Matt. 19. “οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ^c ὁ οὖν ὁ Θεὸς 9
 6.

“συνέζευξεν, ἄνθρωπος μὴ χωρίζτω.” Καὶ ἐν 10
 οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώ-

fore *pās* means *every person who is cast into hell*. Our Saviour says, *For every such person shall be as a sacrifice which is salted, (Lev. ii. 13.) and then consumed in the fire.* Le Clerc thinks that our Saviour used the ambiguous word **πᾶσι**, which signifies *shall be salted*, and *shall be destroyed*.

50. The salt, which I have mentioned as used in the sa-

crifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

CHAP. X.

2. The article before Φαρισαῖοι is perhaps to be expunged.

Ibid. ἀπολῦσαι. Matthew adds κατὰ πᾶσαν αἰτίαν. xix. 3.

- 11 ^d τησαν αὐτόν. καὶ λέγει αὐτοῖς, “Ὅς ἐὰν ἀπολύσῃ ^{d Matt. 5. 32. et 19. 9. Luc. 16. 18.} τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ^{1 Cor. 7. 10. 11.}
- 12 “ἐπ’ αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐ- ^{11.}
- “τῆς καὶ γαμηθῇ ἄλλω, μοιχᾶται.”
- 13 ^e Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἄψῃται αὐ- ^{e Matt. 19. 13. Luc. 18. 15.} τῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.
- 14 ^f Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ^{f Matt. 18. 3. et 19. 14. 1 Cor. 14. 20. 1 Pet. 2. 2.}
- “Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κω- ^{2.}
- “λύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία
- 15 “τοῦ Θεοῦ· ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξῃται τὴν
- “βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
- 16 “αὐτήν.” ^g Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς ^{g 9. 36. Matt. 19. 15.}
- χεῖρας ἐπ’ αὐτὰ, ἠϋλόγει αὐτά.
- 17 ^h Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν ^{h Matt. 19. 16. Luc. 18. 18.}
- εἰς καὶ γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν, “Διδά- ^{18.}
- “σκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονο-
- 18 “μήσω;” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Τί με λέγεις
- 19 “ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός. ^{i τὰς i Exod. 20. 12. Deut. 5. 16. Rom. 13. 9.}
- “ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ
- “κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης·
- 20 “τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” Ὁ δὲ ἀπο- ^{18.}
- κριθεὶς εἶπεν αὐτῷ, “Διδάσκαλε, ταῦτα πάντα ἐφν-

11. μοιχᾶται ἐπ’ αὐτήν, *commits adultery as far as relates to her*. There is the same construction of ἐπὶ in ix. 12.

15. παιδίον is probably the accusative, (see ix. 37.) though it might be the nominative.

17. εἷς. Luke calls him ἄρ-
χων. xviii. 18.

19. Mark puts the seventh commandment before the sixth: as do Luke xviii. 20. and S.

Paul Rom. xiii. 9. Philo Judæus names οὐ μοιχεύσεις as the first commandment of the second table. Vol. II. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. VI. p. 457. Colomesius, *Obs. Sacr.* p. 98.

Ibid. μὴ ἀποστερήσης. This probably alludes to the tenth commandment.

^k Matt. 6. “λαξάμην ἐκ νεότητός μου.” ^k Ὁ δὲ Ἰησοῦς ἐμ- 21
 19. Luc. 12. βλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, “Ἐν
 33. et 16. 9. “σοι ὑστερεῖ ὑπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς
 “τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ
 “δεῦρο ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.” Ὁ δὲ 22
 στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν
 1 Job. 31. 24. γὰρ ἔχων κτήματα πολλά. ¹ Καὶ περιβλεψάμενος ὁ 23
 Psal. 62. 10. Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, “Πῶς δυσκόλως
 Prov. 11. 28. Matt. “οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ
 19 23. Luc. “εἰσελεῦσονται.” Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς 24
 18. 24. λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει
 1 Tim. 6. 17. αὐτοῖς, “Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας
 “ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ
 “εἰσελθεῖν. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυ- 25
 “μαλιᾶς τῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν
 “βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Οἱ δὲ περισσῶς 26
 ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, “Καὶ τίς δύ-
 m Job. 42. 2. “ναται σωθῆναι;” ^m Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς 27
 Jer. 32. 17. λέγει, “Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ
 Zach. 8. 6. τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.”
 Luc. 1. 37. ⁿ Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, “Ἰδοὺ, ἡμεῖς 28
 n Matt. 4. 20. et 19. “ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.” Ἀπο- 29
 27. Luc. 5. 11. et 18. κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἀμὴν λέγω ὑμῖν, οὐδεὶς
 28.

20. ἐκ νεότητός μου. Accord-
 ing to Matthew, xix. 20, he
 was still a young man, νεα-
 νίσκος.

21. ἡγάπησεν αὐτόν. *Adblan-*
ditus est ei, laudavit eum ac stu-
dium quod legi servandæ impen-
derat, amicisque eum super hac re
verbis compellavit. L. de Dieu.
He looked kindly upon him, as
in Psalm lxxviii. 36.

Ibid. Ἐν σοι ὑστερεῖ. Ac-
 cording to Matt. xix. 20. the
 young man had asked, τί ἐτι
 ὑστερῶ;

26. Καὶ τίς κ. τ. λ. Καὶ in
 this place is not a Hebraism.
 See L. Bos, Elsner, Raphel
 ad 1.

29. Καὶ γὰρ λευῖται τρόπον τινα
 φυγάδες εἰσὶν ἕνεκα ἀρεσκείας Θεοῦ,
 γονεῖς καὶ τέκνα καὶ ἀδελφοὺς καὶ

- “ ἔστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφὰς, ἢ
 “ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς,
 30 “ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, εἰ μὴ λάβῃ ἑκα-
 “ τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ
 “ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ
 “ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχο-
 31 “ μένῳ ζῶν αἰώνιον. ὁ πολλοὶ δὲ ἔσονται πρῶτοι ^{ο Matt. 19.}
 “ ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι. ^{30. et 20.}
 32 ^{16. Luc. 13.} ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσό-
 λυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμ-
 βοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παρα-
 λαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ
 33 μέλλοντα αὐτῷ συμβαίνειν. “¹ Ὅτι ἰδοὺ, ἀναβαίνο- ^{ο Joh. 18.}
 “ μεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ^{32.}
 “ παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμμα-
 “ τεῦσι, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παρα-
 34 “ δώσουσιν αὐτὸν τοῖς ἔθνεσι, καὶ ἐμπαΐξουσιν αὐ-
 “ τῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν
 “ αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
 “ ἀναστήσεται.”
 35 ¹ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάν- ^{1 Matt. 20.}
 νης οἱ υἱοὶ Ζεβεδαίου λέγοντες, “ Διδάσκαλε, θέλο- ^{20.}
 36 “ μεν ἵνα ὃ εἰ μὴ αἰτήσωμεν, ποιήσῃς ἡμῖν.” Ὁ δὲ

πᾶσαν τὴν θνητὴν συγγένειαν ἀπο-
 λελοιπότες. Philo Judæus, vol.
 I. p. 559. He also speaks of
 the Essenes καταλιπόντες ἀδελ-
 φούς, τέκνα, γυναῖκας, γονεῖς, πο-
 λυανθρώπους συγγενείας, φιλικὰς
 ἑταιρείας, τὰς πατρίδας. Vol. II.
 p. 474.

30. ἑκατονταπλασίονα. What
 is infinitely more valuable, viz.
 spiritual blessings.

Ibid. Most MSS. read καὶ
 πατέρας καὶ μητέρας.

31. In this place, πρῶτοι and
 ἔσχατοι seem to allude to the
 worldly condition, as in ix. 35:
 those who were accounted first
 in this world, will be found last
 in the world to come.

35. According to Matthew,
 xx. 20, their mother came with
 them.

εἶπεν αὐτοῖς, “Τί θέλετε ποιῆσαί με ὑμῖν;” Οἱ δὲ 37
εἶπον αὐτῷ, “Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ
“εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.”

^s Matt. 20. ^s “Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ οἶδατε τί αἰτεῖσθε. 38
^{22.} Luc. 12. “δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ
^{50.} “βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;” Οἱ 39

δὲ εἶπον αὐτῷ, “Δυνάμεθα.” Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς, “Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ
“τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·

^t Matt. 25. “^t τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων 40
^{34.} “μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.”

^u Matt. 20. ^u Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ 41
^{24.}

^x Matt. 20. Ἰακώβου καὶ Ἰωάννου. ^x ὁ δὲ Ἰησοῦς προσκαλεσά- 42
^{25.} Luc. 22. ^{25.} μενος αὐτοὺς, λέγει αὐτοῖς, “Οἶδατε ὅτι οἱ δοκοῦντες

“ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ
“μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτω 43
“δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ γενέσθαι μέγας

^y 9. 35. “ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· ^y καὶ ὃς ἂν θέλῃ 44

¹ Pet. 5. 3.

^z Joh. 13.

^{14.} Phil. 2.

^{7.} Eph. 1. 7.

^{Col. 1. 14.}

¹ Tim. 2. 6.

^{Tit. 2. 14.}

“γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
“ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-
“τρον ἀντὶ πολλῶν.”

^a Matt. 20. ^a Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ ἐκπορευομένου αὐ- 46
^{29.} Luc. 18. ^{35.} τοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου

ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο
παρὰ τὴν ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς 47
ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν, “Ὁ

37. ἐν τῇ δόξῃ. They evi-
dently alluded to a state of
earthly glory, which they ex-
pected Jesus to assume.

46. Matthew mentions two
blind men, xx. 30; and Luke
says that Jesus was approach-
ing Jericho, xviii. 35.

48 “ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.” Καὶ ἐπετίμων
 αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον
 49 ἔκραξεν, “ Ὑιὲ Δαβὶδ, ἐλέησόν με.” Καὶ στὰς ὁ
 Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν
 τυφλὸν, λέγοντες αὐτῷ, “ Θάρσει· ἔγχειται, φωνεῖ
 50 “ σε.” Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς
 51 ἦλθε πρὸς τὸν Ἰησοῦν· καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ
 Ἰησοῦς, “ Τί θέλεις ποιήσω σοί;” Ὁ δὲ τυφλὸς
 52 εἶπεν αὐτῷ, “ Ῥαββονι, ἵνα ἀναβλέψω.” ^{b 5. 34. Matt. 9. 22.} Ὁ δὲ Ἰη-
 σοῦς εἶπεν αὐτῷ, “ Ὑπάγε· ἡ πίστις σου σέσωκέ
 “ σε.” Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰη-
 σοῦ ἐν τῇ ὁδῷ.

Ι Ι ^{c Matt. 21. 1. Luc. 19. 29.} ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθ-
 φαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀπο-
 2 στέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς,
 “ Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ
 “ εὐθέως εἰσπορευόμενοι εἰς αὐτήν, εὑρήσετε πῶλον
 “ δεδεμένον, ἐφ’ ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύ-
 3 “ σαντες αὐτὸν ἀγάγετε. καὶ εἰάν τις ὑμῖν εἴπῃ, Τί
 “ ποιεῖτε τοῦτο; εἶπατε, Ὅτι ὁ κύριος αὐτοῦ χρειαν
 4 “ ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε.” Ἀπῆλθον
 δὲ, καὶ εὑρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν
 5 ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καὶ τινες
 τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, “ Τί ποιεῖτε λύον-
 6 “ τες τὸν πῶλον;” Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετεί-

CHAP. XI.

1. πρὸς τὸ ὄρος τῶν Ἐλαιῶν.
*In the direction of, or journeying
 toward, the mount of Olives, for
 Bethany was fifteen stadia from
 the city, (John xi. 18.) and the
 mount of Olives five or six sta-*

dia. Josephus, *Antiq.* XX. 6.
de Bel. Jud. V. 2. 3.

3. ἀποστελεῖ. The reading
 seems to be ἀποστέλλει.

4. Most MSS. read πῶλον
 without the article.

- d Joh. 12. 14. 2 Reg. 9. 13. λατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ^d καὶ ἤγαγον 7 τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ. πολλοὶ δὲ τὰ 8 ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν. ^e καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες 9 ἔκραζον λέγοντες, “ Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. εὐλογημένη ἡ ἐρχομένη 10 βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννά ἐν τοῖς ὑψίστοις.” Καὶ εἰσῆλθεν εἰς 11 Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.
- ^g Matt. 21. 18. ^g Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βη- 12 θανίας, ἐπείνασε· καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν 13 φύλλα, ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 14 “Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.”
- ^h Matt. 21. 12. Luc. 19. 45. Joh. 2. 14. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ^b Καὶ ἔρχονται εἰς 15

8. στοιβάδας seems to mean branches of trees thick with leaves.

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῇ ἐπαύριον. Tuesday morning.

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

13. οὐ γὰρ ἦν καιρὸς σύκων. Why then did he expect to find any? Καιρὸς may mean the

time of gathering figs, as in xii. 2. Matt. xxi. 34. Luke xx. 10. and γὰρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, as in xvi. 3, 4. The meaning then would be, “Jesus thought that there might be figs on the tree, “(though perhaps not quite “ripe,) for the time of gathering them was not yet come.” Kidder, *Demonst.* p. 100.

14. ἀποκριθεὶς. See Matt. iii. 15.

- Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατ-
 16 ἔστρεψε· καὶ οὐκ ἤφιε· ἵνα τις διενέγκῃ σκεῦος
 17 διὰ τοῦ ἱεροῦ. ¹καὶ ἐδίδασκε, λέγων αὐτοῖς, “Οὐ γέ- ^{i 1 Reg. 8. 29. Esai. 56. 7. Jer. 7. 11.}
 “ γραπται, “Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κλη-
 “ θήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε
 18 “ αὐτὸν σπήλαιον ληστῶν.” ^kΚαὶ ἤκουσαν οἱ γραμ- ^{k Joh. 7. 19.}
 ματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπο-
 λέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος
 ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.
 19 Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.
 20 ¹Καὶ πρῶτῃ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξ- ^{1 Matt. 21. 20.}
 21 ραμμένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει
 αὐτῷ, “Ραββὶ, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.”
 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, “Ἔχετε πίσ-
 23 “ τιν Θεοῦ. ^mἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ^{m Matt. 17. 20. et 21. 21. Luc. 17. 6.}
 “ ὅρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν,
 “ καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πι-
 “ στεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἂν εἴπῃ. ^{n Matt. 7. 7. et 21. 22. Luc. 11. 9. Joh. 14. 13. et 15. 7. et 16. 23. Jac. 1. 5, 6. 1 Joh. 3. 22. et 5. 14. o Matt. 6. 14. Eph. 4.}
 24 “ διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχό-
 “ μενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται
 25 “ ὑμῖν. ^oΚαὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε
 “ εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν
 26 “ τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. εἰ

18. ἐφοβοῦντο γάρ. The particle γάρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Compare Luke xix. 48. xxii. 2.

20. πρῶτῃ, on Wednesday morn-
 ing.

22. πίστιν Θεοῦ, i. e. ἐν Θεῷ.
 See Luke vi. 12. Rom. iii. 22,
 26. Gal. ii. 16, 20.

32. Col. 3.
13. Eccl.
28. 2.

“ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.”

p Matt. 21.
23. Luc.
20. 1.

^pΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ 27
ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ

q Exod. 2.
14. Act. 4.
7.

ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ^qκαὶ 28
λέγουσιν αὐτῷ, “ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ;

“ καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦ-
“ τα ποιῇς ;” Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ- 29

τοῖς, “ Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ ἀπο-
“ κρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα

“ ποιῶ. Τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἦν, ἢ 30
“ ἐξ ἀνθρώπων ; ἀποκρίθητέ μοι.” Καὶ ἐλογίζοντο 31

r6. 20.
Matt. 14. 5.

πρὸς ἑαυτοὺς, λέγοντες, “ Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ,
“ ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; ^rἀλλ’ ἐὰν 32

“ εἴπωμεν, Ἐξ ἀνθρώπων,” ἐφοβοῦντο τὸν λαόν·
ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης

ἦν. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, “ Οὐκ οἴ- 33
“ δαμεν.” Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς,

“ Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.”

s Matt. 21.
33. Luc. 20.
9. Psal. 80.
8. Esai. 5.
1. Jer. 2.
21. et 12.
10.

^sΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμ- 1 2

“ πελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγ-
“ μόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ὤκοδόμησε πύργον,

“ καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. καὶ ἀπ- 2
“ ἔστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα

“ παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμ-
“ πελῶνος. οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστει- 3

“ λαν κενόν· καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον 4

32. Nearly all the MSS. Luke only mention one para-
omit ἐὰν before εἴπωμεν. ble: Matthew adds two others,

CHAP. XII.

xxi. 28. xxii. 1.

1. παραβολαῖς. Mark and

- “δοῦλον· καὶ κεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν,
 5 “καὶ ἀπέστειλαν ἡτιμωμένον. καὶ πάλιν ἄλλον ἀπέ-
 “στείλε· καὶ κεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους,
 6 “τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν
 “ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐ-
 “τὸν πρὸς αὐτοὺς ἔσχατον, λέγων, “Ὅτι ἐντραπήσου-
 7 “ται τὸν υἱόν μου. ^{t Psal. 2. 7.} ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ^{Matt. 26. 3.}
 “ἑαυτοὺς, “Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀπο- ^{Joh. 11. 53.}
 8 “κτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ
 “λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
 9 “ἀμπελῶνος. τί οὖν ποιήσῃ ὁ κύριος τοῦ ἀμπε-
 “λῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
 10 “δῶσει τὸν ἀμπελῶνα ἄλλοις. ^{u Ps. 118.} οὐδὲ τὴν γραφὴν ^{22. Esa.}
 “ταύτην ἀνέγνωτε; “Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰ- ^{28. 16.}
 “κοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ^{Matt. 21.}
 11 “παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστὴ ἐν ^{42. Luc. 20.}
 12 “ὀφθαλμοῖς ἡμῶν.” Καὶ ἐζήτουν αὐτὸν κρατῆσαι, ^{17. Act. 4.}
 καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐ- ^{11. Rom. 9.}
 τοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπήλ- ^{33. 1 Pet. 2.}
 θον. ^{7.}
- 13 ^{x Matt. 22.} Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρι- ^{15. Luc. 20.}
 σαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι ^{20.}
 14 λόγῳ. οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, “Διδάσκαλε,
 “οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐ-
 “δενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,
 “ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

4. ἐκεφαλαίωσαν. It is generally translated, *they wounded him in the head*: but Theophylact understood it to mean, *they summed up all their violence*: L. de Dieu also renders it *bre-*

viter egerunt. Alberti thinks it may mean, *they beat him with sticks*.

14. ἐπ’ ἀληθείας. Really, indeed. Palaioret.

“ ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ ; δώμεν, ἢ μὴ ¹⁵
 “ δώμεν ;” Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν
 αὐτοῖς, “ Τί με πειράζετε ; φέρετέ μοι δηνάριον, ἵνα
 “ ἴδω.” Οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, “ Τίνος ἢ ¹⁶
 “ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή ;” Οἱ δὲ εἶπον αὐτῷ,
^y Matt. 22. “ Καίσαρος.” ^y Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ- ¹⁷
^{21. Rom.}
^{13. 7.} τοῖς, “ Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ
 “ Θεοῦ τῷ Θεῷ.” Καὶ ἐθαύμασαν ἐπ’ αὐτῷ.

^z Matt. 22. ^z Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες ¹⁸
^{23. Luc. 20.}
^{27. Act. 23.} λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐ-
^{8.}
^a Deut. 25. τὸν, λέγοντες, “ ^a Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ¹⁹
^{5, 6.} “ ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυ-
 “ ναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐ-
 “ τοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα
 “ τῷ ἀδελφῷ αὐτοῦ. ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ ²⁰
 “ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε
 “ σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, ²¹
 “ καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύ-
 “ τως· καὶ ἔλαβον αὐτήν οἱ ἐπτὰ, καὶ οὐκ ἀφῆκαν ²²
 “ σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν ²³
 “ τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν
 “ ἔσται γυνή ; οἱ γὰρ ἐπτὰ ἔσχον αὐτήν γυναῖκα.”
 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐ διὰ ²⁴
 “ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν

^b Matt. 22. “ δύναμιν τοῦ Θεοῦ ; ^b ὅταν γὰρ ἐκ νεκρῶν ἀναστῶ- ²⁵
^{30. Luc. 20.}
^{35.} “ σιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ’ εἰσὶν

^c Exod. 3. 6. “ ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ^c περὶ δὲ τῶν νε- ²⁶
^{Matt. 22.}
^{31, 32.} “ κρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
^{Heb. 11. 16.}

24. διὰ τοῦτο perhaps refers cause of your error, that you do
 to μὴ εἰδότες. Is not this the not know &c.

- “ Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς
 “ λέγων, ‘ Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ,
 27 “ καὶ ὁ Θεὸς Ἰακώβ;’ οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλ-
 “ λὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.”
- 28 ^d Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας ^{d Matt. 22.}
 αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρί- ^{34. Luc. 10.}
 θη, ἐπηρώτησεν αὐτὸν, “ Ποία ἐστὶ πρώτη πασῶν
 29 “ ἐντολή;” ^e Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, “ Ὅτι ^{e Deut. 6. 4.}
 “ πρώτη πασῶν τῶν ἐντολῶν, ‘ Ἀκουε, Ἰσραήλ. ^{et 10. 12.}
 30 “ Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι. καὶ ἀγαπή- ^{Luc. 10. 27.}
 “ σεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας
 “ σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς
 “ διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.’ αὕτη
 31 “ πρώτη ἐντολή. ^f καὶ δευτέρα ὁμοία αὕτη, ‘ Ἀγα- ^{f Lev. 19.}
 “ πῆσεις τὸν πλησίον σου ὡς σεαυτόν.’ Μείζων τού- ^{18. Matt.}
 32 “ των ἄλλη ἐντολή οὐκ ἔστι.” Καὶ εἶπεν αὐτῷ ὁ ^{22. 39.}
 γραμματεὺς, “ Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας, ^{Luc. 10. 27.}
 “ ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. ^{Rom. 13. 9.}
 33 “ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ^{Gal. 5. 14.}
 “ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ^{Jac. 2. 8.}
 “ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς
 34 “ ἑαυτὸν, πλεῖον ἐστι πάντων τῶν ὀλοκαυτωμάτων
 “ καὶ τῶν θυσιῶν.” Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
 νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, “ Οὐ μακρὰν εἶ ἀπὸ

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of *the bush*. See Luke xx. 37. Rom. xi. 2. and note at Mark ii. 26. See Jablonski *præf. ad Bibl. Heb.* Wolfius thinks it may mean simply, *cum apud rubum esset*, as ἐπὶ is used in Acts xxiv. 20.

28. εἰς τῶν γραμματέων. Mat-

thew calls him *νομικός*. xxii. 35.

Ibid. *πασῶν*. The true reading seems to be *πάντων*.

29. Κύριος κ. τ. λ. *Jehovah is our God, Jehovah is one*. Vitranga. *Archisynag.* p. 130.

32. Θεὸς is probably an interpolation.

34. μακρὰν, i. e. κατὰ μακρὰν ὁδόν. Bos, *de Ellips.* p. 339.

“ τῆς βασιλείας τοῦ Θεοῦ.” Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

g Matt. 22. 8 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ 35
41. Luc. 20. 41.

ἱερῶ, “ Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς
h Ps. 110. 1. “ υἱὸς ἐστὶ Δαβίδ; ^h αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ 36
Act. 2. 34.

1 Cor. 15. “ πνεύματι τῷ ἁγίῳ, ‘ Εἶπεν ὁ Κύριος τῷ κυρίῳ μου,

25. Heb. 1. “ Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου

13. et 10. 13. “ ὑποπόδιον τῶν ποδῶν σου.’ Αὐτὸς οὖν Δαβὶδ λέ- 37

“ γει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;” Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

i Matt. 23. 1 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “ Βλέπετε 38
3, &c.

Luc. 11. 43. “ ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς

et 20. 46. “ περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ 39

“ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτο-

k Matt. 23. “ κλισίας ἐν τοῖς δείπνοις· ^k οἱ κατεσθίοντες τὰς οἰ- 40
13. Luc. 20. 47.

“ κίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχό-

“ μενοι· οὗτοι λήψονται περισσότερον κρίμα.”

1 Luc. 21. 1. 1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυ- 41
2 Reg. 12. 9.

λακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ

γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὃ 42

m 2 Cor. 8. ἐστὶ κοδράντης. ^m καὶ προσκαλεσάμενος τοὺς μαθη- 43
12.

Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

37. ὁ πολὺς ὄχλος, *the greater part of the crowd.*

40. οἱ κατεσθίοντες instead of τῶν κατεσθιόντων. So Herodotus, Λακεδαιμονίων φαιμένων εἶναι ἀνάθημα· οὐκ ὀρθῶς λέγοντες. See Raphel. Grotius would begin a new sentence, *They that devour &c. these shall receive greater*

damnation.

41. γαζοφυλάκιον. There were thirteen boxes to receive this money in the court of the women. See Reland, *de Spol. Templ.* c. XII.

42. λεπτὰ δύο. The Talmud speaks of two *prutahs*, **פּרוּטָה**, being equal to a quadrans. The prutah was the smallest Jewish coin. Compare Matt. v. 26. Luke xii. 59.

τὰς αὐτοῦ, λέγει αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
 “ χήρα αὕτη ἡ πτωχὴ πλείον πάντων βέβληκε τῶν
 44 “ βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ
 “ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστε-
 “ ρήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
 “ βίον αὐτῆς.”

- 13 ⁿ ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει ⁿ Matt. 24.
 αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, “ Διδάσκαλε, ἴδε, πο- ^{1. Luc. 21.} 5.
 2 “ ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.” ^o Καὶ ὁ Ἰη- ^{o 1 Reg. 9.}
 σους ἀποκριθεὶς εἶπεν αὐτῷ, “ Βλέπεις ταύτας τὰς ^{7, 8.}
 “ μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ^{Mich. 3. 12.}
 3 “ ὃς οὐ μὴ καταλυθῇ.” ^p Καὶ καθημένου αὐτοῦ εἰς ^{p Matt. 24.}
 τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων ^{3. Luc. 21.} 7.
 αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης
 4 καὶ Ἀνδρέας, “ ^q Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ ^{q Act. 1. 6.}
 “ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖ-
 5 “ σθαι;” ^r Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο ^{r Jer. 29. 8.}
 6 λέγειν, “ Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ^s πολλοὶ ^{Matt. 24. 4.}
 “ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, ^{Luc. 21. 8.} Ὅτι ^{Eph. 5. 6.}
 7 “ ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ ^{2 Thess. 2.}
 “ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θρο- ^{3. 1 Joh. 4.}
^{s Jer. 14. 14.}
^{et 23. 21.}

CHAP. XIII.

1. Josephus speaks of stones in the building forty cubits long. *De Bel. Jud.* V. 5. 1. Those of the foundations were twenty-five cubits long, twelve broad, and eight high. *Antiq.* XV. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. *De Bel. Jud.* VI. 4. 1. It is said, that the eastern portico to-

wards the mount of Olives was part of Solomon’s original building. See 1 Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν. Cyprian also has the same reading: *Testim.* I. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. εἰς τὸ ὄρος towards or facing the mount. See xi. 1;

“ εἰσθε· δεῖ γὰρ γενέσθαι. ἀλλ’ οὐπω τὸ τέλος.

^t Esa. 19. 2. “ Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία 8

“ ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους,

^u Matt. 10. “ καὶ ἔσονται λιμοὶ καὶ ταραχαί. ^u ἀρχαὶ ὠδίνων 17, 18. et

24. 9. Luc. “ ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσι 9

21. 12. Joh. “ γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρή- 15. 19. et

16. 2. Apoc. 2. 10. “ σεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε

^x Matt. 24. “ ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· ^x καὶ εἰς πάντα 10

14. “ τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

^y Matt. 10. “ ^y ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμε- 11

19. Luc. 12. “ ριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ’ ὃ ἐὰν 11. et 21.

14. “ δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ

“ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ

^z Ezech. 38. “ ἅγιον. ^z παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα- 12

21. Mich. 7. “ τον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα

^a Matt. 10. “ ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς· ^a καὶ ἔσεσθε 13

22. et 24. 13. Luc. 21. “ μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ

19. Apoc. 2. “ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 7, 10. et 3.

10. “ ^b Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, 14

15. Luc. 21. “ τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου

20, 21. Dan. 9. 27. “ οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω·) τότε οἱ ἐν τῇ

et 12. 11. “ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ τοῦ δώ- 15

“ ματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω

“ ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν 16

“ ὦν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον

“ αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς 17

“ θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε 18

“ δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ἔσονται 19

9. εἰς μαρτύριον αὐτοῖς, *that you may bear witness of my religion in their presence.*

11. τὸ πνεῦμα τὸ ἅγιον. Luke makes our Saviour say ἐγὼ δώσω κ. τ. λ. xxi. 15.

- 1 Matt. 24. " ¹ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς 32
 36. Act. 1. " οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ
 7. " μὴ ὁ πατήρ.
- m Matt. 24. " ^m Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἶ- 33
 42. et 25. " δατε γὰρ πότε ὁ καιρὸς ἐστίν. ὥς ἄνθρωπος ἀπό- 34
 13. Luc. " δημοῦ ἀφείδων τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις
 12. 40. et " αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ,
 21. 36. " καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. γρηγορεῖτε 35
 1 Thess. 5. " οὖν· οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρ-
 6. " χεται, ὃψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ
 " πρωτῶ· μὴ ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. 36
 " ἂ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε." 37
- n Matt. 26. " ⁿ ἮΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· 14
 1. Luc. 22. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐ-
 1. Joh. 11. τὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον δὲ, 2
 55. et 13. 1. " Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ."
- o Matt. 26. " Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος 3
 6. Joh. 11. τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα
 2. et 12. 3. ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ

32. ἐκείνης. See Matt. xxiv.
 36.

34. For the construction of this sentence see Raphelius, who illustrates it from Polybius.

35. These were the hours of 9, 12, 3, and 6.

CHAP. XIV.

3. πιστικῆς. Some have derived it from πίνω, *bibo*, and interpreted it to mean *liquid*. (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find *liquida nardus* in Ovid. (de Art. III.) and *νάρδον κατὰ πίνειν* in Athenæus, VI. But

the adjective from πίνω is πιστός. (Æsch. Prom. 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. *Opis* near Babylon; (Hartungus, Schultetus;) or *Pist* in India. (de Dieu.) Camerarius also thought it might be a Latin term, *Spicata*. But the adjective πιστικός is formed from πίστις, or πείθω. Origen uses it for *calculated to persuade*, vol. I. p. 492. as does Epiphanius, vol. I. p. 534. and Eusebius uses it for *pure*, or *genuine*. This is probably the true meaning; and so Syr. Arab.

- συντρίψασα τὸ ἀλαβάστρον, κατέχεεν αὐτοῦ κατὰ
 4 τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἐαυ-
 τοὺς, καὶ λέγοντες, “Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύ-
 5 “ρου γέγονεν; ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω
 “τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς.”
 6 καὶ ἐνεβριμῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς εἶπεν, “Ἀφετε
 “αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰρ-
 7 “γάσατο εἰς ἐμέ. ^pπάντοτε γὰρ τοὺς πτωχοὺς ἔχετε ^p Deut. 15.
 “μεθ’ ἐαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ^{11.}
 8 “ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὃ εἶχεν αὕτη,
 “ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν
 9 “ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ
 “τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ
 “ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐ-
 10 “τῆς.” “Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώ- ^q Matt. 26.
 δεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν ^{14. Luc. 22. 4.}
 11 αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγεί-
 λαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαί-
 ρως αὐτὸν παραδῶ.
 12 ^rΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ^r Matt. 26.
 ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ποῦ θέλεις ^{17. Luc. 22. 7. Exod. 12. 17. Deut. 16. 5.}
 “ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;”
 13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει

Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a *pseudonardus*, XIII. 1. See Thes. Crit. Sacr. part. I. p. 203.

Ibid. συντρίψασα. *Having shaken the cruse together.* Knatchbull, Hammond.

6. εἰς ἐμέ. All the best MSS. read ἐν ἐμοί.

8. προέλαβε μυρίσαι. Wolfius compares Alciphron *Epist.* p. 323. στεφάνιά μοι καὶ ῥόδα ὥσπερ ἄωρῳ τάφῳ πέμπει. Jesus perhaps alluded to the women wishing to embalm him *after* his burial, and not being able on account of his resurrection.

13. δύο. Peter and John. See Luke xxii. 8.

αὐτοῖς, “ Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν
 “ ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθή-
 “ σατε αὐτῷ, καὶ ὅπου ἂν εἰσέλθῃ, εἴπατε τῷ οἴκο- 14
 “ δεσπότῃ, “Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστὶ τὸ
 “ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
 “ φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρω- 15
 “ μένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.” Καὶ ἐξῆλ- 16
 θον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ
 εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

* Matt. 26. ^s Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· 17
 20. Luc. 22. ^t καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰη- 18
 14. ^t Joh. 13. σοῦς, “ Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει
 21. Psal. ^t Joh. 13. “ με, ὁ ἐσθίων μετ’ ἐμοῦ.” Οἱ δὲ ἤρξαντο λυπεῖσθαι, 19
 41. 9. Act. ^t Joh. 13. 1. 16.

καὶ λέγειν αὐτῷ εἰς καθ’ εἰς, “ Μή τι ἐγώ;” καὶ ἄλ-
 λος, “ Μή τι ἐγώ;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 20
 “ Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς
^u Matt. 26. “ τὸ τρυβλίον. ^u ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, 21
 24. Luc. 22. “ καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ
 22. Joh. 13. 18. “ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
 “ καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.”

^x Matt. 26. ^x Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, 22
 26. Luc. 22. εὐλογήσας ἐκλάσε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, “ Λά-
 19. 1 Cor. 11. 23. “ βετε, φάγετε. τοῦτό ἐστι τὸ σῶμά μου.” Καὶ λα- 23
 βὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ

19. εἰς καθ’ εἰς, for εἰς καθ’
 ἓνα. Beza wrote εἰς καθ’ εἰς for
 εἰς καὶ εἶτα εἰς. See John viii. 9.
 Rom. xii. 5.

22. ἐσθιόντων might be either
 while they were eating, or when
 they had eaten. Clarke.

Ibid. φάγετε is wanting in
 many MSS.

23. It appears from hence,
 that at the passover each per-
 son had not a separate cup,
 but all drank out of the same
 cup: and it is said by R. Mor-
 dechai, that twenty-two per-
 sons might drink out of the
 same cup. *Thes. Crit. Sacr.*
 part. I. p. 199.

24 ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, “Τοῦτό
 “ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ
 25 “πολλῶν ἐκχυννόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι
 “οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς
 “ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασι-
 “λείᾳ τοῦ Θεοῦ.”

26 ^y Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ^y Matt. 26.
 27 ^z καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Ὅτι πάντες σκανδα- ^{30. Luc. 22.}
 “λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγρα- ^{39. Joh.}
 “πται, ‘Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσε- ^{18. 1.}
 28 “ται τὰ πρόβατα.’ ^a ἀλλὰ μετὰ τὸ ἐγερθῆναί με, ^z Matt. 26.
 29 “προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.” ^b Ὁ δὲ Πέτρος ^{31. Luc. 22.}
 ἔφη αὐτῷ, “Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ ^{31. Joh. 16.}
 30 “οὐκ ἐγώ.” ^c Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν ^{32. Zach.}
 “λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ ^{13. 7.}
 31 “δὺς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.” ^d Ὁ δὲ ^a 16. 7.
 ἐκ περισσοῦ ἔλεγε, “Μᾶλλον ἐάν με δέῃ συναποθα- ^{Matt. 26.}
 “νεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.” Ὡσαύτως δὲ ^{32. et 28.}
 καὶ πάντες ἔλεγον. ^{10.}

32 ^e ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθση- ^e Matt. 26.
 μανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, “Καθίσατε ^{36. Luc. 22.}
 33 “ὧδε, ἕως προσεύξωμαι.” Καὶ παραλαμβάνει τὸν ^{39. Joh. 18.}
 Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ.
 34 Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. ^f καὶ λέγει ^f Matt. 26.
 αὐτοῖς, “Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου. ^{38. Luc. 22.}
 35 “μείνατε ὧδε καὶ γρηγορεῖτε.” ^g Καὶ προελθὼν μι- ^{44. Joh. 12.}
 κρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα εἰ δυ- ^{27.}
^g Luc. 22.
^{41.}

27. The words ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ are wanting in many MSS.

30. πρὶν ἢ δὺς ἀλέκτορα φωνῆ-

σαι. Before the second cock-crowing, which was said to be at three in the morning. See

xiii. 35.

^h Joh. 6. 38. νατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· ^h καὶ ἔλεγεν, 36

“ Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι. παρένεγκε τὸ

“ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω,

ⁱ Matt. 26. “ ἀλλὰ τί σύ.” ⁱ Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς 37

^{40. Luc.} 22. 45. καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, “ Σίμων, καθεύ-

^k Gal. 5. 17. “ δεις ; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι ; ^k γρη- 38

“ γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πει-

“ ρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ

“ ἀσθενής.” Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν 39

αὐτὸν λόγον εἰπών. καὶ ὑποστρέψας εὗρεν αὐτοὺς 40

πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν

βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, “ Καθεύ- 41

“ δετε τὸ λοιπὸν καὶ ἀναπαύεσθε ; ἀπέχει, ἦλθεν ἡ

“ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς

“ χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ, 42

“ ὁ παραδιδούς με ἤγγικε.”

¹ Matt. 26. ¹ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται 43

^{47. Luc. 22.} 47. ^{47. Joh. 18.} 3. Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πο-

λὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων

καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει 44

δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “ Ὁν

“ ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπα-

^m 2 Sam. 20. 9. “ γάγετε ἀσφαλῶς.” ^m Καὶ ἐλθὼν, εὐθέως προσελ- 45

θὼν αὐτῷ λέγει, “ Ῥαββὶ, ῤαββί.” καὶ κατεφίλησεν

36. Ἀββᾶ. See Gal. iv. 6.

41. ἀπέχει. *Sufficit.* So Anacreon, ἀπέχει· βλέπω γὰρ αὐτήν. XXVIII. penult. Herodotus also writes καὶ μοι παρέχει νῦν ὑμέων ἄρχειν, III. Beza, Raphael.

44. ἀσφαλῶς. Elsner translates it *without danger or fear of a rescue*: but it probably means *securely, in safe custody*. See Acts xvi. 23.

46 αὐτόν· οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν,
καὶ ἐκράτησαν αὐτόν.

47 Εἰς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μά-
χαιραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν

48 αὐτοῦ τὸ ὠτίον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
τοῖς, “Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ

49 “ξύλων συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς

“ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ⁿ ἄλλ' ⁿ Psal. 22.

50 “ἵνα πληρωθῶσιν αἱ γραφαί.” ^o Καὶ ἀφέντες αὐτὸν ^{6. et 69. 10.}

51 πάντες ἔφυγον. καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, ^{Esa. 53. 12.}

περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν ^{Matt. 26.}

52 αὐτὸν οἱ νεανίσκοι· ὁ δὲ καταλιπὼν τὴν σινδόνα γυ- ^{56. Luc. 24.}

μνὸς ἔφυγεν ἀπ' αὐτῶν. ^{25.}

53 ^p ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· ^o Job. 19.

καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρε- ^{13. Psal.}

54 σβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μα- ^{88. 8.}

κρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ

ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν,

55 καὶ θερμαινόμενος πρὸς τὸ φῶς. ^q οἱ δὲ ἀρχιερεῖς καὶ ^q Matt. 26.

ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ- ^{59. Act. 6.}

ρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὑρίσκον. ^{13.}

56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tom. I. p. 1082. and Casaubon ad l. Epiphanius seems to have thought it was James, the brother of our Lord. Vol. I. p. 1045. So also Theophylact: and Petrus de Natalibus said it was James, who was mistaken for our Lord

from his likeness, IV. 108.

52. γυμνός. Perhaps he had only his under garment on.

54. φῶς is used for a fire in Xen. *Cyrop.* VII. 5. 27.

56. οὐκ ἴσαι is said to mean, *not sufficient to condemn him*, by Budæus, Grotius, Heupelius: but it more probably means, *not consistent with each other*: H. Stephens, Wolfius.

μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες ἐψευδο- 57
^r 15. 29. μαρτύρουν κατ' αὐτοῦ, λέγοντες, ^r “Ὅτι ἡμεῖς ἡκού- 58
^{Joh.} 2. 19. “σαμεν αὐτοῦ λέγοντος, “Ὅτι ἐγὼ καταλύσω τὸν
“ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμε-
“ρῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.” Καὶ οὐδὲ 59
^s Matt. 26. οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. ^s Καὶ ἀναστὰς ὁ 60
62. ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέ-
γων, “Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρ-
^t Esa. 53. 7. “τυροῦσιν;” ^t “Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. 61
^{Act.} 8. 32. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ,
^u Dan. 7. 10. “Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;” ^u “Ὁ δὲ 62
^{Matt.} 16. Ἰησοῦς εἶπεν, “Ἐγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ
^{27.} et 24. ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ
^{30.} et 25. “ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” ^u “Ὁ δὲ 63
^{31.} et 26. ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει, “Τί
^{64.} Luc. 21. “ἔτι χρεῖαν ἔχομεν μαρτύρων; ἡκούσατε τῆς βλα- 64
^{27.} et 22. “σφημίας· τί ὑμῖν φαίνεται;” Οἱ δὲ πάντες κατέ-
^{69.} Act. 1. κριναν αὐτὸν εἶναι ἔνοχον θανάτου. ^x Καὶ ἡρξαντό 65
^{11.} ^r Thess. 4. 16. τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον
² Thess. 1. αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, “Προ-
^{10.} Apoc. 1. 7. “φήτευσον.” καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν
ἐβαλλον.

^y Matt. 26. ^y Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται 66
^{58, 69.} Luc. μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν 67
^{22, 55.} Joh. Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, “Καὶ
^{18.} 16. “σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.” ^u “Ὁ δὲ ἡρ- 68
νήσατο λέγων, “Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέ-
“γεις.” Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ

57. See note at xiii. 2.

68. Οὐκ οἶδα, I know him not. See ver. 71.

69 ἀλέκτωρ ἐφώνησε. ² Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ^{z Matt. 26.}
 πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν, “Ὅτι οὗτος ^{71. Luc. 22.}
 70 “ἐξ αὐτῶν ἐστίν.” ὁ δὲ πάλιν ἤρνεϊτο. Καὶ μετὰ ^{58. Joh. 18.}
 μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, “Ἄ-
 “ληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ
 71 “λαλιά σου ὁμοιάζει.” Ὁ δὲ ἤρξατο ἀναθεματίζειν
 καὶ ὀμνύειν, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν
 72 “λέγετε.” ^a Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ^{a Matt. 26.}
 ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ ^{34, 75. Luc.}
 Ἰησοῦς, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρ- ^{22. 61. Joh.}
 “νήση με τρίς.” καὶ ἐπιβαλὼν ἔκλαιε. ^{13. 38. et}
^{18. 27.}

15 ^b ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες ^{b Psal. 2. 2.}
 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, ^{Matt. 27. 1.}
 καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγ- ^{Luc. 22. 66.}
 2 καν καὶ παρέδωκαν τῷ Πιλάτῳ. ^c καὶ ἐπηρώτησεν ^{et 23. 1.}
 αὐτὸν ὁ Πιλάτος, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” ^{Joh. 18. 28.}
 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Σὺ λέγεις.” Καὶ κατ- ^{Act. 3. 13.}
 4 ηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ^d ὁ δὲ Πιλάτος ^{d Matt. 27.}
 πάλιν ἐπηρώτησεν αὐτὸν, λέγων, “Οὐκ ἀποκρίνη οὐ- ^{13. Joh. 19.}
 5 “δέν; ἴδε, πόσα σου καταμαρτυροῦσιν.” Ὁ δὲ Ἰη- ^{10.}
 σοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πι-
 λάτον.

6 ^e Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν- ^{e Matt. 27.}
 7 περ ᾗτοῦντο. ^f ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ ^{15. Luc. 23.}
^{17. Joh. 18.}
^{39.}
^{f Matt. 27.}

70. ὁμοιάζει, *is like to their speech.*

72. ἐπιβαλὼν. Theophylact says, ἐπικαλυψάμενος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ ἀρξάμενος μετὰ σφοδρότητος. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. *Cum se foras proripuisse*, Beza, L. de

Dieu, Raphel. Casaubon approves of either the first, or *quum hoc animadvertisset. Respiciens ipsum*, Hammond, Palairer.

CHAP. XV.

1. If we compare xiii. 35. *πρῶτὸ* means six o'clock.

16. Luc. 23. τῶν συστασιαστῶν δεδεμένους, οἵτινες ἐν τῇ στάσει
 19. Joh. 18. φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο 8
 40. αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος 9
 ἀπεκρίθη αὐτοῖς λέγων, “Θέλετε ἀπολύσω ὑμῖν τὸν
 “ βασιλέα τῶν Ἰουδαίων;” Ἐγίνωσκε γὰρ ὅτι διὰ 10
 8 Matt. 27. φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 8 οἱ δὲ 11
 20. Luc. 23. ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαρ-
 18. Joh. 18. αββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεὶς 12
 40. Act. 3. πάλιν εἶπεν αὐτοῖς, “Τί οὖν θέλετε ποιήσω ὃν λέγετε
 14. “ βασιλέα τῶν Ἰουδαίων;” Οἱ δὲ πάλιν ἔκραξαν, 13
 “ Σταύρωσον αὐτόν.” Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, 14
 “ Τί γὰρ κακὸν ἐποίησεν;” Οἱ δὲ περισσοτέρως
 h Matt. 27. ἔκραξαν, “ Σταύρωσον αὐτόν.” 15 Ὁ δὲ Πιλάτος βου- 15
 26. Joh. 19. λόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐ-
 1. τοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φρα-
 γελλώσας, ἵνα σταυρωθῇ.
 i Matt. 27. 1 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐ- 16
 27. Joh. 19. λῆς, ὃ ἐστὶ πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν
 1. σπεῖραν, καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτι- 17
 θέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρ- 18
 ξαντο ἀσπάζεσθαι αὐτόν, “Χαῖρε, βασιλεῦ τῶν Ἰου-
 “ δαίων.” καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, 19
 καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύ-
 νουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐ- 20
 τὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ

7. ἐν τῇ στάσει. Josephus mentions two seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was po-

pular, and his release was much desired. *Antiq.* XVIII. 3. 2.

14. περισσοτέρως. The true reading is probably *περισσῶς*.

16. See note at Matt. xxvii. 27.

- ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.
 21^k καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη-^k Matt. 27.
 ναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου^{32. Luc. 23.}
 καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
 22¹ ΚΑΙ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστι¹ Matt. 27.
 23 μεθερμηνεύμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ^{33. Luc. 23.}
 24 πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. ^m Καὶ^{17.}
 σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἱμάτια αὐτοῦ,^{18. Matt.}
 25 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ⁿ ἦν δὲ ὥρα^{27. 35.}
 26 τρίτη, καὶ ἐσταύρωσαν αὐτόν. ^o Καὶ ἦν ἡ ἐπιγραφὴ^{Luc. 23. 34.}
 τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, “Ὁ βασιλεὺς τῶν^{Joh. 19. 23.}
 27 “Ἰουδαίων.” ^p Καὶ σὺν αὐτῷ σταυροῦσι δύο λη-ⁿ Matt. 27.
 28 στας, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. ^q καὶ^{45. Luc. 23.}
 ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, “Καὶ μετὰ ἀνόμων^{44. Joh. 19.}
 29 “ἐλογίσθη.” ^r Καὶ οἱ παραπορευόμενοι ἐβλασφή-^{14.}
 μουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέ-^o Matt. 27.
 γοντες, “Οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν^{37. Luc. 23.}
 30 “ἡμέραις οἰκοδομῶν· σῶσον σεαυτὸν, καὶ κατάβα^{38. Joh. 19.}
 31 “ἀπὸ τοῦ σταυροῦ.” Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς^{19.}
^p Matt. 27.
^q Esa. 53.
^r Luc. 22.
^s Psal. 22. 7.
^t et 69. 20.
^u et 109. 25.
^v Matt. 27.
^w Luc. 23.

21. 'Ρούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, “Prodeunti ad supplicium capitis potum dederunt,

“granum thuris in poculo vini, ut turbaretur intellectus ejus.” Lightfoot. See Matt. xxvii. 34. Newcome observes that this action did not contradict the declaration of Jesus in xiv. 25, for the Jews did not consider *ὄξος* as wine; he quotes Spartianus, “Jussit *vinum* in expeditione neminem bibere: “sed *aceto* universos esse contentos.”

25. ἦν δὲ ὥρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτόν, and connected it with what goes before.

35. ^{supr.} ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων
14. 58.
Joh. 2. 19. ἔλεγον, “ Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.
“ ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν 32
“ ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.”
- ^s Matt. 27. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. ^s Γε- 33
45. ^{Luc. 23.}
44. νομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ’ ὅλην τὴν
^t Psal. 22. 1. γῆν, ἕως ὥρας ἐννάτης· ^t καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβό- 34
Matt. 27. ησεν ὁ Ἰησοῦς φωνῇ μεγάλη, λέγων, “ Ἐλωὶ, Ἐλωὶ,
46. “ λαμμᾶ σαβαχθανί;” ὃ ἐστι μεθερμηνευόμενον, “ Ὁ
“ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;” Καὶ 35
τινὲς τῶν παρεστηκότων ἀκούσαντες, ἔλεγον, “ Ἰδοὺ,
^u Psal. 69. “ Ἡλίαν φωνεῖ.” ^u Δραμὼν δὲ εἰς, καὶ γεμίσας 36
21. ^{Joh. 19.}
29. σπὸγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν,
λέγων, “ Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν
“ αὐτόν.”
- ^x Matt. 27. ^x Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. 37
50. ^{Luc. 23.}
46. ^{Joh. 19.} ^y καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ 38
30.
^y 2 Par. 3. ἄνωθεν ἕως κάτω. ^z Ἰδὼν δὲ ὁ κεντυρίων ὁ παρ- 39
14. ^{Matt.}
27. 51. εστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευ-
^{Luc. 23. 45.}
^z Matt. 27. σεν, εἶπεν, “ Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν
54. ^{Luc. 23.} “ Θεοῦ.” ^a Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν 40
47.
^a Matt. 27. ^a θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ
55. ^{Luc. 23.}
49. Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ,
^b ^{Luc. 8. 2,} καὶ Σαλώμη, ^b αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολού- 41
3. θουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ
αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
- ^c Matt. 27. ^c Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ 42
57. ^{Luc. 23.}
50. ^{Joh. 19.} ἐστὶ προσάββατον, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, 43
38.

40. τοῦ μικροῦ. S. Paul uses
μείζων and ἐλάσσων for elder and
younger. Rom. ix. 12.

Ibid. Σαλώμη is said to have
been the wife of Zebedee.
Compare Matt. xxvii. 56.

εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος
 τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς
 44 Πιλάτον, καὶ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ
 Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλε-
 σάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλοι
 45 ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο
 46 τὸ σῶμα τῷ Ἰωσήφ. ^d καὶ ἀγοράσας σινδόνα, καὶ ^d Matt. 27.
 καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι. καὶ κατέθηκεν ^{59. Luc. 23.}
 αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας. ^{53. Joh. 19.}
 καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ^{41, 42.}
 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώ-
 ρουν ποῦ τίθεται.

16 ^e ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγ- ^e Matt. 28.
 δαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἡγό- ^{1. Luc. 24.}
 2 ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ ^{1. Joh. 20.}
 λίαν πρῶτ' τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνη- ^{1.}
 3 μεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυ-
 τὰς, “Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας
 4 “τοῦ μνημείου;” Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι
 5 ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. ^f καὶ ^f Matt. 28.
 εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθή- ^{2. Joh. 20.}
 12.

43. εὐσχήμων seems to mean a person of condition. See Acts xiii. 50. xvii. 12.

Ibid. βουλευτῆς, *Decurio*. Vulg. Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the market.

44. ἐθαύμασεν εἰ. Raphael gives similar instances of εἰ for ὅτι after θαυμάζειν from Xeno-

phon and Herodotus. Krebsius does the same from Josephus.

46. ἐκ πέτρας. According to Salmasius, this does not mean cut out of a rock, but made of wrought stone. Ad Solin. p. 851.

CHAP. XVI.

4. ἦν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ. τ. λ. See xi. 13.

5. εἰς τὸ μνημεῖον. This seems not to agree with Matt. xxviii. 2, where we read that the angel was sitting on the stone,

μενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευ-
 5 Matt. 28. κήν· καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, “Μὴ 6
 5. Luc. 24. “ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν
 “ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
 h 14. 28. “ὅπου ἔθηκαν αὐτόν. 7 ἄλλ’ ὑπάγετε, εἴπατε τοῖς 7
 Matt. 26. “μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς
 32. et 28. “εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶ-
 10. Act. 1. “πεν ὑμῖν.” 8 Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ 8
 3. et 13. 31. τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις·
 1 Cor. 15. 5. καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.
 1 Matt. 28. 8. Luc. 24. 9. Joh. 20. 18.

k Joh. 20. 9 Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶ- 9
 14, 16. του Μαρίας τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἑπτὰ 10
 Luc. 8. 2. δαιμόνια. ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ’ 10
 αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. καὶ οὗτοι 11
 ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς, ἠπίστησαν.
 1 Luc. 24. 1 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφα- 12
 13. νερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. καὶ 13
 κείνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεί-

which he had rolled ἀπὸ τῆς
 θύρας. But a μνημεῖον consisted
 of two parts, the sepulchre, or
 inner part, where the bodies
 were deposited, the entrance
 to which was closed with a
 stone; and the outer approach
 or vestibule. The stone there-
 fore was rolled from the mouth
 of the sepulchre, but was still
 within the vestibule, into which
 the women entered, and saw
 the angel. See John xx. 1,
 which reconciles Matthew and
 Mark. See Wolfius.

8. ταχὺ is wanting in most
 MSS.

Ibid. οὐδὲν εἶπον. i. e. they
 told no one on the road.

9. For the genuineness of
 the remaining part of this Gos-
 pel, see Mill in his edition of
 the New Testament.

Ibid. This appearance of Je-
 sus to Mary Magdalene is told
 at length in John xx. 14, &c.

12. δυσὶν. Some have thought
 these were not the two men-
 tioned by S. Luke xxiv. 13,
 who went to Emmaus; because
 Mark adds, that the disciples
 did not believe them. But
 perhaps some believed and
 some doubted, as in Matt.
 xxviii. 17.

13. οὐδὲ ἐκείνοις ἐπίστευσαν.
 This seems to contradict Luke
 xxiv. 33—36. Theophylact says

- 14 νοις ἐπίστευσαν. ^m Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ^m Luc. 24.
 ἑνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν ^{36. Joh. 20.}
 καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγη- ^{19. 1 Cor.}
 15 γερμένον οὐκ ἐπίστευσαν. ⁿ Καὶ εἶπεν αὐτοῖς, “Πο- ⁿ Matt. 28.
 “ ρευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐ- ^{19. Joh. 15.}
 16 “ αγγέλιον πάσῃ τῇ κτίσει. ^o ὁ πιστεύσας καὶ βαπτ- ^o Joh. 3. 18,
 “ τισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθή- ^{36. et 12.}
 17 “ σεται. ^p σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρα- ^p Luc. 10.
 “ κολουθήσιν· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· ^{17. Act. 5.}
 18 “ γλώσσαις λαλήσουσι καιναῖς· ὄφεις ἀροῦσι· καὶ ^{16. et 8. 7.}
 “ θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβει· ἐπὶ ^{et 16. 18. et}
 “ ἁρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.” ^{2. 4. et 10.}
 19 ^r Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνε- ^{46. et 19. 6.}
 λήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ ^{1 Cor. 12.}
 20 Θεοῦ· ^s ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ ^{10, 28.}
 Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ ^q Luc. 10.
 τῶν ἐπακολουθούντων σημείων. Ἀμήν. ^{19. Act. 28.}
^{3, 8.}
^r Psal. 110.
^{1. Luc. 24.}
^{50, 51. Act.}
^{1. 2, 3, 9.}
^s Act. 14. 3.
^{Heb. 2. 4.}

that by τοῖς λοιποῖς Mark did not mean the apostles.

14. τοῖς ἑνδεκα. But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants οἱ τριάκοντα, after Critias and Hippomachus had been killed. *Hellen.* II. 4. 24.

16. σωθήσεται, *will be put in the way of salvation*: he will be released from all his former sins, and at the moment of his baptism will be in a state of salvation, and reconciled with God.

Ibid. κατακριθήσεται. This does not necessarily mean that he will be punished for his unbelief as a positive and specific

sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. *He that does not believe in Christ, will have the sentence executed which was already hanging over him.* See John iii. 17, 18. 36. v. 24. viii. 24. xii. 47, &c.

17. σημεῖα. These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. πανταχοῦ. This seems to shew that St. Mark did not write his Gospel till many years after the ascension.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ
ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion : but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarea, A. D. 53-55 ; and the Acts during his imprisonment at Rome, A. D. 56-58. He seems to have been particularly connected with the church at Philippi ; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- 1 **ἘΠΕΙΔΗΠΕΡ** πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγ-
2 μάτων, ^t καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται ^t Heb. 2. 3.
3 καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ^u ἔδοξε κάμοι, ^u Act. 1. 1.
παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ
4 γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατ-
ηγήθης λόγων τὴν ἀσφάλειαν.
- 5 **ἘΓΕΝΕΤΟ** ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασι- ^x Matt. 2. 1.
λέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ^y ἔξ ^y 1 Par. 24.
ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέ- ^{10, 19. Neh. 12. 4, 17.}

1. ἐπεχείρησαν ἀνατάξασθαι, the same as ἀνετάξαντο. Casaubon, Raphel, Krebsius.

Ibid. πεπληροφορημένων. Fully believed. See Rom. iv. 21. xiv. 5. 2 Tim. iv. 17.

Ibid. παρέδοσαν ἡμῖν. This seems to shew that St. Luke himself was not an eyewitness.

2. τοῦ λόγου. Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.

3. παρηκολουθηκότι. The meaning of this verb is shewn by Raphel to be, *mente atque intelligentia consequi*.

Ibid. ἄνωθεν. From the beginning. See Acts xxvi. 5.

Ibid. καθεξῆς might mean, *after the others, or, in regular order*: probably the latter.

3. Θεόφιλε. Theophilus is said to have been third bishop of Cæsarea. *Constit. Apost.* VII. 46. but this testimony is very doubtful. The epithet *κράτιστος* is applied to Felix in Acts xxiii. 26. xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at Antioch. Some have supposed it not to be a real name. See Lardner.

4. κατηγήθης. This verb, from whence comes our word *catechism*, means, literally, *to instruct by word of mouth*.

5. ἐφημερίας Ἀβιά. This was

ρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν 6
 δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι
 ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου
 ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλι- 7
 σάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν
 ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερα- 8
 τεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι
 τοῦ Θεοῦ, ^yκατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυ- 9
 μιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· καὶ πᾶν 10
 τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ
 τοῦ θυμιάματος. ^zᾤφθη δὲ αὐτῷ ἄγγελος Κυρίου, 11
 ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος·
 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ’ 12
 αὐτόν. ^aΕἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, “Μὴ φο- 13
 “βοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ
 “ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέ-
 “σεις τὸ ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρά σοι 14
 “καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ
 “χαρήσονται. ^bἔσται γὰρ μέγας ἐνώπιον τοῦ Κυ- 15

^yExod. 30.
^{7.} Heb. 9.6.

^zExod. 30.
^{1.}

^a ver. 60.

^bNum. 6.3.
 Jud. 13. 4.

the eighth course: there were twenty-four in all. 1 Chron. xxiv. 10. and each served for one week. Joseph. *Antiq.* VII. 15. 7.

Ibid. Ἑλισάβετ. This was the name of Aaron’s wife, Exod. vi. 23.

6. ἐνώπιον τοῦ Θεοῦ may be coupled with δίκαιοι or πορευόμενοι. In the latter case a comma would be put after πορευόμενοι. See v. 15. 19.

Ibid. Δικαίωμα means any decree, or enactment of a law. See Rom. ii. 26. Heb. ix. 1.

9. ἔλαχε. The priests cast

lots four times a day to decide what office each was to fill. Reland. *Antiq. Heb.* pag. 193. Having entered into the temple, he had obtained the lot of burning incense.

13. εἰσηκούσθη. It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of him who was to take away sin.

Ibid. Ἰωάννης means, *in favour with God*.

- “ρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίνη, καὶ πνεύμα- Jer. 1. 5.
Gal. 1. 15.
- “τος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐ- d Mal. 4. 5.
Matt. 11. 14.
- 16 “τοῦ. ^d καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει e Mal. 4. 6.
Matt. 3. 1.
Marc. 9. 12.
- 17 “ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· ^e καὶ αὐτὸς προελεύ- f Gen. 17. 17.
- “σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡ- g Dan. 8. 16.
et 9. 21.
Matt. 18. 1c.
- “λίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ h
- “ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ
- 18 “λαὸν κατεσκευασμένον.” ^f Καὶ εἶπε Ζαχαρίας πρὸς g
- τὸν ἄγγελον, “Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ h
- “εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν i
- 19 “ταῖς ἡμέραις αὐτῆς.” ^g Καὶ ἀποκριθεὶς ὁ ἄγγελος j
- εἶπεν αὐτῷ, “Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώ- k
- “πιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, l
- 20 “καὶ εὐαγγελίσασθαί σοι ταῦτα. καὶ ἰδοὺ, ἔσῃ σιω- m
- “πῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας n
- “γένηται ταῦτα· ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις o
- “μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.”

15. God said to Aaron, οἶνον καὶ σίκερα οὐ πίεσθε. Levit. x. 9.

Ibid. σίκερα from **כש** *inebriavit*. Πᾶν τὸ μέθην ἐμποιεῖν δυνάμενον, οὐκ ὄν δὲ ἐξ ἀμπελου. Theophylact.

Ibid. ἔτι. *Jam inde*. Erasmus. See Raphel. ad l. and at Rom. v. 6. Bos.

17. ἐν πνεύματι καὶ δυνάμει. i. e. ἐν δυνάμει πνευματικῇ. Valcken. in *Luc.* p. 29.

Ib. ἐπιστρέψαι κ.τ.λ. Valckenaer explains this to mean, *Qui dissidia religiosa componat, quæ in ipsas quoque familias penetraverant*. So Wolfius. Bos translates the latter part, *et rebelles, suadendo justitiam, reddat Do-*

mino instructum populum. In Mal. iv. 6. the LXX read, ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν· but in Eccclus. xlviii. 10. it is ἐπιστρέψαι καρδίαν π. π. υ.

18. πρεσβύτης. The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. Γαβριὴλ means *a man of God*. The name occurs in Dan. viii. 16. ix. 21.

20. ἀνθ’ ὧν. *Because*. See xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10. It is so used by Aristophanes, *Plut.* ἡ σφῶ ποιήσω τήμερον δοῦναι δίκην, Ἄνθ’ ὧν ἐμὲ ζητείτον ἐνθὲνδ’ ἀφανίσαι.

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύ- 21
μαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ 22
οὐκ ἠδύνατο λαλήσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι
ὀπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων
αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὡς ἐπλήσθη- 23
σαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν
οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν 24
Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆ-
νας πέντε, λέγουσα, ^h“Ὅτι οὕτω μοι πεποίηκεν ὁ 25
“Κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδος
“μου ἐν ἀνθρώποις.”

^h Gen. 30.
23. Esa. 4.1.

ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος 26
Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ
ⁱ Matt. i. 18. ὄνομα Ναζαρέτ, ⁱ πρὸς παρθένον μεμνηστευμένην ἀν- 27
δρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα
τῆς παρθένου, Μαριάμ. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς 28
αὐτὴν εἶπε, “Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ
“σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.” Ἡ δὲ ἰδοῦσα 29
διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποτα-
πὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος 30
αὐτῇ, “Μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ
^k 2. 21. Esa. 7. 14. Matt. 1. 21. “τῷ Θεῷ. ^k καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ 31
“υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ^l οὗτος 32

^k 2. 21. Esa.
7. 14. Matt.
1. 21.
^l Esa. 9. 6.
et 16. 5. et

21. προσδοκῶν. They were waiting for Zachariah to give them the blessing.

23. εἰς τὸν οἶκον αὐτοῦ. He is said to have lived at Hebron.

25. τὸ ὄνειδος μου. For similar expressions see Gen. xvi. 5. xxx. 23. 1 Sam. i. 6. Isaiah iv. 1. Tobit iii. 9.

26. Ἐκτῷ. The sixth month from the conception of Eliza-

beth, v. 36.

27. ἐξ οἴκου Δαβίδ is referred to Ἰωσήφ by Brynæus (de Nat. J. Christi, p. 35.) and Wolfius. See ii. 4. This seems to be confirmed by the repetition of τῆς παρθένου after ὄνομα.

28. κεχαριτωμένη seems to be explained by εὖρες χάριν παρὰ τῷ Θεῷ in v. 30.

31. Ἰησοῦν. See Matt. i. 21.

- “ ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ ^{54. 5.}
^{2 Sam. 7. 12.}
 “ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ ^{Psal. 132.}
^{11.}
 33 “ πατρὸς αὐτοῦ, ^{m Dan. 2.} καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰα- ^{44. et 7. 14,}
^{27. Mich. 4.}
 “ κῶβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ^{7. Esa. 9. 7.}
^{1 Par. 22.}
 34 “ ἔσται τέλος.” Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, ^{10. Psal.}
 35 “ Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;” Καὶ ^{45. 6. et 89.}
^{36. Jer. 23.}
 ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, “ Πνεῦμα ἅγιον ^{5. 1 Cor.}
^{15. 24.}
 “ ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκι- ^{Heb. 1. 8.}
^{11.}
 “ ασει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται
 36 “ Υἱὸς Θεοῦ. καὶ ἰδού, Ἐλισάβετ ἡ συγγενὴς σου,
 “ καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρα αὐτῆς· καὶ
 “ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·
 37 “ ^{n 18. 27.} ὅτι οὐκ ἀδυνατήσκει παρὰ τῷ Θεῷ πᾶν ῥῆμα.” ^{Job. 42. 2.}
^{Jer. 32. 17.}
 38 Εἶπε δὲ Μαριὰμ, “ Ἴδού, ἡ δούλη Κυρίου· γένοιτό ^{Zach. 8. 6.}
^{Matt. 19.}
 “ μοι κατὰ τὸ ῥῆμά σου.” Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ^{26.}
 ὁ ἄγγελος.
 39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις
 ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν
 40 Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ

32. κληθήσεται here and in v. 35. means merely *shall be*.

Ibid. Δαβὶδ τοῦ πατρὸς αὐτοῦ. If we compare this with v. 34, 35, it proves that Mary must have been descended from David.

36. ἡ συγγενὴς σου. The commentators on the Coran say that Elizabeth was aunt to Mary, being the sister of Imram, or Amram, the father of Mary. There are other instances of the tribes of Judah and Levi intermarrying. Thus Aaron (Levi) married Elisheba (Judah), Exod. vi. 23. Numb.

ii. 3. Eleazar (Levi) married the daughter of Putiel (Judah), Exod. vi. 25. A Levite of the family of Judah is mentioned Judg. xvii. 7. Philo Judæus says, that the high priest was obliged to marry a priest's daughter, but the other priests might marry any one of the nation. Vol. II. p. 229. See Witsius, *Miscell.* vol. II. p. 479.

39. εἰς πόλιν Ἰούδα. Reland understood the city called Ἰούδα. *Palæst.* p. 870. Others think it was Hebron, which was in the hill-country of Judah, Josh. xi. 21, and was given

ἡσπάσατο τὴν Ἑλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν ἡ⁴¹
 Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ
 βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος
 ἁγίου ἡ Ἑλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλη καὶ⁴²
 εἶπεν, “Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος
 “ ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο,⁴³
 “ ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; ἰδοὺ⁴⁴
 “ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ
 “ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν
 “ τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα, ὅτι⁴⁵
 “ ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυ-
 “ ρίου.”

p 1 Sam. 1.

11. Gen.

30. 13.

q Gen. 17. 7.

Exod. 20. 6.

Psal. 103.

17.

r Esa. 29.

14. et 51. 9.

et 52. 10.

Ps. 33. 10.

1 Pet. 5. 5.

s 1 Sam. 2.

7, 8.

Ps. 113. 7.

Job. 5. 11.

et 12. 18,

19, 21.

t Psal. 34.

10. 1 Sam.

2. 5.

u Esa. 30.

18. et 41. 8.

et 54. 5.

Jer. 31. 3,

20.

x Gen. 17.

Καὶ εἶπε Μαριάμ, “Μεγαλύνει ἡ ψυχὴ μου τὸν⁴⁶
 “ Κύριον, καὶ ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ⁴⁷
 “ τῷ σωτῆρί μου. ^p ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνω-⁴⁸
 “ σιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μα-
 “ καριούσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι με-⁴⁹
 “ γαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. ^q καὶ⁵⁰
 “ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις
 “ αὐτόν. ^r ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διε-⁵¹
 “ σκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.
 “ ^s καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπει-⁵²
 “ νούς. ^t πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλου-⁵³
 “ τούντας ἐξαπέστειλε κενούς. ^u ἀντελάβετο Ἰσραὴλ⁵⁴
 “ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, (^x καθὼς ἐλάλησε⁵⁵

to the children of Aaron, xxi. 11.

See Tillemont *Mémoires*, tom.

I. p. 316. Beza, L. de Dieu.

45. ὅτι ἔσται, because there
 will be: or the construction
 might be, blessed is she that
 hath believed that there will be
 &c.

48. ταπείνωσις does not mean
 humility, but low condition.

51. ἐποίησε κράτος. *Egregium,*
forte facinus fecit. Raphel.

Ibid. ὑπερηφάνους διανοίᾳ.
 Those that are haughty in their
 minds.

54, 55. There is a manifest

- “ πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ ^{19. et 22.}
 56 “ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.” Ἔμεινε δὲ Μα- ^{18. Ps. 132.}
 ριάμ σὺν αὐτῇ ὥσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς
 τὸν οἶκον αὐτῆς.
- 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν
 58 αὐτήν, καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι
 καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ
 59 ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ. ^{z Gen. 17.} Καὶ ^{12. Lev.}
 ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παι- ^{12. 3.}
 δίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς
 60 αὐτοῦ Ζαχαρίαν. ^a καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ ^{a ver. 13.}
 61 εἶπεν, “Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης.” Καὶ εἶ-
 πον πρὸς αὐτήν, “Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ
 62 “ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.” Ἐνένευον δὲ
 τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.
 63 ^b καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, “Ἰωάννης ^{b ver. 13.}
 64 “ ἐστὶ τὸ ὄνομα αὐτοῦ.” καὶ ἐθαύμασαν πάντες. Ἄν-
 εῶχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
 65 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ
 πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ
 τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα
 66 ταῦτα· καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ
 αὐτῶν, λέγοντες, “Τί ἄρα τὸ παιδίον τοῦτο ἔσται;”
 67 Καὶ χεὶρ Κυρίου ἦν μετ’ αὐτοῦ. Καὶ Ζαχαρίας ὁ
 πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφή-

allusion to the last verse of Micah, Δώσει εἰς ἀλήθειαν τῷ Ἰακώβ, ἔλεον τῷ Ἀβραὰμ, καθότι ὤμοσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἔμπροσθεν. Perhaps also to Psalm xcviii. 3. ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰα-

κώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραὴλ. The last passage supports the connecting τῷ Ἀβραὰμ with μνησθῆναι ἐλέους.

63. λέγων. *His verbis.* Krebsius.

- c 2. 30. τευσε λέγων, “^c Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσ- 68
 Matt. i. 21. “^c ραῖλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ
 d Ps. 132. “^d λαῷ αὐτοῦ· καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν 69
 17. e Psal. 72. “^e τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· (^e καθὼς ἐλά- 70
 12. Jer. 23. “^e λησε διὰ στόματος τῶν ἁγίων τῶν ἀπ’ αἰῶνος προ-
 6. et 30. 10. “^e φητῶν αὐτοῦ·) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ 71
 Dan. 9. 27. “^e χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος 72
 “^e μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης
 f Gen. 22. “^f ἀγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ τὸν 73
 16. Psal. “^f πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ^g ἀφόβως, ἐκ χειρὸς 74
 105. 9. “^f τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ ^h ἐν 75
 Jer. 31. 33. “^f ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς
 Heb. 6. 13. “^f ἡμέρας τῆς ζωῆς ἡμῶν. ⁱ Καὶ σὺ, παιδίον, προφή- 76
 g Heb. 9. “^f τῆς ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσ-
 14. “^f ὅπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ, ^k τοῦ δοῦναι 77
 h 1 Pet. i. “^f γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρ-
 15. “^f τιῶν αὐτῶν, ^l διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν 78
 i Mal. 4. 2. “^f οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ^m ἐπιφάναι 79
 Zech. 3. 8. “^f τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ
 et 6. 12. “^f κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.”
 m Esa. 9. i. “^f Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· 80
 et 42. 7. et “^f καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ
 43. 8. et 49. “^f πρὸς τὸν Ἰσραήλ.
 9. et 60. 1. “^f
 Matt. 4. 16. “^f
 n 2. 40.

73. ὅρκον is in the accusative instead of the genitive on account of ὃν which follows it, as in Mark vi. 16, Ἰωάννην for Ἰωάννης. Elsnér. See Matt. xxi. 42.

75. τῆς ζωῆς. These words are wanting in several MSS.

77. ἐν ἀφέσει ἁμαρτιῶν αὐτῶν

is to be coupled with σωτηρίας. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. ἐν ταῖς ἐρήμοις. Lightfoot understands this merely to mean *in the country*, as opposed to cities. Ad Matt. iii. 1.

2 ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε
 δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι
 2 πᾶσαν τὴν οἰκουμένην. αὕτη ἡ ἀπογραφὴ πρώτη
 3 ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ
 ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν
 4 ἰδίαν πόλιν. Ὁ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι- ^{o Mich. 5. 2.}
 λαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πό- ^{Joh. 7. 42.}
 λιν Δαβίδ, ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ^{1 Sam. 16.}
 5 ἐξ οἴκου καὶ πατριᾶς Δαβίδ, ἀπογράψασθαι σὺν Μα- ^{4. Matt. 1.}
 ριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὓσῃ ἐγκύῳ. ^{1. et seqq.}
 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ
 7 ἡμέραι τοῦ τεκεῖν αὐτήν. ^p καὶ ἔτεκε τὸν υἱὸν αὐτῆς ^{p Matt. 1.}
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀν- ^{25.}
 ἐκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τό-
 πος ἐν τῷ καταλύματι.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυ-

CHAP. II.

1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (Κυρήνιος) was president. See Josephus, vol. I. p. 867. II. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, *Augustus issued a decree, that the inhabitants of the whole Roman empire should have*

their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.

4. πόλιν. John calls it κόμη. vii. 42.

7. ἐν τῇ φάτνῃ. Justin Martyr says it was in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. I. p. 367, as does Eusebius, *Dem. Evang.* p. 97.

Ibid. κατάλυμα seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14. Luke xxii. 11.

λούντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ
 τὴν ποίμνην αὐτῶν. καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη⁹
 αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ
 ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐτοῖς ὁ ἄγγε-¹⁰
 λος, “Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν
 “χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι¹¹
 “ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύ-
 “ριος, ἐν πόλει Δαβίδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον·¹²
 “εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ
 “φάτνῃ.”¹³ Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ
 πληθὸς στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ
 λεγόντων, “¹⁴ Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς¹⁴
 “εἰρήνη· ἐν ἀνθρώποις εὐδοκία.” Καὶ ἐγένετο, ὡς¹⁵
 ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ
 οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, “Δι-
 “έλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ρῆμα
 “τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.”
 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριὰμ¹⁶
 καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαλη-¹⁷
 θέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες¹⁸
 οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ
 τῶν ποιμένων πρὸς αὐτούς. ἡ δὲ Μαριὰμ πάντα¹⁹
 συνετήρει τὰ ρήματα ταῦτα συμβάλλουσα ἐν τῇ καρ-

⁹ Dan. 7.
^{10.} Apoc.
^{5.} 11.

¹ 19. 38.
 Esa. 57. 19.
 Eph. 2. 17.
 Rom. 5. 1.

8. φυλάσσοντες φυλακὰς may be a similar expression to ἐφοβήθησαν φόβον in v. 9, and many others: but φυλακὴ is also used for a division of the night. See Matt. xiv. 25.

9. ἐπέστη does not necessarily mean stood above. See iv. 39.

14. ἐν ἀνθρώποις εὐδοκία seems to be the same with εὐδοκεῖ κύριος ἐν λαῷ αὐτοῦ, Psalm cxlix. 4. The cause of there being glory in heaven and peace on earth was, that God was reconciled to man. See Alberti.

19. συμβάλλουσα. *Sensum et vim horum verborum mente probe*

20 δία αὐτῆς. καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21 ^s ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτε- ^s Gen. 17.
μεῖν τὸ παιδίον, ^t καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, ^{12. Lev. 12.}
τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι ^{3. Joh. 7.}
αὐτὸν ἐν τῇ κοιλίᾳ. ^{22.}
^t 1. 31. ^{Matt. 1. 21.}

22 ^u ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ ^u Lev. 12. 2.
αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς ^{et seqq.}

23 Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, ^x καθὼς γέγρα- ^x Exod. 13.
πται ἐν νόμῳ Κυρίου, ‘Ὅτι πᾶν ἄρσεν διανοίγον ^{2. et 22. 29.}
^{et 34. 19.}

24 ‘μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.’ ^y καὶ τοῦ ^{Num. 3. 13.}
δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ^y Lev. 12.
^{6, 8.}

‘Ζεῦγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν.’

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα

26 ἅγιον ἦν ἐπ’ αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον

assecuta, or *conjiciens*, *conjectura assecuta*. Elsner, Alberti, Krebsius. The words ἐν τῇ καρδίᾳ αὐτῆς are to be coupled with συνετήρει. See ii. 51. Palaiet. Theophylact takes ῥήματα for πράγματα, as in ver. 15.

21. πρὸ τοῦ συλληφθῆναι. See i. 31. Matt. i. 21.

22. The days of purification were forty. Lev. xii. 2, 4. Κατὰ τὸν νόμον M. may refer either to καθαρισμοῦ or to ἀνήγαγον.

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering: *and if she be not able to bring a lamb, then*

she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for the sin-offering. Lev. xii. 6—8.

25. Συμεὼν. The Talmud mentions a Simeon, who was son of Rabbi Hillel the elder. Some have supposed this to be the person here mentioned. See Wolfius, *Bibl. Heb.* part. II. p. 862. He is said also to have been the father of Gamaliel, mentioned in Acts v. 34.

Ibid. πνεῦμα ἅγ. ἦν ἐπ’ αὐτόν. This perhaps means, that occasionally he received the gift of prophecy.

αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ,
καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύ-
39 τρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἅπαντα
τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γα-
40 λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. ^eΤὸ δὲ ^{e ver. 52.}
παιδίον ἡῤῥξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρού- ^{et i. 80.}
μενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
41 ^fΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς ^{f Deut. 16.}
42 Ἱερουσαλὴμ τῇ ἐορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ^{i. Exod.}
ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ ^{23. 15, 17.}
43 τὸ ἔθος τῆς ἐορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν ^{et 34. 23.}
τῷ ὑποστρέφειν αὐτοῦς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν ^{Lev. 23. 5.}
Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ-
44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον
ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι
45 καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὐρόντες αὐτὸν, ὑπ-

means, that she was constant in attending in the temple. See xxiv. 53. Acts xxvi. 7. 1 Tim. v. 5.

38. ἀνθωμολογεῖτο. This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies *laudare*; and in Esdr. iii. 11. ἀνθομολόγησις is *laudatio*. We find ἐξομολογεῖσθαι in Matt. xi. 25. and ὁμολογεῖν in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards;

and Epiphanius is probably right, who says that the magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, ver. 41.

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood *συνοδία* to mean *relations, persons of the same family*; but Krebsius observes, that it may mean merely *companions of a journey*.

έστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν. Καὶ 46
 ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ,
 καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα

g 4. 22, 32. αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. g ἐξίσταντο δὲ πάν- 47
 Matt. 7. 28.
 Marc. 1. 22. τες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀπο-
 Joh. 7. 15, 46. κρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· 48

καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, “Τέκνον, τί
 “ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ γὰρ
 “ὀδυνώμενοι ἐζητοῦμέν σε.” Καὶ εἶπε πρὸς αὐτούς, 49
 “Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πα-

h 9. 45. et “τρός μου δεῖ εἶναί με;” h Καὶ αὐτοὶ οὐ συνήκαν τὸ 50
 18. 34. ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, 51

καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς.
 καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα

i 1. 80. et ἐν τῇ καρδίᾳ αὐτῆς. i καὶ Ἰησοῦς προέκοπτε σοφία 52
 2. 40.
 1 Sam. 2. καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.
 26.

ἘΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβε- 3
 ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς

49. ἐν τοῖς τοῦ πατρός μου. This probably means “in my “Father’s house,” as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fulleri *Miscell. Sacr.* IV. 17. Palaiet. Our Saviour probably used this expression, because Mary had called Joseph his *father*.

51. See note at Mark vi. 3.

52. ἡλικία. Some say *in age*, some *in stature*, as in Matt. vi. 27. See Wolfius.

CHAP. III.

1. πεντεκαιδεκάτῳ. Some have dated this from A. U. C. 767,

when Augustus died; others from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate’s government. (*Hist. Eccles.* I. 10.) Pilate was appointed in U. C. 779. According to Josephus, Herod Antipas was tetrarch of Galilee and Peræa; Philip, of Batanæa, Trachon, and Auranitis. Vol. II. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great: the other half, upon the death of Archelaus, was

Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου,
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς
 Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου
 2 τῆς Ἀβιληνῆς τετραρχοῦντος, ^k ἐπ' ἀρχιερέων Ἄννα ^{k Joh. 11. 49, 51. et 18. 13. Act. 4. 6.}
 καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν
 3 τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. ¹ καὶ ἦλθεν εἰς πᾶ- ^{1 Matt. 3. 1. Marc. 1. 4.}
 σαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βά-
 4 πτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν. ^m ὥς γέγρα- ^{m Esa. 40. 3. Matt. 3. 3. Marc. 1. 3. Joh. 1. 23.}
 πται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέ-
 γοντος, Ὁ Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε
 ὃν οὐκ ἔστιν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐ-
 5 τοῦ. πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος
 καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ
 6 εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. ⁿ καὶ ^{n 2. 30. Psal. 98. 2. Esa. 52. 10. o Matt. 3. 7. et 23. 33.}
 7 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. ^o Ἐλε-
 γεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
 αὐτοῦ, “Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυ-

made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, *Mémoires*, tom. I. p. 213. and Krebsius.

Ibid. Ἰτουραίας. Reland says that Ituræa is the country called Auranitis by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13. and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading ἀρχιερέως. Some have thought that the high priest had a deputy, whose

office may be indicated in 2 Kings xxv. 18. Jer. lii. 24. and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally high priest; and therefore Annas is mentioned first. Caiaphas was appointed in U. C. 779, and held the office seven years.

Ibid. ῥῆμα. Part of this revelation is mentioned in John i. 33.

Ibid. τῇ ἐρήμῳ, the wilderness of Judæa. Matt. iii. 1.

7. ὄχλοις. They were the Pharisees and Sadducees. Matt. iii. 7.

- ^p Matt. 3. 8. “ γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ^p ποιήσατε οὖν καρ- 8
^{Joh. 8. 39.} “ ποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν
^{Act. 13. 26.} “ ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ
“ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων
^q Matt. 3. “ ἐγείραι τέκνα τῷ Ἀβραάμ. ^q ἤδη δὲ καὶ ἡ ἀξίνη 9
^{10. et 7. 19.} “ πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δέν-
“ δρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
“ πῦρ βάλλεται.”
- ^r Act. 2. 37. ^r Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, “ Τί οὖν 10
^s ^{1 Joh. 3. 17.} “ ποιήσομεν;” ^s Ἀποκριθεὶς δὲ λέγει αὐτοῖς, “ Ὁ 11
^{et 4. 20.} “ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ
^{Jac. 2. 15,} “ ἔχων βρώματα, ὁμοίως ποιείτω.” ^h Ἠλθον δὲ καὶ 12
^{16.} “ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, “ Διδά-
“ σκαλε, τί ποιήσομεν;” Ὁ δὲ εἶπε πρὸς αὐτοὺς, 13
“ Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσ-
“ σετε.” Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέ- 14
γοντες, “ Καὶ ἡμεῖς τί ποιήσομεν;” Καὶ εἶπε πρὸς
αὐτοὺς, “ Μηδένα διασείσητε, μηδὲ συκοφαντήσητε·
“ καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.”

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων 15
πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,

- ^t Matt. 3. 11. μῆποτε αὐτὸς εἴη ὁ Χριστὸς, ^t ἀπεκρίνατο ὁ Ἰωάννης 16
^{Marc. 1. 7, 8.} ἅπασιν λέγων, “ Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρ-
^{Joh. 1. 26.} “ χεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦ-
^{Act. 1. 5. et}
^{11. 16. et 13.}
^{25. et 19. 4.}

13. *πράσσειν*, when applied to money, is *to exact*. See xix. 23. and *πράκτωρ* xii. 58. Beza, Raphel, Elsner, &c.

14. *στρατευόμενοι*, *men who were marching*. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which

must have passed through the country where John was baptizing. *Antiq.* XVIII. 5. (Michaelis, *Introd.* vol. I. p. 51.)

Ibid. *διασείειν* seems to mean, *to extort any thing from a person by threats or violence*. See 3 Macc. vii. 20.

- “σαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·” ^u αὐτὸς ^u Esa. 44. 3.
 17 “ὕμᾱς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·” ^v οὗ τὸ ^v Joel. 2. 28.
 “πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα ^{11. 15.}
 “αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην ^v Matt. 3.
 “αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.” ^{12.}
 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο
 19 τὸν λαόν· *ὁ δὲ Ἑρώδης ὁ τετράρχης, ἐλεγχόμενος ^x Matt. 14.
 ὑπ’ αὐτοῦ περὶ Ἑρωδιάδος τῆς γυναικὸς Φιλίππου ^{3. Marc. 6.}
 τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πο-
 20 νηρῶν ὁ Ἑρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
 κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 21 ὧν Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, ^y Matt. 3.
 καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνέω- ^{13. Marc.}
 22 χθῆναι τὸν οὐρανόν, ^z καὶ καταβῆναι τὸ πνεῦμα τὸ ^{1. 9. Joh. 1.}
 ἅγιον σωματικῶς εἶδει ὥσεί περιστερὰν ἐπ’ αὐτὸν, καὶ ^{32.}
 φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, “Σὺ εἶ ὁ υἱὸς ^z 9. 35. Esa.
 3. 17. et 17. 5. ^{42. 1. Matt.}
 23 “μου ὁ ἀγαπητὸς, ἐν σοὶ ἡνδόκησα.” ^a Καὶ αὐτὸς ^a Matt. 13.
 ἦν ὁ Ἰησοῦς ὥσεί ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ^{55. Marc.}
 24 ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλὶ, ^b τοῦ Ματθαῖ, τοῦ ^{6. 3. Joh. 6.}
^{42.} ^b Matt. 1. 1. ^{et seqq.}

18. εὐηγγελίζετο, *he prepared the people for the gospel.*

19. Φιλίππου is probably an interpolation.

22. The words ὥσεί περιστερὰν are perhaps not to be coupled with σωματικῶς εἶδει, but with καταβῆναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less. p. 186. Josephus uses ἀρχόμενος in the same

sense, οἶον εἰκὸς ἐπ’ ἀρχομένῳ βασιλεῖ. Vol. I. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age.

Ibid. υἱὸς Ἰωσήφ τοῦ Ἠλὶ. Matthew says that *Jacob begat Joseph*. Some have coupled ὧν with τοῦ Ἠλὶ, and put ὡς ἐνομίζετο υἱὸς Ἰωσήφ in a parenthesis, so that Jesus, and not Joseph, would be called the son of Heli. See Wolfius *Cur. Philol.* p. 604. But it is plain that the article τοῦ in every instance does not belong to

Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, τοῦ Ματ- 25
 ταθίου, τοῦ Ἀμῶς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγ-
 γαὶ, τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεί, τοῦ Ἰω- 26
 σήφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζορο- 27
 βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, τοῦ Μελχὶ, τοῦ 28
 Ἀδδὶ, τοῦ Κωσᾶμ, τοῦ Ἐλμωδᾶμ, τοῦ Ἡρ, τοῦ 29
 Ἰωσή, τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ
 Λευὶ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰω- 30
 νᾶν, τοῦ Ἐλιακεὶμ, τοῦ Μελεᾶ, τοῦ Μαϊνᾶν, τοῦ 31
 c 2 Sam. 5. Ματταθᾶ, τοῦ ^cΝαθὰν, τοῦ Δαβίδ, ^dτοῦ Ἰεσσαὶ, τοῦ 32
 14. 1 Par.
 3. 5. Zach. Ὡβηδ, τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ 33
 12. 12.
 d Ruth. 4. Ἀμιναδάβ, τοῦ Ἀρὰμ, τοῦ Ἑσρὼμ, τοῦ Φαρὲς, τοῦ
 18. 1 Par.
 2. 10. Ἰούδα, τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ ^eἈβραὰμ, τοῦ 34
 e Gen. 11. Θάρα, τοῦ Ναχώρ, τοῦ Σαρούχ, τοῦ Ῥαγαῦ, τοῦ Φά- 35
 24, 25, 26.
 f Gen. 5. 6, λεκ, τοῦ Ἑβερ, τοῦ Σαλὰ, ^fτοῦ Καϊνᾶν, τοῦ Ἀρφα- 36
 &c. et 11.
 10, &c. ξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα, 37

the name which follows it, but to that which precedes, and means, *the son of*; otherwise we should find *υἱὸς τοῦ Ἰωσήφ*. Joseph therefore is certainly called the son of Heli. See Raphel, Palairer. Africanus conceived that Jacob was the *natural*, and Heli the *legal*, father of Joseph; for that Jacob married the widow of his half-brother Heli. (apud Eus. *H. E.* I. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcilable with S. Luke.

24. It will be observed that τοῦ Ματθαῖ, τοῦ Λευὶ, occur again in ver. 29. They seem to have been omitted in ver. 24. by

Africanus (*l. c.*) Greg. Naz. (Carm. 38. de Christi Geneal.) et Ambros. (Com. in Luc. l. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219.) Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note *ad l.*) we have seventy-two generations.

35. Σαρούχ. Nearly all the MSS. read Σερούχ.

36. τοῦ Καϊνᾶν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See *Thes. Crit. Sacr.* part. II. p. 87. Gomar, *de Genealogia Christi*.

- τοῦ Ἐνὼχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνὰν,
 38 τοῦ Ἐνὼς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ. g Gen. 5. 3.
- 4 ^h ἸΗΣΟΥΣ δὲ πνεύματος ἁγίου πλήρης ὑπέστρε- h Matt. 4. 1.
Marc. 1. 12.
 ψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ πνεύματι
 2 εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος i Exod. 34.
28. 1 Reg.
19. 8.
 ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέ-
 ραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον
 3 ἐπείνασε. καὶ εἶπεν αὐτῷ ὁ διάβολος, “Εἰ υἱὸς εἶ
 “ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.”
- 4 ^k Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, “Γέγρα- k Deut. 8. 3.
 “ πται, ‘Ὅτι οὐκ ἐπ’ ἄρτι μόνῳ ζήσεται ὁ ἄνθρω-
 5 “ πος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.’” ^l Καὶ ἀναγα- l Matt. 4. 8.
 γὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν αὐτῷ
 πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρό-
 6 νου· καὶ εἶπεν αὐτῷ ὁ διάβολος, “Σοὶ δώσω τὴν
 “ ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι

CHAP. IV.

1. ἐν τῷ πνεύματι. In Matt. iv. 1. it is ὑπὸ τοῦ πνεύματος.

2. The Syriac and Vulgate connect ἡμέρας τεσσαράκοντα with what goes before, and not with πειραζόμενος. The temptation appears to have begun on the fortieth day: compare Matt. iv. 1. 2. 3.

5. τῆς οἰκουμένης. Ἡ οἰκουμένη is used in different senses by Josephus. 1. literally the inhabited part of the world: τίνας οὖν ἐπὶ τὸν πόλεμον ἐκ τῆς αἰκίη- του παραλήψεσθε συμμάχους; οἱ μὲν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαῖοι. Vol. II. p. 190. 2. the Roman empire, Vol. II. p. 98. 222. καὶ ὁ τῆς οἰκουμένης προστάτης Καίσαρ. p. 137. Am-

bassadors came to Vespasian ἐκ πάσης τῆς ἰδίας οἰκουμένης. 3. Judæa. He speaks of the Britons τῆς καθ’ ἡμᾶς οἰκουμένης οὐκ ἐλασσόνα νῆσον οἰκοῦντας. p. 189. Philo Judæus opposes οἰκουμένη to κόσμος in vol. II. p. 98. and he says still more distinctly, τῶν πλείστων καὶ ἀναγκαιοτάτων μερῶν τῆς οἰκουμένης, ἃ δὴ καὶ κυρίως ἂν τις οἰκουμένην εἴποι, δυσὶ ποτάμοις ὀριζομένην, Εὐφράτη τε καὶ Ῥήνῳ. p. 547. We may therefore understand that the Devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8. and Krebsius ad Luc. ii. 1.

Ibid. ἐν στιγμῇ χρόνον. So Lucretius, *Temporis in puncto*.

“ ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·

“ σὺ οὖν ἐὰν προσκυνήσης ἐνώπιόν μου, ἔσται σου 7

^m Dent. 6. “ πάντα.” ^m Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, 8

^{13. et 10. 20.}

¹ Sam. 7. 3. “ Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, ‘Προσ-

“ κυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ

ⁿ Matt. 4. 5. “ λατρεύσεις.’ ” ⁿ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσα- 9

λὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν αὐτῷ, “ Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυ-

^o Psal. 91. “ τὸν ἐντεῦθεν κάτω· ὁ γέγραπται γὰρ, “ Ὅτι τοῖς 10

^{11.}

“ ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυ-

“ λάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε 11

^p Dent. 6. “ προσκόψης πρὸς λίθον τὸν πόδα σου.’ ” ^p Καὶ 12

^{16.}

ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, “ Ὅτι εἴρηται, ‘Οὐκ

“ ἐκπειράσεις Κύριον τὸν Θεόν σου.’ ” Καὶ συντε- 13

λέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ’ αὐ-

τοῦ ἄχρι καιροῦ.

^q Matt. 4. ^q ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ 14

^{12. Marc.}

^{1. 14. Joh.} πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ’

^{4. 43. Act.}

^{10. 37.} ὅλης τῆς περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν 15

ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

^r Matt. 2. ^r καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ 16

^{23. et 13. 54.}

^{Marc. 6. 1.} εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαβ-

^{Joh. 4. 43.}

βάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· 17

καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γε-

7. πάντα. Nearly all the MSS. read *pāsa*.

13. πάντα πειρασμόν. Hombergius infers from this, that there were other temptations, which are not mentioned.

14. See note at Matt. iv. 12.

17. ἀναπτύξας τὸ βιβλίον. Herodotus has this expression, I. 125. An ancient MS. was literally *unrolled*. This seems to shew that our Saviour made his own selection of the passage.

Ibid. Seven persons were

- 18 γραμμένον, ‘^s Πνεῦμα Κυρίου ἐπ’ ἐμέ· οὗ ἕνεκεν^s Matt. 11.
 ‘ ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με^{5. Esa. 42.}
 ‘ ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύ-
 ‘ ξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν·
 19 ‘ ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει·^t κηρύξαι^t Lev. 25.
 20 ‘ ἐνιαυτὸν Κυρίου δεκτόν.’ καὶ πτύξας τὸ βιβλίον,
 ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ^{10.}
 21 συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἦρ-
 ξατο δὲ λέγειν πρὸς αὐτοὺς, “Ὅτι σήμερον πεπλή-
 22 “ ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὡσὶν ὑμῶν.”^u Καὶ^u 2. 47.
 πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λό-^{Esa. 50. 4.}
 γοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόμα-^{Matt. 13.}
 τος αὐτοῦ, καὶ ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰω-^{54. Marc. 6.}
 23 “ σήφ;”^x Καὶ εἶπε πρὸς αὐτοὺς, “Πάντως ἐρεῖτέ^x Matt. 4.
 “ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπειςον σε-^{13. et 13.}
 “ αὐτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερνα-^{54.}
 “ οῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.”

called out to read in the synagogues: 1. a priest; 2. a Levite, and then five Israelites. Our Saviour was one of the latter. Lightfoot *ad* Matt. iv. 23. Others have thought that he read this passage, not in the regular order, but as a teacher or expounder. See Wolfius.

18. Prideaux thought that these words must have been taken from some Chaldee Targum: (*Connex.* part. II. b. 8.) but they agree with the LXX, except that ἀποστεῖλαι—ἀφέσει are neither in Heb. nor LXX. What the LXX render τυφλοῖς ἀνάβλεψιν is in the Hebrew *vinctis apertionem ergastuli*. See

Is. xlii. 7. lviii. 6. It has been thought, from this passage, that our Saviour began his ministry in a year of jubilee. See Beza *ad* l.

21. Ἦρξατο. See note at Mark ii. 23.

Ibid. The Syriac renders it, *To-day is completed this scripture which is in your ears, i. e. which you have just heard.*

23. ἐν τῇ Καπερναοῦμ. This residence of Jesus in Capernaum is not mentioned by Luke: but it is in Matt. iv. 13. See also John iv. 46—53. This latter miracle may be the one intended.

- ^y Matt. 13. 57. Marc. 6. 4. Joh. 4. 44. ^z 1 Reg. 17. 7. Jac. 5. 17. ^y Εἶπε δὲ, “ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης ²⁴
 “ δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ^z ἐπ’ ἀληθείας ²⁵
 “ δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
 “ Ἑλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ
 “ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ
 “ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη ²⁶
 “ Ἑλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυ-
^a 2 Reg. 5. 14. ^a ναῖκα χήραν. ^a καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἑλισ- ²⁷
 “ σαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς
 “ αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.” Καὶ ²⁸
 ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκού-
 οντες ταῦτα. καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω ²⁹
 τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ
 ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, εἰς τὸ κατα-
 κρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐ- ³⁰
 τῶν ἐπορεύετο.
^b ^b ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλι- ³¹
 λαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.
^c Matt. 7. 28, 29. ^c καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἔξου- ³²
^d Marc. 1. 22. ^d σία ἦν ὁ λόγος αὐτοῦ. ^d Καὶ ἐν τῇ συναγωγῇ ἦν ³³
^{23.} ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
 ἀνέκραξε φωνῇ μεγάλῃ, λέγων, “ Ἐα, τί ἡμῖν καὶ ³⁴
 “ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά
 “ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.” Καὶ ἐπετίμησεν αὐ- ³⁵
 τῷ ὁ Ἰησοῦς λέγων, “ Φιμώθητι, καὶ ἔξελθε ἐξ αὐ-
 “ τοῦ.” Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον,

25. ἔτη τρία καὶ μῆνας ἕξ. The same is said in James v. 17, which seems to differ from 1 Kings xviii. 1: but see Grotius.

26. εἰ μὴ is used for *but* in

Matt. xii. 4. q. v.

29. ὀφρύος. Not the summit of the hill; but a projecting eminence on the side of it. Elsner. Most MSS. omit the article τῆς.

36 ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάβαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, “Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσία
 “καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι,
 37 “καὶ ἐξέρχονται;” Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

38 ^e Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν ^e Matt. 8.
 οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συν- ^{14. Marc.}
 εχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτόν περὶ
 39 αὐτῆς. καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυ-
 ρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα
 διηκόνει αὐτοῖς.

40 ^f Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθε- ^f Matt. 8.
 νοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ^{16. Marc.}
 ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς, ἐθεράπευ- ^{1. 32.}

41 σεν αὐτούς. ^g ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, ^g Marc. 1.
 κράζοντα καὶ λέγοντα, “Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς ^{34. et 3. 11.}

“τοῦ Θεοῦ.” Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι
 42 ᾗδειςαν τὸν Χριστὸν αὐτὸν εἶναι. ^h Γενομένης δὲ ^h Marc. 1.
 ἡμέρας ἐξελθὼν ἐπορεύεθαι εἰς ἔρημον τόπον, καὶ οἱ ^{35.}

ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατ-
 43 εἶχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπε
 πρὸς αὐτούς, “Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγ-
 “γελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι
 44 “εἰς τοῦτο ἀπέσταλμαι.” Καὶ ἦν κηρύσσων ἐν ταῖς
 συναγωγαῖς τῆς Γαλιλαίας.

35. μηδὲν βλάβαν αὐτόν. See note at Mark i. 26.

36. The Syriac refers ἐπιτάσσει, not to Jesus, but to ὁ λόγος.

42. ἐζήτουν. The reading seems to be ἐπεζήτουν.

43. πρὸς αὐτούς. This seems to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

i Matt. 13.
2. Marc. 4.
1.

ἰ ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐ- 5

k Matt. 4.
18. Marc.
1. 16.

τῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν
ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· ^k καὶ εἶδε δύο 2
πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπο-
βάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. ἐμβαὲς δὲ 3
εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐ-
τὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας

1 Joh. 21. 6.

ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ἰ Ως δὲ ἐπαύ- 4
σατο λαλῶν, εἶπε πρὸς τὸν Σίμονα, “Ἐπανάγαγε
“ εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς
“ ἄγραν.” Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, 5
“Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν
“ ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δι-
“ κτυον.” Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύ- 6
ων πλῆθος πολὺ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν,
καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, 7
τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ
ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.
ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ 8
Ἰησοῦ λέγων, “Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρ-
“ τωλὸς εἰμι, κύριε.” Θάμβος γὰρ περιέσχεν αὐτὸν 9
καὶ πάντα τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
ἡ συνέλαβον· ^m ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην 10

m Jer. 16.
16. Ezech.

CHAP. V.

1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22. and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. Γεννησαρέτ. Josephus says that the lake was called Γεννησαρ

by the natives. Vol. II. p. 254.

6. διερρήγνυτο, was breaking.

7. ὥστε βυθίζεσθαι αὐτά, so that they were sinking, i. e. beginning to sink. There is no need of παρὰ τι, which Beza has inserted.

9. ἡ συνέλαβον. Hombergius would render it, in which they had assisted; but he is refuted by Wolfius.

- υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ ^{47. 9. Matt. 4. 19. Marc. 1. 17.} εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, “Μὴ φοβοῦ· ἀπὸ
- 11 “ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.” ^{n 18. 28. Matt. 4. 20. et 19. 27. Marc. 10. 28.} Καὶ καταγα-
γόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἤκο-
λούθησαν αὐτῷ.
- 12 ° ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πό- ^{o Matt. 8. 2. Marc. 1. 40.}
λεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν
Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ λέγων,
13 “ Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.” Καὶ
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ εἰπὼν, “ Θέλω, καθ-
“ ἀρίσθητι.” Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐ-
14 τοῦ. ^{p Lev. 13. 2. et 14. 2, 21, 22. Matt. 8. 4.} καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶν εἰπεῖν·
“ ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσ-
“ ἐνεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε
15 “ Μωσῆς, εἰς μαρτύριον αὐτοῖς.” Διήρχετο δὲ μάλ-
λον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολ-
λοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ’ αὐτοῦ ἀπὸ τῶν
16 ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
ἐρήμοις, καὶ προσευχόμενος.
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν δι-
δάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομο-
διδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς
Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύνα-
18 μιν Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. ^{q Matt. 9. 2. Marc. 2. 3. Act. 9. 33.} καὶ ἰδοὺ, ἄνδρες
φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,

12. This city appears to have been Capernaum, Matt. viii. 5. and Luke probably meant the suburbs; for lepers were not allowed to enter the towns. Lev. xiii. 46.

15. Διήρχετο κ. τ. λ. The le-

per had spread the fame of Jesus. Mark i. 45.

17. This was in Capernaum. Mark ii. 1.

Ibid. νομοδιδάσκαλοι. In ver. 21. they are called γραμματεῖς. See Matt. v. 20.

καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐ-
του· καὶ μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν ¹⁹
διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κε-
ράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν, ²⁰
εἶπεν αὐτῷ, “^r Ἀνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι
^r Psal. 32. 5. “ σου.” ^r Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς ²¹
^{Esa. 43. 25.} καὶ οἱ Φαρισαῖοι, λέγοντες, “ Τίς ἐστὶν οὗτος ὃς
“ λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας,
“ εἰ μὴ ὁ μόνος ὁ Θεός;” Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς ²²
διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς,
^s Matt. 9. 5. “ Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ^s τί ἐστὶν ²³
“ εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι
“ σου· ἢ εἰπεῖν, Ἐγχειραι καὶ περιπάτει; ἵνα δὲ ²⁴
“ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
“ τῆς γῆς ἀφιέναι ἁμαρτίας,” εἶπε τῷ παραλελυμένῳ,
“ Σοὶ λέγω, ἔγχειραι, καὶ ἄρας τὸ κλινιδίόν σου, πο-
“ ρεύου εἰς τὸν οἶκόν σου.” Καὶ παραχρῆμα ἀναστὰς ²⁵
ἐνώπιον αὐτῶν, ἄρας ἐφ’ ᾧ κατέκειτο, ἀπῆλθεν εἰς
τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. καὶ ἔκστασις ²⁶
ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλή-
σθησαν φόβου, λέγοντες, “ Ὅτι εἶδομεν παράδοξα
“ σήμερον.”

19. διὰ ποίας, sc. ὁδοῦ, by what means. Διὰ is wanting in all the old MSS.

Ibid. διὰ τῶν κεράμων. See note at Mark ii. 4. These words do not necessarily imply, that they broke through the tiles: they may mean, by, or along the tiling. Thus Jupiter is said *se in hominem convertisse, atque per alienas tegulas venisse*

clanculum per impluvium: Ter. *Eunuch.* III. 5. 37: and a snake is said *per impluvium decidisse de tegulis*. *Phorm.* IV. 4. 47. And in Acts ix. 25. we find διὰ τοῦ τείχους. Εἰς τὸ μέσον may mean the *impluvium*, or court.

21. Τίς — βλασφημίας. Senarius.

26. ἅπαντας, the multitude. Matt. ix. 8.

- 27 [†] Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ^{† Matt. 9. 9. Marc. 2. 14, 15.}
 ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
 28 αὐτῷ, “ Ἀκολούθει μοι.” Καὶ καταλιπὼν ἅπαντα,
 29 ἀναστὰς ἠκολούθησεν αὐτῷ. ^{u 15. 1. Matt. 9. 10. Marc. 2. 15.} Καὶ ἐποίησε δοχὴν
 μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν
 ὄχλος τελωνῶν πολλὺς, καὶ ἄλλων οἱ ἦσαν μετ’ αὐ-
 30 τῶν κατακείμενοι. καὶ ἐγόγγυζον οἱ γραμματεῖς αὐ-
 τῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ,
 λέγοντες, “ Διὰ τί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθί-
 31 “ ετε καὶ πίνετε;” ^{x 19. 10. Matt. 9. 12. Marc. 2. 17.} Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε
 πρὸς αὐτοὺς, “ Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰα-
 32 “ τροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. ^{y Matt. 9. 13. 1 Tim. 1. 15.} οὐκ ἐλήλυθα καλέ-
 “ σαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.”
 33 ^{z Matt. 9. 14. Marc. 2. 18.} Οἱ δὲ εἶπον πρὸς αὐτὸν, “ Διὰ τί οἱ μαθηταὶ Ἰωάν-
 “ νου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοί-
 “ ως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ
 34 “ πίνουν;” ^{a Esa. 62. 5. 2 Cor. 11. 2.} Ὁ δὲ εἶπε πρὸς αὐτοὺς, “ Μὴ δύνασθε
 “ τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐ-
 35 “ τῶν ἐστι, ποιῆσαι νηστεύειν; ἐλεύσονται δὲ ἡμέ-
 “ ραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε
 36 “ νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.” ^{b Matt. 9. 16, 17. Marc. 2. 21, 22.} Ἐλεγε
 δὲ καὶ παραβολὴν πρὸς αὐτοὺς, “ Ὅτι οὐδεὶς ἐπί-
 “ βλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον πα-

27. ἐξῆλθε. Mark adds *παρὰ τὴν θάλασσαν*, ii. 13.

Ibid. *τελώνιον*. Valckenaer preferred *τελωνεῖον*, for *τελώνιον* means the tribute received, τὸ τέλος. *ad l.*

29. See note at Matt. ix. 10.

30. οἱ γραμματεῖς αὐτῶν. *Those of them who were scribes*; though αὐτῶν may mean the Jews generally, and not the persons

who were now invited by Levi. See Matt. xi. 1. xii. 9. L. de Dieu *ad l.*

33. Οἱ δὲ εἶπον. They were the disciples of John who said this. Matt. ix. 14.

35. Our version renders this, as if the conjunction καὶ was before τότε, and not before ὅταν. Ἐλεύσονται δὲ ἡμέραι is the same as, *but other days will arrive.*

“ λαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ
 “ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.
 “ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· 37
 “ εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐ-
 “ τὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ 38
 “ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφο-
 “ τεροι συντηροῦνται. καὶ οὐδεὶς πιὼν παλαιὸν εὖ- 39
 “ θέως θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστό-
 “ τερός ἐστιν.”

c Dent. 23.
 25. Matt.
 12. 1.
 Marc. 2. 23.

“ ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ δια- 6
 πορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ
 μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψώχοντες

d Exod. 20.
 10. et 23.
 12. et 31.
 15. et 35. 2.

ταῖς χερσί. ^d τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, 2
 “ Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;”

36. τὸ καινὸν σχίζει. Beza takes τὸ καινὸν for the nominative, and supplies τὸ παλαιὸν after σχίζει: but L. de Dieu observes that two separate reasons are adduced—*If he do this, he both tears, or cuts off, [and therefore wastes,] the new cloth, and this new does not agree with the old.* ad l. Ἐπίβλημα, at the end of the verse, is perhaps an interpolation.

39. πιὼν — νέον. Senarius. Wolfius considers this to be said with reference to the Pharisees, who, being accustomed to their former doctrine, would not immediately adopt that of Jesus.

CHAP. VI.

I. δευτεροπρώτῳ. Valckenaer conceived that the Sabbaths which followed the three great festivals were called μεγάλα, or πρῶτα: so that the Sabbath

which followed the passover was called *πρωτόπρωτον*; that which followed Pentecost was called *δευτερόπρωτον*; that which followed the feast of tabernacles, *τριτόπρωτον*. So also Grotius, Maldonatus, &c. Scaliger said that Luke intended the first Sabbath after the second day of unleavened bread, on which day the first sheaf was offered. Lev. xxiii. 10, 11. The barley-harvest was at that time; but the wheat-harvest was at Pentecost. Exod. xxiii. 16. The feast of Pentecost was called *the feast of weeks*, because seven weeks were reckoned from the day on which the sheaf was offered. Lev. xxiii. 15. Luke probably meant the first Sabbath in this series of weeks. So also Lightfoot ad Matt. xii. 1. Newcome, Greswell.

- 3^e Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, “Οὐδὲ ^e 1 Sam. 21.
 “ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν ⁶.
 4 “ αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες; ^f Exod. 29.
 “ τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ^{32, 33.}
 “ ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ’ αὐτοῦ, ^{Lev. 8. 31.}
 “ οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;” ^{et 24. 6, 9.}
 5^g Καὶ ἔλεγεν αὐτοῖς, “Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ^g Matt. 12.
 “ ἀνθρώπου καὶ τοῦ σαββάτου.” ^{8. Marc. 2. 28.}
 6 ^h Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐ- ^h Matt. 12.
 τὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ^{9, 10.}
 7 ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. παρ- ^{Marc. 3. 1.}
 ετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ
 ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν
 8 αὐτοῦ. αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, καὶ
 εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, “Ἐγει-
 “ ραι, καὶ στήθι εἰς τὸ μέσον.” Ὁ δὲ ἀναστὰς ἕστη.
 9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, “Ἐπερωτήσω ὑμᾶς,
 “ τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι, ἢ κακοποι-
 10 “ ῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;” ⁱ Καὶ περι- ⁱ 1 Reg. 13.
 βλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, “Ἐκ- ⁶.
 “ τεινον τὴν χεῖρά σου.” Ὁ δὲ ἐποίησεν οὕτω. καὶ
 11 ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὲς ὡς ἡ ἄλλη. αὐτοὶ
 δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλή-
 λους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
 12 ^k Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς ^k Matt. 14.
^{23.}

9. Ἐπερωτήσω. It appears from Matt. xii. 10. that the Scribes and Pharisees first asked him, *Is it lawful to heal on the Sabbath day?* Our Saviour's question was meant as an answer to theirs, which is implied in *ἐπερωτήσω*. Some have

pointed this, *ἐπερωτήσω ὑμᾶς τι ἔξεστι κ.τ.λ.*;

11. ἀνοίας is generally rendered *rage*: it perhaps means literally, that they were at their wits' end: they did not know what to do.

τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ
 19. 1. προσευχῇ τοῦ Θεοῦ. ¹ καὶ ὅτε ἐγένετο ἡμέρα, προσ- 13
 Matt. 10. 1. εφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ'
 Marc. 3. 13. et 6. 7. αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, ^m Σί- 14
 m Joh. 1. 42. μωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν
 ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ
 Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν 15
 τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,
 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ 16
 n Matt. 4. ἐγένετο προδότης. ⁿ καὶ καταβὰς μετ' αὐτῶν, ἔστη 17
 25. Marc. ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ
 3. 7. πλήθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
 Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,
 οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων
 αὐτῶν, καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, 18

12. προσευχῇ. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχῇ τοῦ Θεοῦ is *prayer to God*, as πίστιν Θεοῦ in Mark xi. 22.

13. ἐκλεξάμενος. It will be observed, that he selected them after passing the night in prayer, and in John xvii. 6, 9, 12. God is said to have given them to him. S. Peter says they were *chosen by God*. Acts x. 41.

Ibid. ἀποστόλους. Eusebius writes, Ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίοις ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἐπικομιζομένους. *In Esaiam*. Moses and Aaron are called יְהוֹשִׁעַ, or *apostles*, in the Chaldee Paraphrase. Lightfoot *ad Matt.* x. 1. The word תַּלְמִיד also answers to

ἀπόστολος. See Hag. i. 13. Mal. ii. 7. Spanheim, *de Apostolatu et Apostolis*. Wolfius *ad l.*

15. Ζηλωτὴν. See note at Matt. x. 4. The zealots were well known during the Jewish war. See Josephus, *de Bel. Jud.* IV. 6. 3. VI. 8. 1.

16. Ἰούδαν Ἰακώβου. Most persons have proposed to substitute *brother*: but the Syriac and Arabic versions supply *son*. I should prefer the former; and I cannot conceive this James to be the son of Alphæus who had just been mentioned. Luke would then have written, *James and Judas sons of Alphæus*. The brother of Judas was probably bishop of Jerusalem: and it was on that account that Luke thus distinguished Judas. See note at Matt. xiii. 55.

18. ὀχλούμενοι. So Herodian,

19 καὶ ἐθεραπεύοντο. ὁ καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι^o αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο^o πάντας.
o Matt. 14. 36. Marc. 5. 30.

- 20 ^pΚαὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς^p μαθητὰς αὐτοῦ, ἔλεγε, “Μακάριοι οἱ πτωχοὶ, ὅτι^p
p Matt. 5. 2, &c.
- 21 “ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ^qμακάριοι οἱ^q
q Esa. 55. 1. et 61. 3. et 65. 13. et 66. 10.
- 22 “κλαίοντες νῦν, ὅτι γελάσετε. ^rμακάριοί ἐστε, ὅταν^r
r Matt. 5. 11. 1 Pet. 2. 19. et 3. 14. et 4. 14.
- 23 “ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ^sχαίρετε^s
s Act. 5. 41. et 7. 51.
- 24 “ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μι-
s
- 25 “σθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ
s
- 26 “ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. ^tΠλὴν^t
t Amos. 6. 1, 8. Eccl. 31. 8.
- 27 “οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παρά-
t
- 28 “κλησιν ὑμῶν. ^uοὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι^u
u Esa. 65. 13. Jac. 4. 9. et 5. 1.
- 29 “πενάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθή-
u
- 30 “σετε καὶ κλαύσετε. οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴ-
u
- 31 “πωσι πάντες οἱ ἀνθρώποι· κατὰ ταῦτα γὰρ ἐποιοῦν
u
- 32 “τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
x Exod. 23. 4. Prov. 25. 21. Matt. 5. 44. Rom. 12. 14, 20. 1 Cor. 4. 12. y 23. 34. Act. 7. 60.
- 33 “^x’ Ἀλλ’ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς
x
- 34 “ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
x
- 35 “^yεὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύ-
y 23. 34. Act. 7. 60.

ἐνοχλεῖσθαι ὑπὸ νόσου. III. 11. All the oldest MSS. read ἀπό.

22. ἐκβάλλωσι. Dodwell understood this of their names being *erased* from the list of the synagogue: but it probably alludes to the *putting forth* of a false report.

24. ἀπέχετε. “Quoniam re-
 “cepistis advocacionem ves-

“tram, utique ex divitiis, de
 “gloria earum et secularibus
 “fructibus.” Tertull. p. 427.

26. οὐαὶ ὑμῖν. Ὑμῖν is prob-
 ably an interpolation.

Ib. ψευδοπροφήταις. The Jews
 only spoke well of false pro-
 phets, who flattered them. Our
 Saviour cautions the apostles
 against praise of this kind.

- z Matt. 5. 39. 1 Cor. 6. 7. “ χεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. ^zτῷ τύπτουντί ²⁹
 “ σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ
 “ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα
 a Deut. 15. 7. Matt. 5. 42. “ μὴ κωλύσης. ^aπαντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ³⁰
 “ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει. ^bκαὶ καθὼς ³¹
 b Matt. 7. 12. Tob. 4. 16. “ θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
 c Matt. 5. 46. “ ποιεῖτε αὐτοῖς ὁμοίως. ^cκαὶ εἰ ἀγαπᾶτε τοὺς ἀγα- ³²
 “ πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ
 “ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. καὶ ³³
 “ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία
 “ ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
 d Matt. 5. 42. Deut. 15. 8. “ ποιοῦσι. ^dκαὶ ἐὰν δανείζητε παρ’ ὧν ἐλπίζετε ἀπο- ³⁴
 “ λαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτω-
 “ λοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ
 e Matt. 5. 44. “ ἴσα. ^eπλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγα- ³⁵
 “ θοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ
 “ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ
 “ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρί-
 f Matt. 5. 48. “ στοὺς καὶ πονηροὺς. ^fγίνεσθε οὖν οἰκτίρμονες, κα- ³⁶
 g Matt. 7. 1. Rom. 2. 1. 1 Cor. 4. 5. “ θὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. ^gκαὶ μὴ ³⁷
 “ κρίνετε, καὶ οὐ μὴ κριθῇτε. μὴ καταδικάζετε, καὶ

29. ἱμάτιον, χιτῶνα. See note at Matt. v. 40.

32. ποία ὑμῖν χάρις ἐστί; Hombergius interprets it, *what sort of kindness is this of yours?* but χάρις is more properly rendered *thanks* or *return*. Matthew has μισθόν. v. 46. as Luke in ver. 35.

35. μηδὲν ἀπελπίζοντες. Knatchbull reads μηδεν', *causing no man to despair*; and says that the Syriac, Arabic, and Persian versions so render it; with

whom L. de Dieu agrees: but the usual reading and interpretation, *expecting to receive nothing*, (see v. 34. παρ’ ὧν ἐλπίζετε ἀπολαβεῖν) is approved by Beza, Erasmus, Casaubon, Salmasius, Glassius, Abreschius, Krebsius, Hackspanius. This interpretation is better than that of Elsner, *nihil desperantes*; i. e. not despairing of being rewarded: it is confirmed also by the word ἀχαρίστους in v. 35.

- “ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσε-
- 38 “ σθε· ^h δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, ^h Prov. 10. 22. et 19. 17.
- “ πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον ^{Matt. 7. 2.}
- “ δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέ- ^{Marc. 4. 24.}
- “ τρῷ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.”
- 39 ⁱ Εἶπε δὲ παραβολὴν αὐτοῖς, “ Μήτι δύναται τυ- ⁱ Esa. 42. 19. Matt. 15. 14.
- “ φλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον
- 40 “ πεσοῦνται; ^k οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκα- ^k Matt. 10. 24. Joh. 13. 16. et 15. 20.
- “ λον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ δι-
- 41 “ δάσκαλος αὐτοῦ. ^l τί δὲ βλέπεis τὸ κάρφος τὸ ἐν ^l Matt. 7. 3.
- “ τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν
- 42 “ ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ^m ἢ πῶς δύνα- ^m Prov. 18. 17.
- “ σαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλλω
- “ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
- “ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε
- “ πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε
- “ διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
- 43 “ τοῦ ἀδελφοῦ σου. ⁿ οὐ γάρ ἐστι δένδρον καλὸν, ⁿ Matt. 7. 17. et 12. 33.
- “ ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποι-
- 44 “ οῦν καρπὸν καλόν. ^o ἕκαστον γὰρ δένδρον ἐκ τοῦ ^o Matt. 7. 16.
- “ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλ-

40. κατηρτισμένος. Every one who has been instructed will copy his master, whether in his good or bad points. Elsnér. L. de Dieu. But if we compare Matt. x. 24. John xv. 20. the whole passage seems to mean, that the disciples were to expect to be treated as their Master. In v. 39. he tells them, that before they attempted to teach others they must teach themselves. In v.

40. he adds, that even when they were thus qualified to teach, they must be prepared to be treated as their Master was.

43. Our version is not correct: it should be, *For that is not a good tree which brings forth bad fruit*: and so that is not a good man who, although he reproves others for their faults, does bad actions himself.

44. οὔτε γὰρ ἐκ σκίλλης ῥόδα

“ λέγουσι σῦκα, οὐδὲ ἐκ βάρτου τρυγῶσι σταφυλήν.

p Matt. 12, 34, 35. “ Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς 45

“ καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς

“ ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας

“ αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύ-

“ ματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

q Matt. 7. 21. et 25. “ Ἔτι δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἅ 46

11. Rom. 2. “ λέγω ; ὁ πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου 47

13. Jac. 1. 22. “ τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι

r Matt. 7. 24. “ ἐστὶν ὅμοιος. ὅμοιός ἐστιν ἄνθρωπος οἰκοδομοῦντι 48

“ οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον

“ ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρ-

“ ῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε

“ σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

“ ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας ὅμοιός ἐστιν ἄνθρωπος 49

“ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου·

“ ἢ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ

“ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.”

s Matt. 8. 5. “ ΕΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς 7

τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ. ἕκα- 2

τοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμέλλε τελευ-

τᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3

ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,

ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐ-

τοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκά- 4

λουν αὐτὸν σπουδαίως, λέγοντες, “ Ὅτι ἄξιός ἐστιν

φύεται, οὐδ’ ὑάκινθος. Theogn. v. 537.

45. περισσεύματος. Qui loquitur, de iis libenter loquitur, quia vehementer amat. Morus.

49. ἐπὶ τὴν γῆν. Matthew writes, ἐπὶ τὴν ἄμμον. vii. 26.

CHAP. VII.

2. κακῶς ἔχων. Paralytic. Matt. viii. 6.

- 5 “ὃ παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ
 6 “τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.” Ὁ δὲ
 Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μα-
 κρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ
 ἑκατόνταρχος φίλους, λέγων αὐτῷ, “Κύριε, μὴ σκύλ-
 “λου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου
 7 “εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν ἠξιώσα πρὸς σε ἐλθεῖν·
 8 “ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ
 “γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
 “ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ,
 “Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ
 “ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ
 9 “ποιεῖ.” Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν
 αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
 εἶπε, “Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πί-
 10 “στιν εὑرون.” Καὶ ὑποστρέψαντες οἱ πεμφθέντες
 εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίν-
 οντα.
- 11 ΚΑΙ ἐγένετο ἐν τῇ ἐξῇς, ἐπορεύετο εἰς πόλιν κα-
 λουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ
 12 αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς. ὥς δὲ ἤγγισε τῇ
 πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς
 μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρα· καὶ ὄχλος
 13 τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ

5. αὐτὸς, *himself*, at *his own charge*.

7. εἰπέ λόγῳ, *say it by a word*.

Ibid. παῖς. In v. 3. he is called δοῦλος. Moeris says that the Athenians called a slave παῖς even when he was old.

11. Ναῖν. Origen says it was

on mount Hermon. Vol. II. p. 775. In Josephus, *Antiq.* XX. 6. some MSS. read Ναῖς as a village through which persons passed who went from Galilee to Jerusalem. Havercamp reads Γιναιάς. See Re-land. *Palestin.* p. 905.

κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, “Μὴ
^t Act. 9. 40. “κλαῖε.” ^tΚαὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ ¹⁴
 βαστάζοντες ἕστησαν· καὶ εἶπε, “Νεανίσκε, σοὶ
 “λέγω, ἐγέρθητι.” Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ¹⁵
 ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
^u I. 68. et ^u ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν ¹⁶
^{24. 19.} λέγοντες, “Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν·
^{Marc. 7.} “καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.” Καὶ ¹⁷
^{37. Joh. 4.} ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ,
^{19. et 6. 14.} καὶ ἐν πάσῃ τῇ περιχώρῳ.
^{et 9. 17.}

^x Matt. 11. ^x ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ ¹⁸
^{2.} πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν ¹⁹
 μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν
 λέγων, “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;”
 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, “Ἰω- ²⁰
 “άννης ὁ βαπτιστῆς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων,
 “Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;” Ἐν ²¹
 αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ
 μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
^y Esa. 29. ^y λοῖς ἐχαρίσατο τὸ βλέπειν. ^y καὶ ἀποκριθεὶς ὁ Ἰησοῦς ²²
^{18. et 35. 5.} εἶπεν αὐτοῖς, “Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ
^{et 61. 1.} “εἶδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι,
 “χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ
 “ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
 “καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.” ²³
^z Matt. 11. ^z Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο ²⁴
^{7.} λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, “Τί ἐξελη-
 “λύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ
 “ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ²⁵
 “ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ,

- “ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν
 26 “ τοῖς βασιλείοις εἰσὶν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν ;
 “ προφήτην ; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προ-
 27 “ φήτου. ^a οὗτός ἐστι περὶ οὗ γέγραπται, ‘ Ἴδου, ἐγὼ ^a Mal. 3. 1.
 “ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ^{Matt. 11.}
 “ ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.’ ^{10. Marc.}
 28 “ Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προ-
 “ φήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν. ὁ δὲ
 “ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ
 29 “ ἐστι.” Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
 ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα
 30 Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν
 τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’
 31 αὐτοῦ. ^b εἶπε δὲ ὁ κύριος, “ Τίνι οὖν ὁμοιώσω τοὺς ^b Matt. 11.
 “ ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; ^{16.}
 32 “ ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
 “ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἡυλῆσαμεν
 “ ὑμῖν, καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
 33 “ ἐκλαύσατε. ^c ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστῆς ^c Matt. 3. 4.
 “ μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, ^{Marc. 1. 6.}
 34 “ Δαιμόνιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσ-
 “ θίων καὶ πίνων, καὶ λέγετε, Ἴδου, ἄνθρωπος φάγος
 35 “ καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ
 “ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.”

29—30. Grotius considered these two verses to be a continuation of Christ’s discourse : so did Dr. Clarke, but they are most probably wrong.

29. ἐδικαίωσαν τὸν Θεόν, acknowledged God to be just, or praised God for his justice.

30. τὴν βουλήν κ. τ. λ. frus-

trated the intentions which God had toward them. For ἀθετεῖν see x. 16.

31. The words εἶπε δὲ ὁ κύριος are wanting in nearly all the old MSS. and were probably added to complete the sense.

Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγη 36
μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρι-
σαίου, ἀνεκλίθη. Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἣτις ἦν 37
ἀμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ
Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ σταῖσα 38
παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἥρξατο
βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θριξὶ
τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς
e 15. 2. πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φα- 39
ρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων,
“ Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ πο-
“ ταπὴν ἢ γυνή, ἣτις ἅπτεται αὐτοῦ· ὅτι ἀμαρτωλὸς
“ ἐστι.” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, 40
“ Σίμων, ἔχω σοί τι εἰπεῖν.” Ὁ δὲ φησι, “ Διδά-
“ σκαλε, εἰπέ.” “ Δύο χρεωφειλέται ἦσαν δανει- 41
“ στῇ τινι· ὁ εἷς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ
“ ἕτερος πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀπο- 42
“ δοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ,
“ πλείον αὐτὸν ἀγαπήσει;” Ἀποκριθεὶς δὲ ὁ Σίμων 43
εἶπεν, “ Ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἐχαρίσατο.”
Ὁ δὲ εἶπεν αὐτῷ, “ Ὁρθῶς ἔκρινας.” Καὶ στραφεὶς 44
πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, “ Βλέπεις ταύτην
“ τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ
“ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκ-
“ ρυσιν ἐβρέξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς

36. τις τῶν Φαρισαίων. His name was Simon; see v. 40.

37. This seems certainly not the same story which is told by Matt. xxvi. 7. Mark xiv. 3. and John xii. 3. That happened only six days before the pass-over. John xii. 1. See Thes.

Crit. Sacr. part. I. p. 202. Neither is there any reason to suppose that this woman was Mary Magdalen. See Lardner, Deylingius *Obs. Sacr.* part. III. p. 227.

Ibid. ἐν τῇ πόλει. Nain. L. de Dieu *ad l.*

- 45 “ κεφαλῆς αὐτῆς ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας·
 “ αὕτη δὲ ἀφ’ ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά·
 46 “ μου τοὺς πόδας. ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλει-
 47 “ ψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. οὐ
 “ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ
 “ πολλαὶ, ὅτι ἠγάπησε πολὺ· ᾧ δὲ ὀλίγον ἀφίεται,
 48 “ ὀλίγον ἀγαπᾷ.” ^f Εἶπε δὲ αὐτῇ, “ Ἀφέωνταί σου ^f Matt. 9. 2.
 49 “ αἱ ἁμαρτίαι.” ^g Καὶ ἤρξαντο οἱ συνανακείμενοι λέ- ^g Matt. 9. 3.
 γειν ἐν ἑαυτοῖς, “ Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ^{Marc. 2. 7.}
 50 “ ἀφήσιν;” ^h Εἶπε δὲ πρὸς τὴν γυναῖκα, “ Ἡ πί- ^h 8. 48.
 “ στις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.” ^{et 18. 42.}
 8 ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε ^{Matt. 9. 22.}
 κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζό- ^{Marc. 5. 34.}
 μενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν ^{et 10. 52.}
 2 αὐτῷ, ⁱ καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ⁱ Matt. 27.
 ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ^ἡ 55, 56.
 καλουμένη Μαгдаληνῇ, ἀφ’ ἧς δαιμόνια ἐπτὰ ἐξέλη- ^{Marc. 16. 9.}
 3 λύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, ^{Joh. 19. 25.}
 καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν
 αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
 4 ^k Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ^k Matt. 13.
 ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ^{3. Marc. 4.}
 5 “ Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐ-

45. εἰσῆλθον. Some authorities read εἰσῆλθεν, which seems better. See v. 37.

CHAP. VIII.

3. ἐπιτρόπον. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8. Gal. iv. 2. 2 Macc. xi. 1.

Ibid. αὐτῷ. The best MSS.

read αὐτοῖς.

4. Συνιόντος relates to the whole sentence: *When the multitude, and they who had come to him from every city, were assembled together.* L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2. Mark iv. 1.

Ibid. τῶν κατὰ πόλιν. *The persons from different cities.*

“ τοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεςσε παρὰ
 “ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ-
 “ ρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεςεν ἐπὶ τὴν 6
 “ πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.
 “ καὶ ἕτερον ἔπεςεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμ- 7
 “ φνεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον 8
 “ ἔπεςεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε
 “ καρπὸν ἑκατονταπλασίονα.” Ταῦτα λέγων ἐφώνει,
 1 Matt. 13. “ Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.” 1 Ἐπηρεώτων δὲ 9
 10. Marc.
 4. 10. αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἶη ἡ παρα-
 m Matt. 11. βολὴ αὕτη· ^m ὁ δὲ εἶπεν, “ Ὑμῖν δέδοται γινῶναι τὰ 10
 25, 26. et
 13. 14. “ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς
 2 Cor. 3. 5,
 14. Esa. 6. “ ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ
 9. Ezech.
 12. 2. “ ἀκούοντες μὴ συνιῶσιν. ⁿ Ἔστι δὲ αὕτη ἡ παρα- 11
 Marc. 4. 12.
 Joh. 12. 40. “ βολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ 12
 Act. 28. 26.
 Rom. 11. 8. “ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ
 n Matt. 13.
 18. Marc. “ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐ-
 4. 13.
 o Matt. 13. “ τῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ^o οἱ δὲ ἐπὶ τῆς 13
 20. Marc.
 4. 16. “ πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται
 “ τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς
 “ καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφί-
 p 18. 24. “ στανται. ^p τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν 14
 Matt. 19.
 23. Marc. “ οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ
 10. 23.
 1 Tim. 6. 9. “ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ
 “ τελεσφοροῦσι. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν 15
 “ οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν
 “ λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

6. ἱκμάδα. Matthew and Mark write βάθος γῆς.

12. οἱ παρὰ τὴν ὁδὸν, i. e. οἱ δε-
 χόμενοι τὸν σπόρον παρὰ τὴν ὁδόν.

14. πορευόμενοι, going away from hearing the word. Elsner, Wolfius. Or it may merely mean, as they go along in life.

- 16 “^qΟὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει,^{q 11. 33.}
 “ ἢ ὑποκάτω κλίνης τίθουσιν· ἀλλ’ ἐπὶ λυχνίας ἐπι-^{Matt. 5. 15.}
 “ τίθουσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.
 17 “^rοὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερόν γενήσεται.^{r 12. 2.}
 “ οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν^{Matt. 10.}
 18 “ ἔλθῃ.^s βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ,^{26. Marc.}
 “ δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ^{4. 22. Job.}
 “ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ.”^{12. 22.}
 19 “^tΠαρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-^{s 19. 26.}
 φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν^{Matt. 13.}
 20 ὄχλον. καὶ ἀπηγγέλη αὐτῷ, λεγόντων, “ Ἡ μήτηρ^{12. et 25.}
 “ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε^{29. Marc.}
 21 “ θέλοντες.”^{4. 25.} “^uὉ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς,^{t Matt. 12.}
 “ Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν^{46. et 13.}
 “ λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.”^{55. Marc.}
 22 “^xΚαὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη^{x Matt. 8.}
 εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐ-^{23. Marc.}
 τοὺς, “ Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης.” καὶ^{4. 35, 36.}
 23 ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατ-
 24 ροῦντο, καὶ ἐκινδύνεον. προσελθόντες δὲ διήγειραν
 αὐτόν, λέγοντες, “ Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.”
 “Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι

16—18. Having spoken of the effect of *the word* upon the *hearers*, he now tells his disciples what they must do as *teachers* of the word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more in-

struction.

20. ἀπηγγέλη αὐτῷ, λεγόντων. There is a similar construction in Herodotus, τῷ χρυσέῳ ἐπιγέγραπται, Λακεδαιμονίων φασμένων εἶναι ἀνάθημα. I. See Wolfius, Alberti, Raphel.

23. καὶ συνεπληροῦντο, *and they were filling with water*, i. e. the ship was filling.

τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

y Job. 26. ^y εἶπε δὲ αὐτοῖς, “Ποῦ ἐστὶν ἡ πίστις ὑμῶν;” Φο- 25
12. Psal.
107. 25. βηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους,
“Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσ-
“σει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;”

z Matt. 8. ^z ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρη- 26
28. Marc.
5. 1. νῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ἐξελθόντι 27
δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ
τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ
ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν,
ἀλλ’ ἐν τοῖς μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνα- 28
κράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλη εἶπε,
“Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
“δέομαί σου, μή με βασανίσῃς.” Παρήγγειλε γὰρ 29
τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώ-
που· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ
ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ
διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος
εἰς τὰς ἐρήμους. ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέ- 30
γων, “Τί σοι ἐστὶν ὄνομα;” Ὁ δὲ εἶπε, “Λεγεών”
ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. καὶ παρεκά- 31
λει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον

26. Γαδαρηνῶν. See note at Matt. viii. 28.

27. ἀνὴρ τις. Matthew says there were two men. *He had not the habit of wearing clothes, or of living in a house, but among the tombs.* Ἐκ τῆς πόλεως means *a native of the city, or belonging to the city.* Grotius, Wetstein, Newcome. See John i. 45. Ἰμάτιον is perhaps to be taken

literally, and means only the upper garment, or cloak. See Matt. v. 40.

29. πολλοῖς χρόνοις. Beza renders it *long ago*: but Erasmus and L. de Dieu, *frequently*.

31. εἰς τὴν ἄβυσσον. Mark writes *ἔξω τῆς χώρας*. v. 10. Ἀβυσσον probably means the place of torment. See Rev. ix. 1, 2, 11. xi. 7. xvii. 8. Clarke.

- 32 ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκο-
 μένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπι-
 τρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν
 33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
 εἰσηλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη
 κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.
 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον, ἔφυγον, καὶ
 ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
 35 ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς
 τὸν Ἰησοῦν, καὶ εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ'
 οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρο-
 νοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-
 36 σαν. ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη
 37 ὁ δαιμονισθείς. ^a καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλη- ^a Act. 16.
 θος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐ- ^{39.}
 τῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς
 38 εἰς τὸ πλοῖον, ὑπέστρεψεν. ^b ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ^b Marc. 5.
 ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ^{18.} ἀπ-
 39 ἔλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, “ Ὑπόστρεφε εἰς
 “ τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός.”
 Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
 ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
- 40 ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν,
 ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσ-
 δοκῶντες αὐτόν.
- 41 ^c Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ^c ὃν ὄνομα Ἰάειρος, καὶ αὐτὸς ^c Matt. 9.
 ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς ^{18. Marc. 5. 22.}

32. ἱκανῶν. There were 2000. Mark v. 13.

39. τὴν πόλιν. Mark says ἐν τῇ Δεκαπόλει. v. 20.

40. ὑποστρέψαι, to Capernaum. Matt. ix. 1.

Ibid. ἀπεδέξατο implies that they received him gladly.

πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς 42
 ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ἐν δὲ τῷ ὑπά-
 d Matt. 9. γειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν. ^d Καὶ γυνὴ 43
 20. Marc. οὔσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς
 5. 25. Lev. 15. 25. ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν
 ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπισθεν, ἥ- 44
 ψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παρα-
 χρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ 45
 Ἰησοῦς, “Τίς ὁ ἀψάμενός μου;” Ἀρνουμένων δὲ
 πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, “Ἐπι-
 “στάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ
 “λέγεις, Τίς ὁ ἀψάμενός μου;” Ὁ δὲ Ἰησοῦς εἶπεν, 46
 “Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦ-
 “σαν ἀπ' ἐμοῦ.” Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, 47
 τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν
 ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ
 λαοῦ, καὶ ὡς ἰάθη παραchrῆμα. ὁ δὲ εἶπεν αὐτῇ, 48
 “Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πο-
 c Marc. 5. 35. “ρεύου εἰς εἰρήνην.” ^e Ἐτι αὐτοῦ λαλοῦντος, ἔρχε- 49
 ταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, “Ὅτι
 “τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκα-
 “λον.” Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέ- 50
 γων, “Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.”
 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν 51
 οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ
 τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ 52

42. ἀπέθνησκει, was dying, or, on the point of death. See ver.

49. Mark says ἐσχάτως ἔχει. v. 23.

43. εἰς ἰατρούς. Nearly all

the best MSS. read ἰατροῖς.

49. παρὰ τοῦ ἀρχισυναγώγου, belonging to the ruler, as τὰ παρ' αὐτῶν in x. 7. οἱ παρ' αὐτοῦ in Mark iii. 21.

πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “ Μὴ κλαί-
 53 “ ετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.” Καὶ κατεγέ-
 54 λων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ ἐκβαλὼν
 ἕξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφών-
 55 ησε λέγων, “ Ἡ παῖς, ἐγείρου.” ^f Καὶ ἐπέστρεψε τὸ ^f Joh. 11.
 πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν ^{11, 13.}
 56 αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς·
 ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.
 9 ^g ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθη- ^g 6. 13.
 τὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ ^{Matt. 10. 1.}
 2 πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. ^h καὶ ἀπέ- ^{Marc. 3. 13.}
 στείλει αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, ^{et 6. 7.}
 3 καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ⁱ καὶ εἶπε πρὸς αὐτούς, ^h Matt. 10.
 “ Μηδὲν αἶρετε εἰς τὴν ὁδόν· μήτε ράβδους, μήτε ⁱ 22. 35.
 “ πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο ^{Matt. 10. 9.}
 4 “ χιτῶνας ἔχειν. ^k καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ^{Marc. 6. 8.}
 5 “ ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ¹ καὶ ὅσοι ἂν μη- ^k 10. 5, 6.
 “ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκεῖ- ^{Marc. 6. 10.}
 “ νης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀπο- ¹ 10. 10, 11.
 6 “ τινάξατε, εἰς μαρτύριον ἐπ’ αὐτούς.” Ἐξερχόμενοι ^{Matt. 10.}
 δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ ^{14. Marc.}
 θεραπεύοντες πανταχοῦ. ^{6. 11. Act.}
 7 ^m Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ^{13. 51. et}
 ὑπ’ αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό ^{18. 6.}
 8 τινων, “ Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν.” ὑπό

54. πάντας, except the father and mother and the three disciples. Mark v. 40.

CHAP. IX.

2. ἀπέστείλειν. Not in a body, but two and two. Mark vi. 7.

3. μήτε ράβδους. This seems

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to mean that they were only to carry one staff. See Mark vi. 8. Perhaps in every instance the meaning is that they were to take nothing *purposely for the journey*, but to go just as they were.

S

τινων δὲ, “Ὅτι Ἡλίας ἐφάνη” ἄλλων δὲ, “Ὅτι
 “προφήτης εἰς τῶν ἀρχαίων ἀνέστη.” Καὶ εἶπεν ὁ 9
 Ἡρώδης, “Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν
 “οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;” Καὶ ἐζήτει
 ἰδεῖν αὐτόν.

ⁿ Matt. 14. 13. Marc. 6. 30, 31, 32. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο 10
 αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώ-

ρησε κατ’ ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης
 Βηθσαιῶν. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· 11
 καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασι-

^o Matt. 14. 15. Marc. 6. 35. Joh. 6. 5. ἱᾶτο. Ὅτι δὲ ἡμέρα ἦρξατο κλίνειν· προσελθόντες 12
 δὲ οἱ δώδεκα εἶπον αὐτῷ, “Ἀπόλυσον τὸν ὄχλον, ἵνα

“ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς
 “καταλύσωσι, καὶ εὖρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν
 “ἐρήμῳ τόπῳ ἐσμέν.” Εἶπε δὲ πρὸς αὐτοὺς, “Δότε 13
 “αὐτοῖς ὑμεῖς φαγεῖν.” Οἱ δὲ εἶπον, “Οὐκ εἰσὶν
 “ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι
 “πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
 “τοῦτον βρώματα.” ἦσαν γὰρ ὡσεὶ ἄνδρες πεντα- 14
 κισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Κα-
 “τακλίνετε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.” καὶ 15
 ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. λαβὼν δὲ 16
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας

9. ἐζήτει. See xxiii. 8.

12. κλίνειν is used for *ad finem vergere*, without any reference to the going down of the sun: for Polybius writes, ἅμα δὲ τῷ κλῖναι τὸ τρίτον μέρος τῆς νύκτος. III. 9. 3. Raphael. *ad l.*

Ibid. ἀγροὺς seems to answer

to our word *farms*. For καταλύσωσι see note at κατάλυμα in ii. 7.

13. οἱ δὲ εἶπον. This was Andrew. See John vi. 8.

14. πεντακισχίλιοι, beside women and children. Matt. xiv.

21.

εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε,
 17 καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. καὶ
 ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισ-
 σεύσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 ^p ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον ^p Matt. 16.
 καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτη- ^{13. Marc.}
 σεν αὐτοὺς λέγων, “Τίνα με λέγουσιν οἱ ὄχλοι εἶ- ^{8. 27.}

19 “ναι;” ^q Οἱ δὲ ἀποκριθέντες εἶπον, “Ἰωάννην τὸν ^q Matt. 14.
 “βαπτιστήν· ἄλλοι δὲ Ἡλίαν. ἄλλοι δὲ, ὅτι προ- ^{2. Marc. 6.}

20 “φήτης τις τῶν ἀρχαίων ἀνέστη.” ^r Εἶπε δὲ αὐ- ^r Joh. 6. 69.
 τοῖς, “ὑμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς

21 δὲ ὁ Πέτρος εἶπε, “Τὸν Χριστὸν τοῦ Θεοῦ.” Ὁ δὲ
 ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,

22 ^t εἰπὼν, “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ πα- ^t 18. 31. et
 “θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων ^{24. 7. Matt.}
 “καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, ^{16. 21. et}
 “καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.” ^{17. 22.}

23 ^u Ἐλεγε δὲ πρὸς πάντας, “Εἰ τις θέλει ὀπίσω μου ^u 14. 27.
 “ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυ- ^{Matt. 10.}
 24 “ρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθείτω μοι. ^{38. et 16.}

24 “γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει ^{24. Marc.}
 “αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ^{8. 34.}
 25 “ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄν- ^x 17. 33.
 “θρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπο- ^{Matt. 10.}

26 “λέσας ἢ ζημιωθεῖς; ^y ὃς γὰρ ἂν ἐπαισχυνηθῇ με καὶ ^y 12. 9.
 Matt. 10.

21. ἐπιτιμήσας. This perhaps alludes to the rebuke given to Peter, which is mentioned by Matt. xvi. 22. 23. and which makes this passage of S. Luke more intelligible.

22. If these were the words

alluded to in xxiv. 7, 8. they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντας, the multitude as well as his disciples. Mark viii. 34.

33. Marc. 8. 38. “ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
 2 Tim. 2. 12. “ ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ
 1 Joh. 2. 23. “ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ² Λέγω δὲ 27
 2 Matt. 16. “ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἱ οὐ
 28. Marc. 9. 1. “ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν
 “ τοῦ Θεοῦ.”

^a Εγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί 28
 a Matt. 17. 1. Marc. 9. 2. ραι ὀκτῶ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην
 καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ 29
 ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσ-
 ὄπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς
 ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν 30
 αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας· οἱ ὀφθέντες 31
 ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν
 ἐν Ἱερουσαλήμ. ^b ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν 32
 b Dan. 8. 18. et 10. 9. βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν
 δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας
 αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ 33
 αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, “ Ἐπιστάτα,
 “ καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς
 “ τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν Ἡλίᾳ.”
 μὴ εἰδὼς ὃ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο 34
 νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ
 ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ^c καὶ φωνὴ ἐγέ- 35
 c 5. 22. Matt. 3. 17. et 17. 5. Marc. 1. 11. νετο ἐκ τῆς νεφέλης, λέγουσα, “ Οὗτός ἐστιν ὁ υἱὸς

27. ἀληθῶς might perhaps be soon.

coupled with εἰσὶ τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ’s heavenly kingdom will begin, I tell you that his earthly kingdom will begin very

28. See note at Matt. xvii. 1. and for the construction of ἡμέραι see note at Matt. xv. 32. Kai before παραλαβὼν is perhaps an interpolation.

31. τὴν ἔξοδον αὐτοῦ, his death, as in 2 Pet. i. 15.

- 36 “μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε.” Καὶ ἐν τῷ γεν- et 9. 7.
 εῖσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ Esa. 42. 1.
 εἰσίστησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς Col. 1. 13.
 ἡμέραις οὐδὲν ὧν ἐωράκασιν. 2 Pet. 1. 17.
 Deut. 18.
 19. Act. 3.
 22.
- 37 ^dἘγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐ- d Matt. 17.
 τῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς. 14. Marc.
 9. 14.
- 38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων,
 “Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν
 39 “μου, ὅτι μονογενὴς ἐστὶ μοι· καὶ ἰδοὺ, πνεῦμα λαμ-
 “βάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει
 “αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ,
 40 “συντρίβον αὐτόν. καὶ ἐδεήθην τῶν μαθητῶν σου,
 41 “ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.” Ἀπο-
 κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “ὦ γενεὰ ἄπιστος καὶ
 “διστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ
 “ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.”
 42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαι-
 μόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς
 τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα,
 43 καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο
 δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων
 δὲ θαυμαζόντων ἐπὶ πᾶσι οἷς ἐποίησεν ὁ Ἰησοῦς,
 44 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, “^eΘέσθε ὑμεῖς εἰς e 18. 32.
 “τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ Matt. 16.
 “ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώ- 21. et 17.
 9. 31.
 22. Marc.
 45 “πων.” ^fΟἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν πα- f 18. 34.
 ρακεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· Marc. 9. 32.

44. Θέσθε ὑμεῖς. There is an emphasis in ὑμεῖς. Ye hear all the people expressing astonishment at my miracles: but they little think what I now announce

to you, that he who has worked these miracles is to be delivered up &c.

45. ἵνα μή. See note at Matt. i. 22.

καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τού-
 του. ^g Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν ⁴⁶
^g 22. 24. ^h εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισ- ⁴⁷
^h Matt. 18. 1. ^h μὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστη-
^h Marc. 9. 33. σεν αὐτὸ παρ' ἑαυτῷ, ^h καὶ εἶπεν αὐτοῖς, “^a Ὃς ἂν ⁴⁸
^h 5. Marc. 9. “ δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ
^h 37. Joh. 13. “ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀπο-
^h 20. “ στείλαντά με. ⁱ ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν
ⁱ 14. 11. “ ὑπάρχων, οὗτος ἔσται μέγας.”
ⁱ et 18. 14. ^k Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, “ Ἐπιστάτα, ⁴⁹
ⁱ Matt. 23. “ εἰδομέν· τινὰ ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ
ⁱ 11. “ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολου-
^k Marc. 9. “ θεῖ μεθ' ἡμῶν.” ¹ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, ⁵⁰
^k 38. “ Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ
^l 11. 23. “ ἡμῶν ἔστιν.”
^l Matt. 12. ^m ΕΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέ- ⁵¹
^l 30. Marc. 9. ρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον
^l 40. αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. καὶ ⁵²
^m Joh. 4. 4, ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· ^m καὶ
^m 9. πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε
 ἐτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ ⁵³
 πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

46. διαλογισμὸς here may mean merely *a thought*, and not *a conversation*: but see Mark ix. 34, where it appears that Jesus noticed this dispute, not at the time, but afterwards in the house.

48. τοῦτο τὸ παιδίον. Mat-
 thew writes τοιοῦτον. xviii. 5.

51. τὸ πρόσωπον αὐτοῦ ἐστή-
 ριξε, *Firmiter animo destinavit*.
 Valcken. ad l. The phrase is

used by the LXX in Jerem. xxi. 10. Ezech. vi. 2. xiv. 8. See also 2 Kings xii. 17. Jerem. xlii. 15.

Ibid. εἰς Ἱερουσαλήμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as in John vii. 2, 10, or to the feast of the dedication, x. 22, 23. See Luke x. 38—42.

- 54ⁿ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης^{n 2 Reg. 1. 10, 12.}
 εἶπον, “Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ
 “ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἡλίας
 55 “ ἐποίησε;” Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶ-
 56 πεν, “Οὐκ οἶδατε οἷου πνεύματός ἐστε ὑμεῖς; ^{o Joh. 3. 17. et 12. 47.}
 “ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων
 “ ἀπολέσαι, ἀλλὰ σῶσαι.” Καὶ ἐπορεύθησαν εἰς
 ἐτέραν κώμην.
- 57 ^p Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ^{p Matt. 8. 19.}
 τις πρὸς αὐτὸν, “Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ,
 58 “ κύριε.” Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες
 “ φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-
 “ σκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ
 59 “ τὴν κεφαλὴν κλίνει.” ^q Εἶπε δὲ πρὸς ἕτερον, “Ἀ-^{q Matt. 8. 21, 22.}
 “ κολουθεῖ μοι.” Ὁ δὲ εἶπε, “Κύριε, ἐπίτρεψόν μοι
 60 “ ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.” Εἶπε
 δὲ αὐτῷ ὁ Ἰησοῦς, “Ἄφες τοὺς νεκροὺς θάψαι τοὺς
 “ ἐαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν
 61 “ βασιλείαν τοῦ Θεοῦ.” ^r Εἶπε δὲ καὶ ἕτερος, “Ἀ-^{r 1 Reg. 19. 20.}
 “ κολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι
 62 “ ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.” Εἶπε δὲ
 πρὸς αὐτὸν ὁ Ἰησοῦς, “Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα
 “ αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὖ-
 “ θετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.”

55. Οὐκ οἶδατε κ.τ.λ.; Some read this without an interrogation. *Ye are not aware whence this hasty disposition and desire of revenge in you proceeds.* Clarke. With the interrogation it means, *Do ye not know of what disposition ye ought to be?* The whole

passage καὶ εἶπεν — ἀλλὰ σῶσαι is omitted in the best MSS.

57. τις. One of the Scribes. Matt. viii. 19.

CHAP. X.

1. This was after the sending of the twelve, mentioned by Matt. x. 5. Eus. *H. E.* I. 10.

- ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ΙΟ
 ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ
 προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ
 ἔμελλεν αὐτὸς ἔρχεσθαι. ^s Ἐλεγεν οὖν πρὸς αὐτοὺς, ²
^s Matt. 9. 37. Joh. 4. 35. 2 Thess. 3. 1. “ Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεή-
 “ θητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ
^t Matt. 10. 16. “ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ. ^t Ὑπάγετε· ἰδοὺ, ³
 “ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.
^u 9. 3. et 22. 35. “ ^u μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑπο- ⁴
^{Matt. 10. 9.} “ δήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.
^{10. Marc. 6. 8. 2 Reg. 4. 29.} “ ^x Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, ⁵
^x Matt. 10. 12. Marc. 6. 10. “ Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν μὲν ἦ ἐκεῖ ὁ υἱὸς ⁶
 “ εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν·
^y Lev. 19. 13. Deut. 24. 14. et 25. 4. Matt. 10. 10. “ εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει. ^y ἐν αὐτῇ δὲ τῇ ⁷
 “ οἰκίᾳ μένετε, ἐσθίουντες καὶ πίνοντες τὰ παρ’ αὐ-
 “ τῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι.
¹ Cor. 9. 4. et seqq. “ μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν δ’ ⁸
¹ Tim. 5. 18. “ ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε
^z Matt. 3. 2. et 4. 17. “ τὰ παρατιθέμενα ὑμῖν, ^z καὶ θεραπεύετε τοὺς ἐν ⁹
 “ αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἥγγικεν ἐφ’
^a 9. 5. Matt. 10. 14. Marc. 6. 11. Act. 13. 51. et 18. 6. “ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ^a εἰς ἣν δ’ ἂν πόλιν ¹⁰
 “ εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
 “ τὰς πλατείας αὐτῆς, εἶπατε, Καὶ τὸν κονιορτὸν τὸν ¹¹

He says that there was no account of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e. g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsabas, &c. &c. Lists may be seen in Fabricius, *Lux Evan-*

gelii, Townsend's Harmony.

4. μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. Do not stop to use the common and tedious forms of salutation. See 2 Kings iv. 29. Hackspanius.

6. υἱὸς εἰρήνης. See note at 2 Thess. ii. 3. Many MSS. omit the article before υἱός.

7. μὴ μεταβαίνετε, i. e. in the same town.

- “ κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα
 “ ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ’ ὑμᾶς
 12 “ ἡ βασιλεία τοῦ Θεοῦ. λέγω δὲ ὑμῖν, ὅτι Σοδόμοις
 “ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει
 13 “ ἐκείνῃ. ^b Οὐαί σοι, Χοραζῖν, οὐαί σοι, Βηθσαϊδά· ^b Matt. 11.
 “ ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ ^{21, &c.}
 “ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 14 “ καθήμεναι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι
 15 “ ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. καὶ σὺ,
 “ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 16 “ ἄδου καταβιβασθήσῃ. ^c Ὁ ἀκούων ὑμῶν, ἐμοῦ ^c Matt. 10.
 “ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ^{40. Marc.}
 “ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.” ^{9. 37. Joh.}
 17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέ-
 γοντες, “ Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν
 18 “ τῷ ὀνόματί σου.” ^d Εἶπε δὲ αὐτοῖς, “ Ἐθεώρουν τὸν ^d Apoc. 12.
 19 “ Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ^e ἰδού, ^e Marc. 16.
 “ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὅφρων ^{18. Act. 28.}
 “ καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
 20 “ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ^f πλὴν ἐν ^f Exod. 32.
 “ τοῦτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσ- ^{32. Esa. 4.}
 “ σεται· χαίρετε δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ^{3. Dan. 12.}
 21 “ ἐγράφη ἐν τοῖς οὐρανοῖς.” ^g Ἐν αὐτῇ τῇ ὥρᾳ ^{1. Phil. 4.}
 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, “ Ἐξο- ^{3. Apoc. 13.}
 “ μολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς ^{8.}
 “ γῆς, ὅτι ἀπέκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, ^g Matt. 11.
 “ καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι ^{25. Esa. 29.}
 22 “ οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.” Καὶ στρα- ^{14. 1 Cor. 1.}
^{19, 26. et}
^{2. 6, 7.}

17. A considerable time must have elapsed between v. 16. and 17. 20. μᾶλλον appears to be an interpolation.

- ^h Psal. 8. 6. φεῖς πρὸς τοὺς μαθητὰς εἶπε, “^h Παντα παρεδόθη
 Heb. 2. 8. “ μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει
 Matt. 11. 27. et 28. “ τίς ἐστὶν ὁ υἱὸς, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ,
 18. Joh. 3. 35. et 17. “ εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκα-
 2. 1 Cor. 15. 27. “ λύψαι.” ⁱ Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ 23
 Eph. 1. 21, 22. Phil. 2. 9. Joh. 1. 18. et 6. 46. “ βλέπετε. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ 24
 et 14. 8, 9. ⁱ Matt. 13. 16. 1 Pet. 1. 10. “ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ
 “ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.”
- ^k Matt. 22. 35. Marc. 12. 28. ^k Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, 25
 καὶ λέγων, “ Διδάσκαλε, τί ποιήσας ζῶν αἰώνιον
 “ κληρονομήσω ;” Ὁ δὲ εἶπε πρὸς αὐτὸν, “ Ἐν τῷ 26
 1 Deut. 6. 5. et 10. 12. et 30. 6. “ νόμῳ τί γέγραπται ; πῶς ἀναγινώσκεις ;” Ὁ δὲ 27
 Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. Jac. 2. 8. ἀποκριθεὶς εἶπεν, “ Ἀγαπήσεις Κύριον τὸν Θεόν σου,
 “ ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς
 “ σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς
 “ διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.”
- ^m Lev. 18. 5. Ezech. 20. 11, 13. ^m Εἶπε δὲ αὐτῷ, “ Ὅρθως ἀπεκρίθης· τοῦτο ποίει, 28
 “ καὶ ζήσῃ.” Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε 29
 πρὸς τὸν Ἰησοῦν, “ Καὶ τίς ἐστί μου πλησίον ;”
 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, “ Ἀνθρωπὸς τις 30
 “ κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λη-
 “ σταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ
 “ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῇ τυγ-

26. πῶς ἀναγινώσκεις ; Our Saviour alluded to the *Schema*, which was read every morning and evening, and which contained this precept. Vitranga, *de Vet. Synag.* p. 1060.

29. θέλων δικαιοῦν. He wished to prove himself righteous by shewing that he had always

acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called *the bloody way*. Josephus calls it *ἐρημὸν καὶ πετρῶδες*. Vol. II. p. 299.

- 31 “*χάνοντα. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινε*
“ ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν.
 32 “*ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον,*
 33 “*ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. Σαμαρείτης δέ τις*
“ ὁδεύων ἦλθε κατ’ αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγ-
 34 “*χνίσθη· καὶ προσελθὼν κατέδησε τὰ τραύματα*
“ αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ
“ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς παν-
 35 “*δοχείον, καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὖριον*
“ ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ,
“ καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν
“ προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀπο-
 36 “*δώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι*
“ πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λησ-
 37 “*τάς;” Ὁ δὲ εἶπεν, “ Ὁ ποιήσας τὸ ἔλεος μετ’ αὐ-*
“ τοῦ.” Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, “ Πορεύου, καὶ
“ σὺ ποίει ὁμοίως.”
 38 ⁿ ΕΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ ⁿ Joh. 11. 1
*αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνό- ^{et 12. 2, 3.}
ματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.
 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρα-
*καθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν**

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. “Look not upon those only to be your neighbours who dwell near you, or are of the same nation, religion, or sect: but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a stranger to you.” Clarke.

38, 39. Martha and Mary

were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18. xii. 1.) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22: but Greswell supposes that this village was in Galilee. Vol. II. Diss. 17.

λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλήν⁴⁰
 διακονίαν· ἐπιστᾶσα δὲ εἶπε, “Κύριε, οὐ μέλει σοι
 “ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν;
 “εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.” Ἀποκρι-⁴¹
 θείς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, “Μάρθα, Μάρθα, με-
 “ριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἐνὸς δέ ἐστι χρεία.⁴²
 “Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ
 “ἀφαιρεθήσεται ἀπ’ αὐτῆς.”

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-¹¹
 ευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐ-
 τοῦ πρὸς αὐτὸν, “Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
 “καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.”

⁹ Matt. 6. 9. ¹ Εἶπε δὲ αὐτοῖς, “Ὅταν προσεύχησθε, λέγετε, Πάτερ²
 “ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·
 “ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου,
 “ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν ἄρτον ἡμῶν³
 “τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν· καὶ ἄφες⁴
 “ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν
 “παντὶ ὁφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
 “πειρασμὸν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.”

^{18. 1, &c.} ¹ Καὶ εἶπε πρὸς αὐτοὺς, “Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ⁵
 “πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπη αὐτῷ,
 “Φίλε, χρήσόν μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου⁶
 “παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παρα-
 “θήσω αὐτῷ· κακῆϊνος ἔσωθεν ἀποκριθεὶς εἶπη, Μή⁷
 “μοι κόπους πάρεχε· ἥδη ἡ θύρα κέκλεισται, καὶ τὰ

42. The different conduct of Martha and Mary is also shewn in John xi. 20. xii. 2, 3.

CHAP. XI.

2. Origen says that the prayer reported by Matt. vi. 9.

is not the same with this, though there are similar clauses in both. The time and place appear to have been different. Vol. I. p. 226.

- “παιδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύνα-
 8 “μαι ἀναστὰς δοῦναί σοι. Λέγω ὑμῖν, εἰ καὶ οὐ δώ-
 “σει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ
 “γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων
 9 “χρήζει. ^τκαγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ^r Matt. 7. 7.
 “ὑμῖν· ζητεῖτε, καὶ εὕρησέτε· κρούετε, καὶ ἀνοιγή-
 10 “σεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζη-
 11 “τῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται. ^sτίνα ^{et 21. 22.}
 “δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ^{Marc. 11.}
 “ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ^{24. Joh. 14.}
 12 “ἐπιδώσει αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώ-
 13 “σει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονηροὶ ὑπάρ-
 “χοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις
 “ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει
 “πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;” ^{13. et 15. 7.}
 14 ^tΚαὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ^{et 16. 23,}
 ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κω-
 15 φός· καὶ ἐθαύμασαν οἱ ὄχλοι. ^{24. Jac. 1.} ^{5, 6. 1 Joh.} ^{3. 22.}
 εἶπον, “Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκ-
 16 “βάλλει τὰ δαιμόνια.” ^sἘτεροὶ δὲ πειράζοντες ση-
 17 μείον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. ^sΑὐτὸς δὲ εἰ-
 δὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς, “Πᾶσα βα-
 “σιλεία ἐφ’ ἐαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἱ-
 18 “κος ἐπὶ οἶκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἐαυ-
 “τὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
 “ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμό-
 19 “νια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμό-

14. κωφόν. Blind as well as dumb. Matt. xii. 22.

15. The best MSS. read τῷ ἄρχοντι.

16. Ἐτεροὶ. Some of the

Scribes and Pharisees. Matt. xii. 38.

17. οἶκος ἐπὶ οἶκον, sc. διαμερισθείς. Theophylact. Gro-

tius.

- “ νια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; διὰ τοῦτο
 “ κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν δακτύλῳ Θεοῦ 20
 “ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βα-
 z Matt. 12. 29. “ σιλεία τοῦ Θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλισμένος 21
 “ φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστι τὰ
 “ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ 22
 “ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει,
 “ ἐφ’ ἣ ἐπεποίθει, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.
 b Matt. 12. 30. “ ὁ μὴ ὦν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συν- 23
 c Matt. 12. 43. “ ἄγων μετ’ ἐμοῦ, σκορπίζει. Ὅταν τὸ ἀκάθαρτον 24
 “ πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’
 “ ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρί-
 “ σκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν
 “ ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κε- 25
 d Joh. 5. 14. “ κοσμημένον. τότε πορεύεται καὶ παραλαμβάνει 26
 2 Pet. 2. 20. “ ἐπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰς-
 Heb. 6. 4. “ ελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ
 ct 10. 26. “ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.”
 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά 27
 τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῇ, “ Μακαρία
 “ ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλα-
 e Matt. 7. 21. Rom. 2. 13. Jac. 1. 22. “ σας.” Αὐτὸς δὲ εἶπε, “ Μενούνγε μακάριοι οἱ 28
 f Matt. 12. 39. Jon. 1. 17. “ αὐτόν.” Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο 29
 λέγειν, “ Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζη-
 “ τεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ ση-
 “ μεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰω- 30
 “ νᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς

20. δακτύλῳ Θεοῦ. In Matt. come upon you before you ex-
 xii. 28. it is πνεύματι Θεοῦ. pected it. Valcken. ad l.
 Ibid. ἔφθασεν ἐφ’ ὑμᾶς. Has

- 31 “ τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ^g βασιλίσσα νότου ^{g 1 Reg. 10. 1. 2 Par. 9. 1. Matt. 12. 42.}
 “ ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
 “ γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ
 “ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολο-
 32 μῶντος, καὶ ἰδοὺ, πλείον Σολομῶντος ὧδε. ^h ἄνδρες ^{h Jon. 3. 5.}
 “ Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
 “ ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
 “ εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε.”
 33 “ Ἰουδαῖς δὲ λύχνον ἄψας, εἰς κρυπτὸν τίθησιν, ^{i 8. 16. Matt. 5. 15. Marc. 4. 21.}
 “ οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ
 34 εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ^k ὁ λύχνος ^{k Matt. 6. 22.}
 “ τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλ-
 “ μός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν
 “ ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκο-
 35 τεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος
 36 ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον
 “ τὸ μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν
 “ ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.”
 37 Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν Φαρισαῖός τις,
 ὅπως ἀριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.
 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβα- ^{1 Marc. 7. 3.}
 39 πτίσθη πρὸ τοῦ ἀρίστου. ^m εἶπε δὲ ὁ κύριος πρὸς ^{m Matt. 23. 25. Tit. 1. 15.}
 αὐτὸν, “ Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτη-
 “ ρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν
 40 ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ

32. μετενόησαν εἰς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

38. ἐβαπτίσθη. This word cannot here be applied to immersion of the whole body:

and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: *he that hath cleansed the outside,*

- n 12. 33. “ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε ; ⁿ πλὴν 41
Esa. 58. 7.
Dan. 4. 27. “ τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδού, πάντα κα-
o Matt. 9. “ θαρὰ ὑμῖν ἐστίν. ὁ ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, 42
13. et 12. 7.
et 23. 23. “ ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ
1 Sam. 15.
22. Ose. 6. “ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν
6. Mich. 6.
8. “ ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ
p 20. 46. “ ἀφιέναι. ^p οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε 43
Matt. 23. 6.
Marc. 12. “ τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς
38.
q Matt. 23. “ ἄσπασμους ἐν ταῖς ἀγοραῖς. ^q οὐαὶ ὑμῖν, γραμμα- 44
27. “ τεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνη-
“ μεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
“ ἐπάνω οὐκ οἶδασιν.” Ἀποκριθεὶς δέ τις τῶν νομι- 45
κῶν λέγει αὐτῷ, “ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
r Matt. 23. “ ὑβρίζεις.” ^r Ὁ δὲ εἶπε, “ Καὶ ὑμῖν τοῖς νομικοῖς 46
4. Esa. 10.
1. “ οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά-
“ στακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσ-
s Matt. 23. “ ψαύετε τοῖς φορτίοις. ^s οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε 47
29. “ τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν
“ ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνευδο- 48
“ κεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
“ ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
t 10. 3. “ μνημεῖα. ^t διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, 49
Mat. 10. 16.

hath not also cleansed the inside: but the usual interpretation is better, *Did not God, who made the outside, make the inside also?* and therefore you ought to attend to the latter as well as to the former.

41. τὰ ἐνόντα mean, the things which are in the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real

and substantial alms. Raphel. Wolfius.

42. παρέρχεσθε. Palairret takes this to mean, *ye pass over in silence, do not enforce.*

44. ἄδηλα. If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

- “ Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, ^{et 23. 34. Joh. 16. 2.}
 50 “ καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν. ^{Act. 7. 51, 52. Heb. 11. 35.} ἵνα
 “ ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ-
 “ χυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ^{u Matt. 23. 35.}
 51 “ ταύτης, ^x ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος ^{x Gen. 4. 8.}
 “ Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστη-
 “ ρίου καὶ τοῦ οἴκου. ναί, λέγω ὑμῖν, ἐκζητηθήσεται
 52 “ ἀπὸ τῆς γενεᾶς ταύτης. ^y Οὐαὶ ὑμῖν τοῖς νομικοῖς, ^{y Matt. 23. 13.}
 “ ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰς-
 53 “ ἦλθετε, καὶ τοὺς εἰσερχομένους ἐκώλυσате.” Λέ-
 γοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμ-
 ματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο-
 54 ματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν,
 καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ,
 ἵνα κατηγορήσωσιν αὐτοῦ.
- I 2 “ ἘΝ οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ^{z Matt. 16. 6. Marc. 8. 15.}
 ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς
 μαθητὰς αὐτοῦ πρῶτον, “ Προσέχετε ἑαυτοῖς ἀπὸ τῆς
 2 “ ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. ^a οὐδὲν ^{a 8. 17. Job. 12. 22.}
 “ δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται. ^{Matt. 10. 26. Marc. 4. 22.}
 3 “ καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται· ἀνθ’ ὧν ὅσα ἐν
 “ τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ
 “ πρὸς τὸ οὖς ἐλάλήσατε ἐν τοῖς ταμείοις, κηρυχθή- ^{b Jer. 1. 8. Matt. 10. 28. 1 Pet. 3. 14.}
 4 “ σεται ἐπὶ τῶν δωμάτων. ^b Λέγω δὲ ὑμῖν τοῖς φίλοις

49. See note at Matt. xxiii.
 34.

53. δεινῶς ἐνέχειν. L. de Dieu explains this to mean, *undequaque imminere ipsi et incumbere, sicut qui de corpore alijus pendet nec inde avelli potest, ut malum ipsi creet.*

Ibid. ἀποστοματίζειν, to harass

him with questions. Beza, Grotius, Boisius.

3. ἀνθ’ ὧν is translated *quoniam* by L. de Dieu, who considers this verse as containing the reason of what is said in the preceding. See i. 20. xix. 44. Acts xii. 23. where it also signifies *because*.

- “ μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
 “ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι
 “ ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβή- 5
 “ θητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμ-
 “ βαλεῖν εἰς τὴν γένναν· ναὶ, λέγω ὑμῖν, τοῦτον
 c Matt. 10. 29. “ φοβήθητε. ° Οὐχὶ πέντε στρουθία πωλεῖται ἀσσα- 6
 “ ρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησ-
 d 21. 18. “ μένον ἐνώπιον τοῦ Θεοῦ. d ἀλλὰ καὶ αἱ τρίχες τῆς 7
 Act. 27. 34. “ κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖ-
 e 9. 26. “ σθε· πολλῶν στρουθίων διαφέρετε. ° Λέγω δὲ 8
 Matt. 10. 32. Marc. 8. 38. “ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν
 2 Tim. 2. 12. 1 Joh. 2. 23. “ ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν
 “ αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἄρ- 9
 “ νησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθή-
 f Matt. 12. 31. Marc. 3. 28. Heb. 10. 26. “ σεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. f καὶ πᾶς ὃς 10
 1 Joh. 5. 16. “ ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 “ αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
 g 21. 14. “ οὐκ ἀφεθήσεται. g ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ 11
 Matt. 10. 19. Marc. 13. 11. “ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
 “ μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·
 “ τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, 12
 “ ἃ δεῖ εἰπεῖν.”
- Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, “ Διδάσκαλε, εἰπὲ 13
 “ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρο-
 “ νομίαν.” Ὁ δὲ εἶπεν αὐτῷ, “ Ἀνθρωπε, τίς με 14
 h 1 Tim. 6. 7. “ κατέστησε δικαστὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;” h Εἶπε 15
 “ δὲ πρὸς αὐτοὺς, “ Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς

6. ἀσσαρίων, a diminutive to be an Hebraism.
 from the Latin word as.

15. Most MSS. read πάσης

8. ὁμολογήσῃ ἐν ἐμοὶ is said τῆς πλεονεξίας.

- “ πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ
 16 “ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.” Εἶπε δὲ
 παραβολὴν πρὸς αὐτοὺς, λέγων, “ Ἀνθρώπου τινὸς
 17 “ πλουσίου εὐφόρησεν ἡ χώρα· καὶ διελογίζετο ἐν
 “ ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω
 18 “ τοὺς καρπούς μου; καὶ εἶπε, Τοῦτο ποιήσω· καθ-
 “ ἐλῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω,
 “ καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ
 19 “ ἀγαθὰ μου, ⁱ καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις ⁱ Eccl. 11. 9.
 “ πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, ⁱ Sirach. 11.
 20 “ φάγε, πίε, εὐφραίνου. ^k εἶπε δὲ αὐτῷ ὁ Θεός, Ἄ- ^{19. 1 Cor.}
 “ φρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ^{15. 32. Jac.}
 21 “ ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίιν ἐσται; οὕτως ὁ ^{5. 5.}
 “ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.” ^k Job. 20.
 22 ¹ Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “ Διὰ τοῦτο ^{22. et 27. 8.}
 “ ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά- ^{Ps. 39. 6.}
 23 “ γητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε. ἡ ψυχὴ ^{et 52. 7.}
 “ πλεῖον ἐστί τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύ- ^{Jer. 17. 11.}
 24 “ ματος. ^m Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί- ^{1 Matt. 6.}
 “ ρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἐστί ταμεῖον οὐδὲ ^{25. 1 Pet. 5.}
 “ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ^{7. Psal. 55.}
 25 “ ὑμεῖς διαφέρετε τῶν πετεινῶν; ⁿ τίς δὲ ἐξ ὑμῶν ^{22. 1 Tim.}
 “ μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐ- ^{6. 8. Phil.}
^{4. 6.}

Ibid. ὅτι οὐκ κ. τ. λ. *for not even when a man has abundance does his life consist in his possessions.*

16—20. Compare Philo Judæus, vol. I. p. 132.

21. εἰς Θεόν, *to the glory of God*, or, *in a manner agreeable to God*. So Lucian, εἰς τὸ κοινὸν πλουτεῖν. *Epist. Saturnal.* p. 830. Elsner.

22, 23. The conclusion of this argument is omitted, which is, If God has given you life, which is more than food, and the body, which is more than raiment, why should you be so anxious about food and raiment? as if God would not give you the lesser, when he has given you the greater.

- “ τοῦ πῆχυν ἕνα; εἰ οὖν οὔτε ἐλάχιστον δύνασθε, ²⁶
- “ τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ ²⁷
- “ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω
- “ δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
- “ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον ἐν τῷ ²⁸
- “ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλ-
- “ λόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον
- “ ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ ζητεῖτε τί φά- ²⁹
- “ γητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ ³⁰
- “ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ
- ^o 1 Reg. 3. “ πατὴρ οἶδεν ὅτι χρήζετε τούτων. ^o πλὴν ζητεῖτε ³¹
- ^{13. Psal.} “ τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ- ³²
- ^{37. 25.} “ τεθήσεται ὑμῖν. ^p μὴ φοβοῦ, τὸ μικρὸν ποίμνιον·
- ^p Matt. 11. “ ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βα- ³³
- ^{25, 26.} “ σιλείαν. ^q Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε
- ^q Matt. 19. “ ἐλεημοσύνην. ^r ποιήσατε ἑαυτοῖς βαλάντια μὴ πα- ³⁴
- ^{21. Act. 2.} “ λαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐράνοις,
- ^{45. et 4. 34.} “ ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει.
- ^r 16. 9. “ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρ- ³⁵
- ^{Matt. 6. 20.} “ δία ὑμῶν ἔσται. ^s Ἔστωσαν ὑμῶν αἱ ὀσφύες πε- ³⁶
- ^{1 Tim. 6. 19.} “ ριεζοσμέναι, καὶ οἱ λύχνοι καίόμενοι· καὶ ὑμεῖς
- “ ὅμοιοι ἀνθρώποις πρόσδεχομένοις τὸν κύριον ἑαυ-
- “ τῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος

29. μὴ μετεωρίζεσθε. The best commentators understand this *de fluctuatione animi inter spem metumque dubii et suspensi*. The metaphor is taken from ships at sea; Elsner, Palaiet, Alberti; or, according to L. de Dieu, from meteors in the air. Raphel thinks that the term implies an anxiety about use-

less things.

32. τὴν βασιλείαν. This refers to what was said in ver. 31, *ζητεῖτε τὴν β. τοῦ Θεοῦ*. I told you to seek the kingdom of God: and I now say, that God intends to give you this kingdom. Do not therefore value your worldly possessions, but prepare for the world to come.

- 37 “ καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι
 “ οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρη-
 “ γοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
 “ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.
- 38 “ ^t καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ ^t Matt. 24.
 “ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖρη οὕτω, μακάριοί εἰσιν ^{42.}
- 39 “ οἱ δοῦλοι ἐκεῖνοι. ^u τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ^u Matt. 24.
 “ ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρη- ^{43. 1 Thess.}
 “ γόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶ- ^{5. 2. 2 Pet.}
 “ κόν αὐτοῦ. ^v καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ἡ ^{3. 10. Apoc.}
 “ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^{3. 3. et 16.}
- 40 “ ^{15.} ^v 21. 34.
 “ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^{Matt. 24.}
- 41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, “ Κύριε, πρὸς ἡμᾶς τὴν ^{44. et 25.}
 “ παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ^{13. Marc.}
- 42 ^x Εἶπε δὲ ὁ κύριος, “ Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκο- ^x Matt. 24.
 “ νόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ ^{45. et 25.}
 “ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σι- ^{21. 1 Cor.}
 “ τομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ ^{4. 2.}
- 43 “ κύριος αὐτοῦ εὐρήσει ποιῶντα οὕτως. ἀληθῶς λέγω
 “ ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα-
 “ στήσει αὐτόν. Ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ
 “ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ
 “ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,
 “ ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, ^y ἥξει ὁ κύ- ^y Matt. 24.
 “ ριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, ^{51.}
 “ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν,
 “ καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
- 47 “ ^z Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυ- ^z Jac. 4. 17.
 “ ρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς

42. Τίς κ. τ. λ. Theophylact that there would be few such.
 understood our Saviour to mean Ad xviii. 8.

“ τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· ὁ δὲ μὴ γνοῦς, 48

“ ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ

“ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ·

“ καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν

a Matt. 10. 34. “ αὐτόν. ^aΠῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί 49

b Matt. 20. 22. Marc. 10. 38. “ θέλω ; εἰ ἤδη ἀνήφθη. ^bβάπτισμα δὲ ἔχω βαπ- 50

c Matt. 10. 34. Mich. 7. 6. “ τισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ ; ^cδο- 51

“ κείτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ ;

“ οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἢ διαμερισμόν. ἔσονται γὰρ 52

“ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι,

d Matt. 10. 35. “ τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ^dδιαμερισθήσεται 53

“ πατὴρ ἐφ’ υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυ-

“ γατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν

“ νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.”

e Matt. 16. 2. ^eἘλεγε δὲ καὶ τοῖς ὄχλοις, “ Ὅταν ἴδητε τὴν νε- 54

49. καὶ τί θέλω ; εἰ ἤδη ἀνήφθη. Origen quotes it, καὶ εἴθε δὲ ἐκάη. Vol. II. p. 117. So also Rufinus translates Origen, *et quam volo ut accendatur!* Vol. II. p. 236. 243. 317. Jerom translates Origen, *et utinam jam ardeat.* Vol. III. p. 374. *et quid volo, nisi ut jam ardeat?* Vol. III. p. 963. But in another place Origen gives the common reading, vol. II. p. 610, which may have the same signification ; καὶ τί θέλω ; εἰ ἤδη ἀνήφθη, *et quid volo? utinam jam accenderetur.* Εἰ may signify *utinam* in xix. 42. xxii. 42. See Viger. VIII. 6. 2. and Raphel. *Obs. Herod.* ad Luc. xix. 42. Grotius, Palaiet. Our Saviour means to say, *My religion will at first give rise to persecution and suffering ; and as this must*

take place, I wish that it had already begun, that it might sooner finish.

50. καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ ; This seems to confirm the interpretation proposed in v. 49. Irenæus quotes it, apparently from memory, καὶ πάνν ἐπείγομαι εἰς αὐτό. p. 94. Epiphanius paraphrases the two verses thus, ποτήριον ἔχω πιεῖν, καὶ τί σπεύδω ἕως οὗ πῶ αὐτό ; καὶ βάπτισμα ἔχω βαπτισθῆναι, καὶ τί θέλω ; εἰ ἤδη ἐβαπτίσθην. Vol. I. p. 784. He means to say as before, that he wishes the time of his death was come.

51. οὐχὶ—ἀλλ’ ἦ. *I came to cause nothing except division.* See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

“ φέλην ἀνατέλλουσιν ἀπὸ δυσμῶν, εὐθέως λέγετε,
 55 “ Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. καὶ ὅταν νό-
 “ τον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνε-
 56 “ ται. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐ-
 “ ρανοῦ οἶδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς
 57 “ οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ’ ἐαυτῶν οὐ κρίνετε τὸ
 58 “ δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ^f Prov. 25.
 “ ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ^{8.} Matt. 5.
 “ ἀπ’ αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν,
 “ καὶ ὁ κριτής σε παραδῶ τῷ πράκτορι, καὶ ὁ πρά-
 59 “ κτωρ σε βάλλῃ εἰς φυλακὴν. λέγω σοι, οὐ μὴ
 “ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν
 “ ἀποδῷς.”

13 ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέ-
 λοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλά-

56. ὑποκριταί. Schmidius says that ὑποκριτής is *occultus judex, occultarum et abstrusarum rerum judex, conjector*. Lucian speaks of οὐείρων ὑποκριτάς: which may be the meaning in this place.

Ibid. τὸν καιρὸν τοῦτον. Why do you not know that this is the time predicted for the coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: *but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.*

58. δὸς ἐργασίαν is said to be

a Latinism, *da operam*. Beza: and so Theophylact. But L. de Dieu prefers, *da quæstum sive mercedem adversario tuo, ut ab eo libereris*; or, *negotium quod cum adversario habes, da, cede illi*. Theophylact also says that it may mean, *δανείσθητι, δὸς τόκον ὑπὲρ τοῦ ἀπηλλάχθαι αὐτοῦ*, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

CHAP. XIII.

1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

τος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς ὁ 2
 Ἰησοῦς εἶπεν αὐτοῖς, “ Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι
 “ ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο,
 “ ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῖν· ἀλλ’ 3
 “ ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθete. ἢ 4
 “ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ’ οὓς ἔπεσεν ὁ πύργος
 “ ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι
 “ οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους
 “ τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; οὐχὶ, λέγω 5
 “ ὑμῖν· ἀλλ’ ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπο-
 5 Esa. 5. 2. “ λείσθete.” 6 Ἐλεγε δὲ ταύτην τὴν παραβολὴν, “ Συ- 6
 Matt. 21. 19. “ κὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην·
 “ καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν. εἶπε 7
 “ δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου, τρία ἔτη ἔρχομαι
 “ ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὐρίσκω·
 “ ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ 8
 “ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο
 “ τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κο-
 “ πρίαν· καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μὴγε, εἰς τὸ 9
 “ μέλλον ἐκκόψεις αὐτήν.”

3. ὡσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

4. Σιλωάμ. Siloam, anciently Gihon, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for debtors.

7. ἵνατί καί. The conjunction καὶ is not redundant: the mean-

ing is, *the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.*

8. The ἀμπελουργός, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. καὶ μὲν ποιήσῃ καρπὸν— There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μὴ, ὡσπερ ξύλον διαστρεφόμενον εὐθυνοῦσιν. *Protag.* p. 325.

- 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς
 11 σάββασιν· καὶ ἰδὼν, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας
 ἔτη δέκα καὶ ὀκτὼ, καὶ ἣν συγκύπτουσα, καὶ μὴ δυνα-
 12 μένη ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰη-
 σοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, “Γύναι, ἀπολέ-
 13 “ λυσαι τῆς ἀσθενείας σου.” Καὶ ἐπέθηκεν αὐτῇ τὰς
 χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν
 14 Θεόν. ^h Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ^h Exod. 20.
 ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ^{9. Deut. 5.}
 ὄχλῳ, “Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ^{13. Ezech.}
 “ ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ
 15 “ τοῦ σαββάτου.” ⁱ Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ ⁱ 6. 7. et 14.
 εἶπεν, “Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ ^{3. Exod.}
 “ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, ^{23. 5. Deut.}
 16 “ καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ, θυγατέρα Ἀ- ^{22. 4. Matt.}
 “ βραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδὼν, δέκα καὶ ^{12. 1, 11.}
 “ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου ^{Marc. 3. 2.}
 17 “ τῇ ἡμέρᾳ τοῦ σαββάτου;” Καὶ ταῦτα λέγοντος ^{Joh. 7. 23.}
 αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ·
 καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς
 γινομένοις ὑπ’ αὐτοῦ.
 18 ^k Ἐλεγε δὲ, “Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ ^k Matt. 13.
 19 “ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; Ὅμοία ἐστὶ κόκκῳ ^{31. Marc.}
 “ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ^{4. 30.}
 “ ἐαυτοῦ· καὶ ἡῤῥηξε, καὶ ἐγένετο εἰς δένδρον μέγα,
 “ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς
 20 “ κλάδοις αὐτοῦ.” ^l Καὶ πάλιν εἶπε, “Τίνι ὁμοιώσω ^l Matt. 13.
 33.

See Raphel. ad l. who cites many from Xenophon and Polybius.

15. Most MSS. read ὑποκριταί.

16. ὁ Σατανᾶς. The power of evil spirits in inflicting diseases is indicated in Matt. x. 1. Acts x. 38. 1 Cor. v. 5. 2 Cor. xii. 7. 1 Tim. i. 20.

“ τὴν βασιλείαν τοῦ Θεοῦ ; ὁμοία ἐστὶ ζύμη, ἣν λα- 21
 “ βοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία, ἕως
 “ οὗ ἐζυμώθη ὅλον.”

- ^m Matt. 9. 35. Marc. 6. 6. ^m ΚΑΙ διεπορεύετο κατα πόλεις καὶ κώμας, διδά- 22
 σκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. εἶπε 23
 δέ τις αὐτῷ, “ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι ; ” Ὁ δὲ
ⁿ Matt. 7. 13. εἶπε πρὸς αὐτοὺς, “ ⁿ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς 24
 “ στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν
 “ εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. ^o Ἀφ’ οὗ ἂν ἐγερθῇ 25
 “ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρ-
 “ ξησθε ἔξω ἐστᾶναι καὶ κρούειν τὴν θύραν, λέγοντες,
 “ Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ
 “ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· τότε ἄρξεσθε λέ- 26
 “ γειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν
^p Psal. 6. 8. “ ταῖς πλατείαις ἡμῶν ἐδίδαξας· ^r καὶ ἐρεῖ, Λέγω 27
^q Matt. 7. 23, et 25. 41. “ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ’
 “ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. ^q ἐκεῖ ἔσται ὁ 28
 “ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψη-
 “ σθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
 “ τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ
^r Esa. 2. 2, 3. Mal. 1. 11. Matt. 8. 11. “ ἐκβαλλομένους ἔξω· ^r καὶ ἥξουσιν ἀπὸ ἀνατολῶν 29
^s Matt. 19. 30. et 20. 16. Marc. 10. 31. “ καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλι-
 “ θήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ^s καὶ ἰδοὺ, εἰσὶν 30
 “ ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσον-
 “ ται ἔσχατοι.”

22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in John x. 22.

23. εἰ ὀλίγοι. See note at Matt. xii. 10.

24. The narrowness of the

gate was implied in the question put to Jesus; and in his answer he does not assert whether it is narrow or no; but tells all men to make it their own business to enter in.

- 31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, “Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι
 32 “Ἡρώδης θέλει σε ἀποκτεῖναι.” Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδού, ἐκ-
 “βάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ
 33 “αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σή-
 “μερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι
 “οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσα-
 34 “λήμ. ^t Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα ^t Matt. 23.
 “τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ- ^{37. Psal. 17.}
 “μένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι ^{8. et 91. 4.}
 “τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν
 35 “ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ^u Ἰδού, ἀφ- ^u Psal. 69.
 “ίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ^{25. Esa. 1.}
 “ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε ἕως ἂν ἴξῃ ὅτε εἴπητε, ^{7. Jer. 7.}
 “Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.” ^{13. Mich.}
 14 ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος ^{3. 12. Matt.}
 τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρ- ^{23. 38. Psal.}
^{118. 26.}

32. σήμερον κ. τ. λ. Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. τελειοῦμαι. This verb is often used by Eusebius for *suffering martyrdom*. Hist. Eccl. III. 35. IV. 15. VII. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to ὁ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: *Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry*

will not be interrupted by Herod: I shall finish it in spite of him; and after all shall not be put to death in Galilee, but in Jerusalem.

33. πορεύεσθαι. Our Saviour used this word, because his life was occupied in moving from place to place.

CHAP. XIV.

1. τῶν ἀρχόντων τῶν Φαρισαίων, *of the rulers, who were Pharisees.* The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Ἀρχων sometimes signifies the ruler of the synagogue; (Matt. ix. 18.)

τον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ, 2
^x Matt. 12. ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. ^x καὶ 3
 10. ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ
 Φαρισαίους, λέγων, “Εἰ ἔξεστι τῷ σαββάτῳ θερα-
 “πεύειν;” Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰά- 4
^y 13. 15. σατο αὐτόν, καὶ ἀπέλυσε. ^y καὶ ἀποκριθεὶς πρὸς αὐ- 5
 Exod. 23. 5. τοὺς εἶπε, “Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμ-
 Deut. 22. 4. “πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ
 “ἡμέρᾳ τοῦ σαββάτου;” Καὶ οὐκ ἴσχυσαν ἀνταπο- 6
 κριθῆναι αὐτῷ πρὸς ταῦτα.

Ἦλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπ- 7
 ἔχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς
^z Prov. 25. αὐτοὺς, “^z Ὄταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ 8
 6, 7. “κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντι-
 “μότερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ, καὶ ἐλθὼν ὁ 9
 “σὲ καὶ αὐτόν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον·
 “καὶ τότε ἄρξῃ μετ’ αἰσχύνης τὸν ἔσχατον τόπον
 “κατέχειν. ἀλλ’ ὅταν κληθῇς, πορευθεὶς ἀνάπесον 10
 “εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς
 “σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε
^a 1. 51. et 18. 14. “ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.
 Job. 22. 29. “^a ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ 11
 Prov. 29. 23. Matt. “ταπεινῶν ἑαυτὸν, ὑψωθήσεται.”
 23. 12. Jac. 4. 6, 10. ^b Ἦλεγε δὲ καὶ τῷ κεκληκώτι αὐτόν, “Ὄταν ποιῇς 12
 1 Pet. 5. 5. ^b Tob. 4. 7.

sometimes a member of the
 sanhedrim; (Luke xxiii. 13.)
 sometimes a magistrate. (xii.
 58.)

5. ὄνος. It is singular, that
 some of the best MSS. read
 υἱός.

7. παραβολή is used in this
 sense in Matt. xv. 15. Luke

iv. 23.

Ibid. ἐπέχων sc. τὸν νοῦν. See
 Acts iii. 5. 1 Tim. iv. 16. Plato
 writes τὴν διάνοιαν ἐπέχειν. de
 Leg. XI. or τοὺς ὀφθαλμούς. Bos.
 It perhaps means, that he had
 been observing the persons who
 were at the Pharisee's table.
 See ver. 1.

- “ ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, ^{Prov. 3. 9,}
 “ μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου,
 “ μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀν-
 13 “ τικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ’
 “ ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χω-
 14 “ λους, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν
 “ ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ
 “ ἀναστάσει τῶν δικαίων.”
- 15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν
 αὐτῷ, “ Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ
 16 “ τοῦ Θεοῦ.” Ὁ δὲ εἶπεν αὐτῷ, “ Ἀνθρωπὸς τις ^{c Matt. 22.}
 17 “ ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς· καὶ ^{2. Apoc.}
 “ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου,
 “ εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἡδὴ ἔτοιμά
 18 “ ἔστι πάντα. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι
 “ πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἡγόρασα,
 “ καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ
 19 “ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Ζεύγη
 “ βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι
 20 “ αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος

12. ἄριστον was properly an earlier meal than δεῖπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτουῦντας καὶ τοὺς δεομένους πλησμονῆς. Plato. *Phædr.* p. 233.

15. This person seems to have taken our Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς scil. γνώμης.

Valcken. *ad l.* Olearius says γνώμης, αἰτίας, ψυχῆς, or φωνῆς. Raphel, γλωσσῆς. See Wolfius. Fuller, *Miscell.* I. 1. who says ὥρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρητημένον. Literally, *habe me eum, qui invitationem ad cœnam deprecatus est.* Krebsius.

19. Ζεύγη βοῶν, for *sacrificing*, according to Corn. Adamus and Amelius; but more probably for *husbandry*.

“ εἶπε, Γυναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλ-
 “ θεῖν. καὶ παραγενόμενος ὁ δοῦλος ἐκείνος ἀπήγ- 21
 “ γειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ
 “ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ὑἱέλθε τα-
 “ χέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
 “ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυ-
 “ φλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δοῦλος, Κύριε, 22
 “ γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ 23
 “ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ὑἱέλθε εἰς τὰς
 “ ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
 “ γεμισθῇ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς 24
 “ τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου
 “ τοῦ δείπνου.”

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στρα- 25
 e Deut. 13. φεῖς εἶπε πρὸς αὐτοὺς, “^e Εἴ τις ἔρχεται πρὸς με, καὶ 26
 6. et 33. 9.
 Matt. 10. “ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ
 37. “ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ
 “ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύ-
 f 9. 23. “ νатаί μου μαθητὴς εἶναι. ^f καὶ ὅστις οὐ βαστάζει 27
 Matt. 10. “ τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύ-
 38. et 16. “ νатаί μου εἶναι μαθητὴς. τίς γὰρ ἐξ ὑμῶν, θέλων 28
 24. Marc. “ πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει
 8. 34. “ τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν; ἵνα 29
 “ μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ισχύοντος
 “ ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαί-
 “ ζειν αὐτῷ, λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο 30

23. ὁδοὺς καὶ φραγμούς. *The roads and enclosures.*

24. This shews that the persons who are *called* do not necessarily profit by their *calling*. They are only invited, and are

at liberty to accept the invitation or no.

26. οὐ μισεῖ. Matthew writes ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. x. 37. See Hackspanius.

- 31 “ οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἡ τίς βα-
 “ σιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς
 “ πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνα-
 “ τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ
 32 “ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; εἰ δὲ μήγε,
 “ ἔτι αὐτοῦ πόρρῳ ὄντος, πρεσβείαν ἀποστείλας ἐρω-
 33 “ τᾷ τὰ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς
 “ οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ
 34 “ δύνатаί μου εἶναι μαθητής. ^g Καλὸν τὸ ἅλας· ἐὰν ^g Matt. 5.
 35 “ δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς ^{13.} Marc.
 “ γῆν, οὔτε εἰς κοπρίαν εὐθетόν ἐστιν· ἔξω βάλλου-
 “ σιν αὐτό. ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.”
- I 5 ^h ἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι ^h 5. 29.
 2 καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ ^{Matt. 9. 10.}
 Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, “ Ὅτι οὗτος ^{Marc. 2. 15.}
 “ ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.”
 3 Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
 4 “ ⁱ Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ⁱ Matt. 18
 “ ἀπολέσας ἐν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενη- ^{12.}
 “ κονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπο-
 5 “ λωλός, ἕως εὔρη αὐτό; καὶ εὗρων ἐπιτίθουσιν ἐπὶ
 6 “ τοὺς ὤμους ἑαυτοῦ χαίρων, ^k καὶ ἐλθὼν εἰς τὸν ^k I Pet. 2.
 “ οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέ- ^{25.}
 “ γων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὑρον τὸ πρόβατόν
 7 “ μου τὸ ἀπολωλός. ^l λέγω ὑμῖν, ὅτι οὕτω χαρὰ ^l 5. 32.

31. εἰς πόλεμον. Raphael connects this with πορευόμενος. but Polybius has τοῖς πολεμίοις συμβαλεῖν εἰς μάχην. iii. 56.

33. ὃς οὐκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do

so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself give way, it is of no use whatever.

“ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι,
 “ ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν
 “ ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὰς ἔχουσα 8
 “ δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχ-
 “ νον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως
 “ ὅτου εὔρῃ; καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ 9
 “ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὑρον
 “ τὴν δραχμὴν ἣν ἀπώλεσα. οὕτω, λέγω ὑμῖν, χαρὰ 10
 “ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ
 “ ἁμαρτωλῷ μετανοοῦντι.”

Εἶπε δὲ, “ Ἀνθρωπὸς τις εἶχε δύο υἱούς· καὶ εἶπεν ¹¹₁₂
 “ ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπι-
 “ βάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν
 “ βίον. καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν ¹³
 “ ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν
 “ μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν
 “ ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο ¹⁴
 “ λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς
 “ ἥρξατο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ ¹⁵
 “ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν
 “ εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἔπε- ¹⁶
 “ θύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων
 “ ὧν ἥσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ¹⁷
 “ ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός
 “ μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλ-
 “ λυμαι; ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, ¹⁸
 “ καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ

12. τὸ ἐπίβαλλον μέρος. See mination.
Camerarius, Raphel.

13. This represents the hea-
then, who departed far from
God, and practised every abo-

16. κερατίων. It is disputed
whether this means the husks
of pulse, or the fruit of a tree.
See Wolfius.

- 19 “ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς
 20 “ σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. ^m καὶ ^m Act. 2.
 “ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ ^{39. Eph. 2.}
 “ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ
 “ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ
 21 “ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε
 “ δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν
 “ καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς
 22 “ σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ,
 “ Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
 “ αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
 23 “ ὑποδήματα εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν
 “ μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφραν-
 24 “ θῶμεν· ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέ-
 “ ζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο
 25 “ εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
 “ ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
 26 “ συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἓνα
 27 “ τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα; ὁ δὲ
 “ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν
 “ ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί-
 28 “ νοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν
 “ εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει
 29 “ αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδού, τοσ-
 “ αῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου

23. θύσατε. Elsner understands this of a sacrifice for the return of his son: but he is probably mistaken. See Wolfius.

25. χορῶν. Some understand this not of dancing, but of the chorus of music. Martianæus, Clericus.

27. ὑγιαίνοντα. Palaiet understands a healthy state of the mind.

28. This represents the jealousy and indignation of the Jews at the Gentiles being admitted to equal privileges.

“παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα
 “μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορ-
 “νῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
 “Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ,³¹
 “καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. εὐφρανθῆναι δὲ καὶ³²
 “χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν,
 “καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.”

ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, “Ἄν- 16
 “θρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ
 “οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρ-
 “χοντα αὐτοῦ. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί²
 “τοῦτο ἀκούω περὶ σου; ἀπόδος τὸν λόγον τῆς οἰκο-
 “νομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε³
 “δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός
 “μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκά-
 “πτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνω τί⁴
 “ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέ-
 “ξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλε- 5
 “σάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου
 “ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ
 “μου; Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ⁶
 “εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας
 “ταχέως γράψον πεντήκοντα. Ἐπειτα ἑτέρῳ εἶπε,⁷
 “Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κό-
 “ρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ

CHAP. XVI.

3. σκάπτειν κ. τ. λ. Τί γὰρ
 πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.
 Aristoph. Av. 1432.

6. βάτους. From the Hebrew
 בַּד. Josephus says ὁ δὲ Βάδος

δύναται χωρῆσαι ξέστας ἐβδομή-
 κοντα καὶ δυό. Antiq. VIII. 2.
 Some call it an Attic amphora.
 7. κόρους. From the Hebrew

כֶּרֶךְ. Josephus says, δύναται με-
 δίμνους Ἀττικοὺς δέκα. Vol. I.

- 8 “γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν ὁ
 “κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονιμῶς
 “ἐποίησεν. ⁿ ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώ- ⁿ Eph. 5. 8.
 “τεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ¹ Thess. 5.
 9 “ἐαυτῶν εἰσι. ^o Καὶ γὰρ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς ^o Matt. 6.
 “φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλί- ^{19. et 19.}
 10 “πητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ^{21. 1 Tim.} ^{6. 19.} ^p Ὅ ^p 19. 17.
 “πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστι.

p. 770. εἰσὶ δὲ μόδιοι τριάκοντα. Epiphan. vol. II. p. 177.

8. ὁ κύριος. *The master of the steward.* Our Saviour is still continuing the parable, which ends at ἐποίησεν, after which he adds his own remarks.

Ibid. τὸν οἰκονόμον τῆς ἀδικίας. i. e. τὸν οἰκονόμον ἄδικον: as μαμωνᾶ τῆς ἀδικίας in v. 9. is the same as τῷ ἀδίκῳ μαμωνᾷ in v. 11. See xviii. 6. In Col. ii. 20. we have στοιχείων τοῦ κόσμου for κοσμικῶν στοιχείων: in ver. 18. τοῦ νοὸς τῆς σαρκὸς for σαρκικοῦ νοός: in James i. 25. ἀκροατὴς ἐπιλησμονῆς for ἐπιλήσμων ἀκροάτης: in Rom. i. 26. πάθη ἀτιμίας for ἀτιμα πάθη. See Rom. vii. 5, 24. viii. 3, 21. Eph. i. 13. iv. 29.

Ibid. οἱ υἱοὶ τοῦ αἰῶνος τούτου are the persons, who only look to this world. Οἱ υἱοὶ τοῦ φωτὸς are the persons, who have a knowledge of religion. See notes at Titus i. 2. 2 Thess. ii. 3. Heb. vi. 4.

9. ποιεῖν φίλους ἐκ τοῦ μαμωνᾶ is to make friends by means of the mammon. Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in

earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men are in furthering their worldly interest. For μαμωνᾶ see note at Matt. vi. 24. Μαμωνᾶ τῆς ἀδικίας does not mean riches unjustly acquired, but the idol of injustice, or that which unjust men make their idol. In v. 11. it is opposed to τὸ ἀληθινόν.

Ibid. ἐκλίπητε, sc. τὸν βίον. Bos, Palairet. See Gen. xxv. 8. Jer. xlii. 17, 22.

Ibid. αἰωνίους σκηνάς. This was perhaps a common expression: for Josephus, speaking of those who die a natural death, says that there remains for them κλέος μὲν αἰώνιον, οἴκοι δὲ καὶ γενεαὶ βέβαιοι, καθαρὰ δὲ καὶ ἐπήκοοι μένουσιν αἱ ψυχαί, χώρον οὐρανοῦ λαχοῦσαι τὸν ἀγιώτατον. Vol. II. p. 247, 248.

10. ἐν ἐλαχίστῳ is applied to worldly wealth, as being a thing of small real value: ἐν πολλῷ is applied to the true and invaluable riches of the world to come. *He that has been a faithful steward of the worldly wealth committed to him, by em-*

“ καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός·
 “ ἔστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγέ- 11
 “ νεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν 12
 “ τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς
 q Matt. 6. “ ὑμῖν δώσει; ^qΟὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις 13
 24. “ δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
 “ ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κα-
 “ ταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μα-
 “ μωνᾷ.”

r Matt. 23. ^rἮκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλ- 14
 13. ^sἀργυροὶ ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. ^sκαὶ
 s Psal. 7. 9. ⁱεἶπεν αὐτοῖς, “ Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς 15
 i Sam. 16. 7. “ ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς
 “ καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέ-
 t Matt. 11. “ λυμα ἐνώπιον τοῦ Θεοῦ ἔστιν. ^tὉ νόμος καὶ 16
 12, 13. “ οἱ προφήται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία
 “ τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

u Ps. 102. “ ^uΕὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν 17
 26. Esa. 40.

ploying it to a good purpose, will have a much greater treasure committed to him hereafter: but he that employs his worldly wealth improperly, will not be thought worthy of the greater treasure. Compare Matt. xxv. 21. ἐπὶ ὀλίγα ἥς πιστός, ἐπὶ πολλῶν σὲ καταστήσω. The moral is the same in both parables. See also Lukē xix. 17.

12. ἀλλοτρίῳ. The notion is still kept up of riches not being really our own, but entrusted to us as stewards. Τὸ ὑμέτερον implies that the heavenly treasure will be our own for ever.

16. ἡ βασιλεία κ. τ. λ. Mat-
 thew writes ἡ β. τῶν οὐρανῶν

βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν, xi. 12. where βιάζεται is passive: but Luke seems to use it in the middle voice, and every one presses eagerly into it. So Appian, τὸν Ἡλιόδωρον Εὐμενῆς καὶ Ἀτταλος ἐς τὴν ἀρχὴν βιαζόμενον ἐκβάλλουσι. *De Bel. Syr.* p. 187. The Scribes and Pharisees tried to shut up the kingdom of heaven, and therefore men were obliged to force their way into it.

17. Not that the gospel is to destroy the law: it is to complete it; and every tittle of the law will be accomplished and perfected in the gospel.

- 18 “ παρελθεῖν, ἥ τοῦ νόμου μίαν κεραίαν πεσεῖν. *Πᾶς 8. et 51. 6. Matt. 5. 18.
 “ ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν, 2 Pet. 3. 7, 10.
 “ μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γα- x Matt. 5.
 19 “ μῶν, μοιχεύει. Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ 32. et 19. 9. Marc. 10.
 “ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος 11. 1 Cor. 7. 10.
 20 “ καθ’ ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι
 “ Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλ-
 21 “ κωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψι-
 “ χίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-
 “ σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ
 22 “ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ
 “ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
 “ πον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ
 23 “ ἐτάφη. καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐ-
 “ τοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ

18. This verse seems to have no connexion with what goes before. Tertullian says that it was introduced on account of John the Baptist being mentioned in ver. 16, and that it was intended as a reproof of Herod. He says also that the following parable was intended to shew the different conditions of Herod and John in the next life, p. 450. Dr. Clarke considers ver. 18. to be an illustration of the general remark in ver. 17. “ For instance, Moses permitted a man in several cases to give his wife a writing of divorcement, and to put her away: but under the gospel-state no such thing shall be permitted any more.”

20. Λάζαρος. Theophylact

mentions a tradition, that Lazarus was a real character.

21. ἀλλὰ καί. This is to express still more strongly the wretched state of Lazarus: *not only did he desire &c. but also the dogs &c.*

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham’s bosom. *Lightfoot, Olearius.*

23. ᾄδης, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31. 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

- ^y Esa. 66. 24. Zach. 14. 12. Marc. 9. 44. “ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ¹ καὶ 24
 “ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν με,
 “ καὶ πέμψον Λάζαρον, ἵνα βάλῃ τὸ ἄκρον τοῦ
 “ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-
^z Job. 21. 13. “ σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ² Εἶπε 25
 “ δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ
 “ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ
 “ κακά· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
 “ καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα 26
 “ μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦ-
 “ θεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς
 “ ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, 27
 “ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
 “ ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐ- 28
 “ τοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦ-
^a Esa. 8. 20. et 34. 16. “ τον τῆς βασάνου. ^a Λέγει αὐτῷ Ἀβραὰμ, Ἐχουσι 29
^{Joh. 5. 39. 45. Act. 15. 21. et 17. 11.} “ Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν.
 “ Ὁ δὲ εἶπεν, “ Οὐχί, πάτερ Ἀβραάμ· ἀλλ’ ἐάν τις 30
 “ ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.
 “ Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ 31
 “ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθή-
 “ σονται.”
^b Matt. 18. 6, 7. Marc. 9. 42. ^b Εἶπε δὲ πρὸς τοὺς μαθητὰς, “ Ἀνένδεκτόν ἐστι 17
 “ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι’ οὗ ἔρχεται.

25. ὅδε. Many MSS. read ὥδε.

30. Οὐχί. I know that they will not hear them.

31. This was said with a special application to the Jews, who were not persuaded even when Jesus rose from the dead.

CHAP. XVII.

1. Ἀνένδεκτον is the same as οὐκ ἐνδέχεται in xiii. 33.

Ibid. σκάνδαλα. Any thing which is done to take away a person from his religion. See Matt. v. 29.

- 2 “ λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν
 “ τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ
 3 “ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ^c προσ- ^c Matt. 18.
 “ ἔχετε ἑαυτοῖς. εἰ δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ^{15, 21.}
 “ ἐπιτίμησον αὐτῷ· καὶ εἰς μετανόησιν, ἄφες αὐτῷ. ^{Jac. 5. 19.}
 4 “ ^d καὶ εἰς ἑπτάκις τῆς ἡμέρας ἁμάρτη εἰς σὲ, καὶ ^{Lev. 19. 17.}
 “ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ, λέγων, Με- ^{Prov. 17. 10.}
 “ τανοῶ, ἀφήσεις αὐτῷ. ^{Ecc. 19. 13.}
 5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, “ Πρόσθες ἡμῖν
 6 “ πίστιν.” ^e Εἶπε δὲ ὁ κύριος, “ Εἰ εἴχετε πίστιν, ὥς ^c Matt. 17.
 “ κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, ^{20. et 21.}
 “ Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ^{21. Marc.}
 7 “ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ^{11. 23.}
 “ ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ
 8 “ ἀγροῦ ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ’ οὐχὶ
 “ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσά-
 “ μενος διακόνει μοι, ἕως φάγω καὶ πίνω· καὶ μετὰ
 9 “ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ
 “ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ;
 10 “ οὐ δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
 “ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσ-
 “ μεν· ὅτι ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν.”
 11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερου-
 σαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίνῳ, a mulberry tree. Beza.

7. But even if you have this

faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: for which of you having a servant &c.

9. οὐ δοκῶ should not be translated, *I do not think so*, but, *I think he will not*.

11. διὰ μέσου. *Per locum in-*

Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ¹²
 ἀπῆντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἑστησαν
 πόρρῳθεν· καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες, “ Ἰησοῦ, ¹³
^{f 5. 14.} “ ἐπιστάτα, ἐλέησον ἡμᾶς.” ^f Καὶ ἰδὼν εἶπεν αὐτοῖς, ¹⁴
^{Lev. 13. 2.} “ Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι.” Καὶ
^{et 14. 2.} ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. εἰς δὲ ¹⁵
^{Matt. 8. 4.} ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς
 μεγάλης δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσω- ¹⁶
 πον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ
 αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ¹⁷
 “ Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;
 “ οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ ¹⁸
^{g 7. 50. et} Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;” ^g Καὶ εἶπεν αὐτῷ, ¹⁹
^{8. 48. et 18.} “ Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.”
^{42. Matt. 9.} Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχε- ²⁰
^{22. Marc.} ται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν,
^{5. 34. et 10.} “ Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατη-
^{52.} ρήσεως· ^h οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ ἰδου ἐκεῖ. ἰδου ²¹
^{h 21. 8.} “ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.” Εἶπε ²²
^{Matt. 24.} δὲ πρὸς τοὺς μαθητὰς, “ Ἐλεύσονται ἡμέραι, ὅτε ἐπι-
^{23. Marc.}
^{13. 21.}

ter Samariam et Galilæam medium, Samaria ad dextram, Galilæa ad sinistram relictis. Olearius. So also Krebsius, per medios fines Samariæ et Galilææ, and L. de Dieu. But Vorstius took it to mean, through the middle of Samaria and Galilee.

18. I have put a note of interrogation after οὗτος, as Luther, Pricæus, Wolfius, Vater.

20. μετὰ παρατηρήσεως, with circumstances of outward show to excite observation.

21. ἐντὸς ὑμῶν. Raphael in-

terprets this *apud vos*, among you, in your presence, alluding to the presence of Jesus himself. See John i. 26. So Beza and others: but some have taken it to mean, *in your minds*. The former is probably the true meaning, as the words were addressed to the Pharisees, and the kingdom of heaven was certainly not in *their* minds; unless we take ὑμῶν as an expression for men in general.

22. This seems to mean, that the time would come, when the

- 23 “θυμῆσете μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ^{i Matt. 24.}
 “ἰδεῖν, καὶ οὐκ ὄψεσθε. ⁱ καὶ ἐροῦσιν ὑμῖν, Ἴδου ^{23. Marc. 13. 21.}
 “ὧδε, ἢ ἰδὸν ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξῃτε.
 24 “^k ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ^{k Matt. 24.}
 “ὑπ’ οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει· οὕτως ^{27.}
 “ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
 25 “¹ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκι- ^{1 9. 22. et 18. 31. et 24. 7. 26. Matt. 16. 21. et 17. 22. et 20. 18. Marc. 8. 31. et 9. 31. et 10. 33. m Matt. 24. 37. 38. i Pet. 3. 20. Gen. 6. 2. et 7. 7. n Gen. 19. 14. o Gen. 19. 24. Deut. 29. 23. Esa. 13. 19. Jer. 50. 40. Amos 4. 11. Judæ ver. 7. p Matt. 24. 17.}
 26 “μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ^m καὶ καθὼς
 “ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ
 27 “ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἥσθιον, ^{18. Marc. 8. 31. et 9. 31. et 10. 33. m Matt. 24. 37. 38. i Pet. 3. 20. Gen. 6. 2. et 7. 7. n Gen. 19. 14. o Gen. 19. 24. Deut. 29. 23. Esa. 13. 19. Jer. 50. 40. Amos 4. 11. Judæ ver. 7. p Matt. 24. 17.}
 “ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἥς ἡμέρας εἰς-
 “ἦλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσ-
 28 “μὸς, καὶ ἀπώλεσεν ἅπαντας. ⁿ ὁμοίως καὶ ὡς ἐγέ-
 “νετο ἐν ταῖς ἡμέραις Λώτ· ἥσθιον, ἔπινον, ἠγόρα-
 29 “ζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ^o ἡ δὲ ἡμέρα
 “ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον
 30 “ἀπ’ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· κατὰ ταῦτα
 “ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτει-
 31 “ται. ^p ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἔσται ἐπὶ τοῦ δώμα-
 “τος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
 “ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρε-
 32 “ψάτω εἰς τὰ ὀπίσω. ^q μνημονεύετε τῆς γυναικὸς ^{q Gen. 19. 26.}

apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τῇ ἡμέρᾳ αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean, at the day when he will really come again at the end of the world: or, he will not shew him-

self in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6. or with Θεὸς understood, as in Gen. ii. 5. xix. 24. The latter construction is probably right.

^r 9. 24. “ Ἀώτ. ^r ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, 33
Matt. 10.

39. et 16. “ ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωο-

25. Marc.

8. 35. Joh. “ γονήσῃ αὐτήν. ^s λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται- 34
12. 25.

^s Matt. 24. “ ται δύο ἐπὶ κλίνης μιᾶς· ὁ εἰς παραληφθήσεται,

40, 41.

“ καὶ ὁ ἕτερος ἀφεθήσεται. δύο ἔσονται ἀλήθουςαι 35

“ ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα

^t Matt. 24. “ ἀφεθήσεται.” ^t Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, 36

28. Job. 39.

30. “ Που, κύριε;” Ὁ δὲ εἶπεν αὐτοῖς, “ Ὅπου τὸ σῶ-

μα, ἐκεῖ συναχθήσονται οἱ αἱετοί.”

^u 11. 5.

et 21. 36.

Ecc. 18. 22. πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, “ Κρι- 2

Rom. 12. 12.

Eph. 6. 18. “ τῆς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος,

Col. 4. 2.

¹ Thess. 5. “ καὶ ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ 3
17.

“ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτὸν, λέγουσα, Ἐκ-

“ δίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέ- 4

“ λησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ,

“ Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ

“ ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι κόπον τὴν χή- 5

“ ραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρ-

“ χομένη ὑπωπιάζῃ με.” Εἶπε δὲ ὁ κύριος, “ Ἀκού- 6

33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.

36. Some MSS. add, Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

Ibid. Που; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII.

1. πάντοτε. See note at Acts xxvi. 7.

5. εἰς τέλος. L. de Dieu and Schleusner interpret it *semper*, *assidue*: but, in a great majority of instances, it signifies *prorsus*, *omnino*, and so Raphel understands it. I would therefore couple it with ὑπωπιάζῃ, *Lest by coming she should quite wear me out*. Olearius and Palairer render it *tandem*. See 1 Thess. ii. 16.

Ibid. ὑπωπιάζῃ. “ Ne me ob-

- 7 “σατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ^xὁ δὲ Θεὸς οὐ ^x Ἀποκ. 6.
 “μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν ¹⁰.
 “βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μα-
 8 “κροθυμῶν ἐπ’ αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσῃ τὴν
 “ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἄν-
 “θρώπου ἐλθὼν ἄρα εὐρήσῃ τὴν πίστιν ἐπὶ τῆς
 “γῆς;”
- 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιοῦντας ἐφ’ ἑαυ-
 τοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς,
 10 τὴν παραβολὴν ταύτην· “Ἄνθρωποι δύο ἀνέβησαν
 “εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ
 11 “ἕτερος τελώνης. ^yὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ^y Esa. 1. 15.
 “ταῦτα προσηύχετο, ‘Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ ^{et} 58. 2.
 “εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδι-
 12 “κοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. νηστεύω
 “δὺς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 “Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ

“tundas de hac re sæpius.” Terent. It is a metaphor from repeated blows to repeated importunity.

6. κριτὴς τῆς ἀδικίας, an Hebraism for κριτὴς ἄδικος. So ῥήματα ἀληθείας Act. xxvi. 25. γῇ τῆς ἐπαγγελίας, Heb. xi. 9. See note at xvi. 8.

7. καὶ μακροθυμῶν. Beza translates καὶ *etiamsi*: and Theophylact understood it so: but L. de Dieu observes that μακροθυμῶν and ἐν τάχει would then contradict each other: he renders it—*et super quos* (sc. electos) *longanimis est*. Hombergius takes μακροθυμῶν to mean *hearing them patiently*, as in Acts xxvi. 3. Elsner would read

μακροθύμων, and refer it to *the elect*, who bear every thing patiently: but the former interpretation is preferable: and ἐν τάχει may mean, that the vengeance will be swift when it comes. See note at Gal. i. 6.

11. πρὸς ἑαυτὸν may be coupled either with σταθεὶς or προσηύχετο. The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. σάββατον here means *a week*, though it is generally in the plural. xxiv. 1. Matt. xxviii. 1. Mark xvi. 2. 9.

Ibid. κτῶμαι in the present tense signifies *to acquire*. Raphael.

- “ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ’ ἔτυ-
 “ πτεν εἰς τὸ στηῆθος αὐτοῦ, λέγων, ‘Ο Θεὸς, ἰλά-
 z 14. 11. “ σθητί μοι τῷ ἁμαρτωλῷ. ” Λέγω ὑμῖν, κατέβη οὐ- 14
 Job. 22. 29. “ τος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος.
 Prov. 29. “ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ τα-
 23. Matt. “ πεινῶν ἑαυτὸν, ὑψωθήσεται.”
 23. 12. Jac. “
 4. 6. 10. “
 1 Pet. 5. 5. “
 a Matt. 19. “ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν 15
 13. Marc. ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.
 10. 13. “
 b Matt. 18. “ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, “ Ἀφετε 16
 3. et 19. 14. “ τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά·
 1 Cor. 14. “
 20. 1 Pet. 2. “ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
 2. “
 c Marc. 10. “ ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν 17
 15. “ τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”
 d Matt. 19. “ Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, “ Διδά- 18
 16. Marc. “ σκαλε ἀγαθὲ, τί ποιήσας ζῶν αἰώνιον κληρονομί-
 10. 17. “ σω;” Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “ Τί με λέγεις ἀγα- 19
 e Exod. 20. “ θόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. “ τὰς ἐντο- 20
 12, 13. “
 Deut. 5. 16, “ λὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέ-
 17. Rom. “ ψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου
 13. 9. Eph. “
 6. 2. Col. 3. “ καὶ τὴν μητέρα σου.” Ὁ δὲ εἶπε, “ Ταῦτα πάντα 21
 20. “
 f Matt. 6. “ ἐφυλαξάμην ἐκ νεότητός μου.” Ἧ’ Ακούσας δὲ ταῦτα 22
 19. et 19. “ ὁ Ἰησοῦς εἶπεν αὐτῷ, “ Ἐτι ἔν σοι λείπει· πάντα
 21. 1 Tim. “ ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις
 6. 19. “ θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι.”
 Ὁ δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ 23
 g Prov. 11. πλούσιος σφόδρα. Ἦ’ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περί- 24
 28. Matt. λυπον γενόμενον, εἶπε, “ Πῶς δυσκόλως οἱ τὰ χρή-
 19. 23. “
 Marc. 10. “ ματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ
 23. “

14. All the best MSS. read
 ἢ γὰρ ἐκεῖνος.

20. See note at Mark x. 19.

- 25 “Θεοῦ. Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυ-
 “μαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βα-
 26 “σιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Εἶπον δὲ οἱ ἀκού-
 27 σαντες, “Καὶ τίς δύναται σωθῆναι;” ^h Ὁ δὲ εἶπε, ^h 1. 37.
 “Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ ^{Job. 42. 2.}
 28 “τῷ Θεῷ.” ⁱ Εἶπε δὲ ὁ Πέτρος, “Ἴδου, ἡμεῖς ἀφή- ^{Jer. 32. 17.}
 29 “καμεν πάντα, καὶ ἠκολουθήσαμεν σοι.” ^k Ὁ δὲ εἶ- ^{Zach. 8. 6.}
 πεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστιν ὃς ⁱ 5. 11.
 “ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ ^{Matt. 4. 20.}
 30 “τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς οὐ μὴ ^{et 19. 27.}
 “ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ^{Marc. 10.}
 “ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.” ^{28.}
 31 ¹ ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐ- ¹ 9. 22. et
 τοὺς, “Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελε- ^{24. 7. Matt.}
 “σθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν ^{16. 21. et}
 32 “τῷ υἱῷ τοῦ ἀνθρώπου. ^m παραδοθήσεται γὰρ τοῖς ^{17. 22. et}
 “ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ^{20. 17.}
 “ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν ^{Marc. 8. 31.}
 33 “αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” Καὶ ^{et 9. 31. et}
 34 αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο ^{10. 32. Psal.}
 κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγό- ^{22. 6. Esa.}
 μενα. ^{53. 7.}
 35 ⁿ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ, τυ- ⁿ Matt. 20.
 36 φλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας ^{29. Marc.}
 10. 46.

30. πολλαπλασίονα. *Things which are much more valuable: i. e. spiritual blessings.*

32. See note at ix. 22.

35. εἰς Ἱεριχὼ. Matthew (xx. 29.) and Mark (x. 46.) say that he was going *out of* Jericho. It has been thought that ἐγγί-

ζειν εἰς Ἱεριχὼ may mean *to be near to Jericho*, though he was going *from it*; and that ἡγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1. and note at Matt. xx. 29.

δὲ ὄχλον διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρ- 37
χεται· καὶ ἐβόησε λέγων, “Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέη- 38
“ σόν με.” Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα 39
σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Υἱὲ
“ Δαβὶδ, ἐλέησόν με.” Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευ- 40
σεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ 41
ἐπηρώτησεν αὐτόν, λέγων, “Τί σοι θέλεις ποιήσω;”
P 17. 19. Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.” P Καὶ ὁ Ἰησοῦς 42
εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.”
Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξά- 43
ζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ
Θεῷ.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ, 19
ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρ-²
χιτελώνης, καὶ οὗτος ἦν πλούσιος· καὶ ἐζήτηι ἰδεῖν 3
τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου,
ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν ἔμπροσθεν, 4
ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι’ ἐκείνης
ἤμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- 5
βλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν,

2. Ζακχαῖος. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of his ministry. *Mémoires*, tom. I. p. 223. Tertulian calls Zacchæus, “allophy-
“ lus fortasse.” p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarea. VII. 46.

Ibid. If there is any difference intended between αὐτὸς and οὗτος, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπὸ τοῦ ὄχλου. See Matt. xi. 19. John xxi. 6.

4. δι’ ἐκείνης. Erasmus and Beza supply ὁδοῦ, but L. de Dieu thinks it may mean συκομωραίας. The preposition διὰ seems certainly to be an interpolation.

- “ Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ
 6 “ οἴκῳ σου δεῖ με μέναι.” Καὶ σπεύσας κατέβη, καὶ
 7 ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες ἅπαντες διεγόγγυζον,
 λέγοντες, “ Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσ-
 8 “ ἦλθε καταλῦσαι.” ⁹ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς ⁹ 3. 14.
 τὸν κύριον, “ Ἴδου, τὰ ἡμίση τῶν ὑπαρχόντων μου,
 “ κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τινός τι ἐσυκο-
 9 “ φάντησα, ἀποδίδωμι τετραπλοῦν.” ¹ Εἶπε δὲ πρὸς ¹ 13. 16.
 αὐτὸν ὁ Ἰησοῦς, “ Ὅτι σήμερον σωτηρία τῷ οἴκῳ
 “ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.
 10 “ ^s ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι ^s Matt. 10.
 “ τὸ ἀπολωλός.” ^{6. et 15. 24. et 18. 11. Act. 13. 46.}
 11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε
 παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ,
 καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία
 12 τοῦ Θεοῦ ἀναφαίνεσθαι· ^t εἶπεν οὖν, “ Ἀνθρωπὸς τις ^t Matt. 25.
 “ εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ ^{14. Marc. 13. 34.}
 13 “ βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα δού-
 “ λους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς
 14 “ αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πο-
 “ λῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσ-

7. ἁμαρτῶλῳ. They used this term, because he was a publican.

8. δίδωμι. *I promise to give.* Grotius.

9. Grotius shews that Zachæus was probably a Jew; but the Jews looked upon the publicans as no better than gentiles. See Matt. xviii. 17.

12. This person seems to have gone to be invested with regal authority from some superior power; as Archelaus

went from Judæa to Rome that he might obtain the throne of Judæa. The application is to Jesus, when he ascended up to heaven.

13. Πραγματεύομαι is *to deal or traffick in any thing*; and when applied to money, it means putting it out to interest, or making profit by it, so as to increase the capital.

14. Οἱ πολῖται αὐτοῦ are opposed to δουλούς ἑαυτοῦ in ver. 13. and represent the Jews,

“ βείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον
 “ βασιλεύσαι ἐφ’ ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελ- 15
 “ θεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη-
 “ θῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀρ-
 “ γύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο. παρε- 16
 “ γένητο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσ-
 u 16. 10. “ ειργάσατο δέκα μνᾶς. ὁ Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ 17
 “ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξου-
 “ σίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύ- 18
 “ τερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.
 “ Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πό- 19
 “ λεων. Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ 20
 “ σου, ἣν εἶχον, ἀποκειμένην ἐν σουδαρίῳ. ἐφοβού- 21
 “ μην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἶρεις ὁ
 x 2 Sam. 1. “ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας. ὁ Λέγει δὲ 22
 16. Matt. “ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ
 12. 37. “ δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἵ-
 “ ρων ὁ οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα· καὶ 23
 “ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τρά-
 κατ. 29. 27. “ πεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό ;
 δευ. 6. 3. “ Καὶ τοῖς παρεστῶσιν εἶπεν, Ὑπακούετε ἀπ’ αὐτοῦ τὴν 24
 “ μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. (Καὶ εἶπον 25
 y 8. 18. “ αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) ὁ Λέγω γὰρ ὑμῖν, ὅτι 26
 Matt. 13. “ παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος,
 12. et 25. “ καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. πλὴν τοὺς ἐχθρούς 27
 29. Marc.
 4. 25.

who claimed more immediate connexion with the Messiah, and were really of the same country with Jesus.

17. ἴσθι ἐξουσίαν ἔχων. *Scias te habere potestatem.* Valcken. ad l.

26. παντὶ τῷ ἔχοντι. Since

these are the words of the king in the parable, they merely mean, *to every one of you that has made profit by my money something shall be given.* The general application is to a person profiting by the gifts which he receives from God.

- “ μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι
 “ ἐπ’ αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξτε ἔμπρο-
 28 “ σθέν μου.” ^z Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπρο- ^{z Marc. 10. 32.}
 σθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.
- 29 ^a ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βη- ^{a Matt. 21. 1. Marc. 11. 1.}
 θανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέ-
 30 στειλε δύο τῶν μαθητῶν αὐτοῦ, εἰπὼν, “ Ὑπάγετε
 “ εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐ-
 “ ρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀν-
 31 “ θρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. καὶ εἰάν
 “ τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ,
 32 “ Ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει.” Ἀπελθόντες δὲ
 33 οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· λυόντων
 δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ-
 34 τοὺς, “ Τί λύετε τὸν πῶλον;” Οἱ δὲ εἶπον, “ Ὁ κύ-
 35 “ ριος αὐτοῦ χρεῖαν ἔχει.” ^b Καὶ ἤγαγον αὐτὸν πρὸς ^{b Joh. 12. 14. 2 Reg. 9. 13.}
 τὸν Ἰησοῦν· καὶ ἐπὶ ῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ
 36 τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. πορευομένου δὲ
 αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
 37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ
 ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν
 μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλη
 38 περὶ πασῶν ὧν εἶδον δυνάμεων, ^c λέγοντες, “ Εὐλογη- ^{c 2. 14. Ps. 118. 26. Eph. 2. 14.}

28. ἔμπροσθεν. Erasmus understands it merely to mean, *he went forward*: but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. Ἐγγίζοντος, *as he was drawing near to Jerusalem.*

Ibid. ἤρξαντο ἅπαν τὸ πλῆθος

χαίροντες. There is a similar construction in Xen. Ephes. ἦλθον δὲ εἰς τὸ ἱερὸν θύσοντες ἅπαν τὸ πλῆθος. I. p. 4.

Ibid. δυνάμεων. It was particularly the raising of Lazarus which caused the multitude to receive Jesus in this way. John xii. 17, 18.

- “ μένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰ-
 “ ρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.” Καί τινες 39
 τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν,
^{d Hab. 2.} “ Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.” ^{11.} ^d Καὶ 40
 ἀποκριθεὶς εἶπεν αὐτοῖς, “ Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι
 “ σιωπήσωσιν, οἱ λίθοι κεκραῖζονται.” Καὶ ὡς ἡγ- 41
 γισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, λέγων, 42
 “ Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου
 “ ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ
 “ ὀφθαλμῶν σου· ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ 43
 “ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περι-
^{e 21. 6.} “ κυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, ^c καὶ 44
^{1 Reg. 9. 7,} “ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ
^{8. Mich. 3.} “ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ’ ὧν οὐκ ἔγ-
^{12. Matt.} ^{24. 1, 2.} ^{Marc. 13. 2.} “ νως τὸν καιρὸν τῆς ἐπισκοπῆς σου.”
^{f Matt. 21.} ^{12. Marc.} ^{11. 11.} ^{g 1 Reg. 8.} ^{29. Esa. 56.} ^{7. Jer. 7. 11.} ^{Matt. 21.} ^{13. Marc.} ^{11. 17.} ^f Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς 45
 πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ^g λέγων αὐτοῖς, 46
 “ Γέγραπται, ‘ Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν.’
 “ ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.”

40. Οὓς εἰ σιωπήσαιμεν, οἱ λί-
 θοι τάχα

φωνὰς ἀπορρήξουσι τῶν πε-
 πραγμένων.

Pisidas ap. Suid. v. ἀπορρήξαι.

41. ἐπ’ αὐτῇ. *On account of*
it, or over it.

42. εἰ ἔγνως, *Utinam novisses.*
 See note at xii. 49.

Ibid. ἡμέρα. This might truly
 be called *the day* of Jerusalem,
 when their Messiah was come
 to them.

43. Compare Isaiah xxix. 3.
 καὶ κυκλώσω ὡς Δαυὶδ ἐπὶ σέ, καὶ
 βαλῶ περὶ σέ χάρακα, καὶ θήσω

περὶ σέ πύργους κ. τ. λ. Josephus
 states, that in the fifth year of
 the war Titus raised a wall
 round the whole of Jerusalem.
 Vol. II. p. 357, 358. Raphel
 thinks that it was a wall of
 wood, and that our Saviour’s
 words (χάρακα) were literally
 accomplished. *ad l.*

44. ἐπισκοπῆς. This has pro-
 bably the same meaning as
 ἡμέρα in v. 42. Theophylact
 explains it, τῆς ἐμῆς παρουσίας,
 ὅτε ἦλθον ἐπισκέψασθαί σε καὶ
 σῶσαι.

47 ^h Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ ^h Marc. 11.
 δὲ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπο- ^{18. Joh. 7.}
^{19. et 8. 37.}

48 λέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὑρίσκον τὸ
 τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ
 ἀκούων.

20 ⁱ ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδά- ⁱ Matt. 21.
 σκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζο- ^{23. Marc.}
 μένου, ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν ^{11. 27. Act.}
^{4. 7.}

2 τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες,

“ Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν

3 “ ὁ δούς σοι τὴν ἐξουσίαν ταύτην ;” Ἀποκριθεὶς δὲ

εἶπε πρὸς αὐτοὺς, “ Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον,

4 “ καὶ εἰπάτέ μοι· Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ

5 “ ἦν, ἢ ἐξ ἀνθρώπων ;” Οἱ δὲ συνελογίσαντο πρὸς

ἐαυτοὺς, λέγοντες, “ Ὅτι ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ·

6 “ ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; ἐὰν δὲ εἰ-

“ πώμεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει

“ ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην

7 “ εἶναι.” Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ

Ἰησοῦς εἶπεν αὐτοῖς, “ Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ

“ ἐξουσίᾳ ταῦτα ποιῶ.”

9 ¹ Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ¹ Matt. 21.

ταύτην· “ Ἀνθρωπὸς τις ἐφύτευσεν ἀμπελῶνα, καὶ ^{33. Marc.}

“ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ^{12. 1. Esa.}

^{5. 1. Jer. 2.}
^{21. et 12.}

10 “ ἱκανούς. καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρ- ^{10.}

“ γοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος

“ δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξ-

11 “ ἀπέστειλαν κενόν. καὶ προσέθετο πέμψαι ἕτερον

“ δούλον· οἱ δὲ καὶ κεῖνον δείραντες καὶ ἀτιμάσαντες

12 “ ἐξἀπέστειλαν κενόν. καὶ προσέθετο πέμψαι τρίτον·

“ οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. εἶπε δὲ ¹³

“ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν

“ υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐν-

^m Psal. 2. 1, “ τραπήσονται. ^m Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διε- ¹⁴

^{7. Gen. 37.}

^{18. Matt.} “ λογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ

^{26. 3. et 27.}

^{1. Joh. 11.} “ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν

^{53. Heb. 1.}

^{2.} “ γένηται ἡ κληρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω ¹⁵

“ τοῦ ἀμπελῶνος, ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς

“ ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει ¹⁶

“ τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα

“ ἄλλοις.” Ἀκούσαντες δὲ εἶπον, “ Μὴ γένοιτο.”

ⁿ Ps. 118. ⁿ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, “ Τί οὖν ἐστι τὸ γε- ¹⁷

^{22. Esa. 8.}

^{14. et 28.} “ γραμμένον τοῦτο· Ἰλίθον ὃν ἀπεδοκίμασαν οἱ οἱ-

^{16. Matt.}

^{21. 42.} “ κοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; ”

^{Marc. 12.}

^{10. Act. 4.} “ Ὁ Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασθή- ¹⁸

^{11. Rom. 9.}

^{33. 1 Pet.} “ σεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.” Καὶ ¹⁹

^{2. 4. 7.}

^o Esa. 8. 15. ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν

^{Zach. 12. 3.}

ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθη-

σαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν

παραβολὴν ταύτην εἶπε.

^p Matt. 22.

^{15. Marc.}

^{12. 13.}

^p Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑπο- ²⁰

κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται

αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ

^q Matt. 22. τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ^q καὶ ἐπηρώτησαν αὐτὸν, ²¹

^{16.}

λέγοντες, “ Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ

“ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’

20. ἐγκάθετος is a person sub-
orned or sent by another to lie in
ambush, and seems to be de-
duced from ἐγκαθίημι, which has
this meaning. See Salmas.

præf. ad Com. de ling. Hell. p. 44.

Ibid. δικαίους perhaps means
here, scrupulous persons, who
wished to do exactly what was
right.

- 22 “ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξῃστιν
 23 “ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;” Κατανοήσας
 δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, “Τί με
 24 “πειράζετε; ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰ-
 “κὼνα καὶ ἐπιγραφὴν;” Ἀποκριθέντες δὲ εἶπον,
 25 “Καίσαρος.” ὁ δὲ εἶπεν αὐτοῖς, “Ἀπόδοτε τοίνυν ^r Matt. 22.
 “τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” ^{21. Rom.}
^{13. 7.}
 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἑναν-
 τίων τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει
 αὐτοῦ, ἐσίγησαν.
 27 ^s Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀν- ^s Matt. 22.
 τιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, ^{23. Marc.}
 28 ^t λέγοντες, “Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν ^{12. 18.}
 “τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ^{Act. 23. 8.}
 “ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν ^t Deut. 25.
 “γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐ-
 29 “τοῦ. ἐπτα οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν
 30 “γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεύτερος
 31 “τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ
 “τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτά· καὶ
 32 “οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον δὲ
 33 “πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει,
 “τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτα ἔσχον
 34 “αὐτήν γυναῖκα.” Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ
 Ἰησοῦς, “Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ
 35 “ἐγκαμίσκονται· οἱ δὲ καταξιοθέντες τοῦ αἰῶνος
 “ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,

27. For the negative μὴ after ἀντιλέγοντες, see Glassius, Not. Xenoph.

34. αἰῶνος. See note at Gal.

Gram. Sac. p. 493. Raphel. i. 4.

^u 1 Joh. 3. 2. “οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται· ^a οὔτε γὰρ 36
 “ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ
 “υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

^x Exod. 3. “ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν 37
 6. Matt. 22. “ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ
 32. Marc. 12. 26. “καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ· Θεὸς 38
 Heb. 11. 16. “δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ
 “αὐτῷ ζῶσιν.” Ἀποκριθέντες δέ τινες τῶν γραμ- 39
 ματέων εἶπον, “Διδάσκαλε, καλῶς εἶπας.” Οὐκ ἔτι 40
 δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

^y Matt. 22. “Εἶπε δὲ πρὸς αὐτοὺς, “Πῶς λέγουσι τὸν Χριστὸν 41
 41. Marc. 12. 35. “υἱὸν Δαβὶδ εἶναι; ^z καὶ αὐτὸς Δαβὶδ λέγει ἐν βί- 42
^z Psal. 110. “βλῶ ψαλμῶν, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου,
 1. Act. 2. 34. 1 Cor. 15. 25. “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου 43
 Heb. 1. 13. “ὑποπόδιον τῶν ποδῶν σου.’ Δαβὶδ οὖν κύριον αὐ- 44
 et 10. 13. “τὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;” Ἀκούοντος 45
 δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,

^a 11. 43. “Ἀποστέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων 46
 Matt. 23. 5. “περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμοὺς
 6. Marc. 12. 38, 39. “ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συν-
^b Matt. 23. “αγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ^b οὐδὲ 47
 13. Marc. 12. 40. “κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
 2 Tim. 3. 6. “μακρὰ προσεύχονται. οὗτοι λήψονται περισσότε-
 Tit. 1. 11. “ρον κρίμα.”

^c 2 Reg. 12. “ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα 2 I
 9. Marc. 12. 41. αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίου· εἶδε δὲ καὶ 2

36. οὔτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσιν. This is not an argument, but the assertion of a fact: for all that belong to God are alive.

- 3 ^{τινα} χήραν πενιχρὰν βάλλουσιν ἐκεῖ δύο λεπτά, ^d καὶ ^d 2 Cor. 8.
 εἶπεν, “ Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ ^{12.}
 4 “ αὕτη πλείον πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι
 “ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα
 “ τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅ-
 “ παντα τὸν βίον ὃν εἶχεν ἔβαλε.”
 5 ^e ΚΑΙ ^e τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις ^e Matt. 24.
 6 καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, “ ^f Ταῦτα ^a 1.
 “ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται ^f 19. 44.
 7 “ λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.” Ἐπηρεώτη- ¹ Reg. 9. 7,
 σαν δὲ αὐτὸν λέγοντες, “ Διδάσκαλε, πότε οὖν ταῦτα ^{8.} Mich. 3.
 “ ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνε-
 “ σθαι;”
 8 ^g Ὁ δὲ εἶπε, “ Βλέπετε μὴ πλανηθῆτε· πολλοὶ ^g Jer. 14.
 “ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, “Οτι ^{14.} et 23.
 “ ἐγὼ εἰμι, καὶ, Ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ^{21.} et 29. 8.
 9 “ ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ^{Matt. 24. 4.}
 “ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέ-
 10 “ σθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.” Τότε
 ἔλεγεν αὐτοῖς, “ Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ
 11 “ βασιλεία ἐπὶ βασιλείαν· σεισμοὶ τε μεγάλοι κατὰ
 “ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε
 12 “ καὶ σημεῖα ἀπ’ οὐρανοῦ μέγала ἔσται. ⁱ Πρὸ δὲ ⁱ Matt. 10.
^{17.} et 24. 9.

CHAP. XXI.

6. Ταῦτα. Raphael quotes similar cases of nominatives absolute from Xenophon.

7. Ἐπηρεώτησαν. They were Peter, James, John, and Andrew. Mark xiii. 3.

8. Ὁ καιρὸς, the time of the Messiah.

11. φόβητρά τε καὶ σημεῖα. Josephus says that the Jews

did not attend τοῖς ἐναργέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν — τοῦτο μὲν ὅτε ὑπὲρ τὴν πόλιν ἄστρον ἔστη ῥομφαία παραπλήσιον, καὶ παρατείνας ἐπ’ ἐνιαυτὸν κομήτης. Vol. II. p. 388. “E venerant prodigia, quæ neque hostiis neque votis pi-
 “ are fas habet gens &c. &c.” Tacit. Hist. V. 13.

- Marc. 13. 9. “ τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας
 Joh. 16. 2.
 Apoc. 2. 10. “ αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς
 Act. 4. 3.
 et 5. 18. “ καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας,
 et 12. 4.
 et 16. 24. “ ἕνεκεν τοῦ ὀνόματός μου. ἀποβήσεται δὲ ὑμῖν εἰς 13
 et 25. 23.
 k 12. 11. “ μαρτύριον. ^k θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ 14
 Matt. 10. 19. “ προμελετᾶν ἀπολογηθῆναι. ^l ἐγὼ γὰρ δώσω ὑμῖν 15
 Marc. 13.
 11. “ στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντειπεῖν οὐδὲ
 1 Exod. 4.
 12. Esa. 54. “ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. ^m παρα- 16
 17. Act. 6.
 10. “ δοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ
 m Mich. 7.
 6. Act. 7. “ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν.
 59. et 12. 2.
 n Matt. 10. “ ⁿ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 17
 22. Marc.
 13. 13. “ μου. ^o καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό- 18
 o Matt. 10.
 30. 1 Sam. “ ληται. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς 19
 14. 45.
 2 Sam. 14. “ ὑμῶν. ^p Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατο- 20
 11. 1 Reg.
 1. 52. “ πέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ
 p Matt. 24. “ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτω- 21
 15. Marc.
 13. 14. “ σαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτω-
 Dan. 9. 27. “ σαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς
 “ αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσι, τοῦ πλη- 22
 “ ρωθῆναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν 23
 “ γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις

13. It will give you an opportunity of bearing witness to your religion.

15. ἐγὼ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from θανατώσουσιν in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking ac-

count of it. Compare Matt. x. 29, 30.

19. κτήσασθε τὰς ψυχὰς ὑμῶν. *Retinete animos vestros*. Raphael. ad l. who compares ἀνακτᾶσθαι τὰς ψυχὰς Polyb. III. 60. 87. If we compare Matt. xxiv. 13, and Mark xiii. 13, the passage means, *the only way in which you can save your lives is by patience*.

22. πληρωθῆναι. The true reading is probably πλησθῆναι.

- “ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς
 24 “γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. [†]καὶ πεσοῦνται ^{† Rom. 11. 25.}
 “στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς
 “πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη
 25 “ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. [§]Καὶ ^{§ Matt. 24. 29. Marc. 13. 24. 2 Pet. 3. 10, 12. Esa. 13. 10. Ezech. 32. 7. Joel. 2. 10, 31. et 3. 35. Apoc. 6. 12.}
 “ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ
 “ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θα-
 26 “λάσσης καὶ σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ
 “φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκου-
 “μένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
 27 “[†]καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ^{† Dan. 7. 10. Matt. 16. 27. et 24. 30. et 25. 31. et 26. 64. Marc. 13. 26. et 14. 62. Act. 1. 11. 2 Thess. 1. 10. Apoc. 1. 7. x Matt. 24. 32. Marc. 13. 28.}
 “ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
 28 “Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύνψατε καὶ
 “ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπο-
 “λύτρωσις ὑμῶν.”
 29 *Καὶ εἶπε παραβολὴν αὐτοῖς, “Ἴδετε τὴν συκὴν
 30 “καὶ πάντα τὰ δένδρα. ὅταν προβάλωσιν ἤδη, βλέ-
 “ποντες ἅψ’ ἐαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ
 31 “θέρος ἐστίν. οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γι-

23. ἀνάγκη is used for affliction by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of ἡ ἀνάγκη τοῦ λιμοῦ, *Antiq.* I. p. 94: and Ælian of ἡ ἀνάγκη τῆς πενίας. *Var. Hist.* XIV. 24.

Ibid. ἐν τῷ λαῷ. Most MSS. omit ἐν.

24. ἄχρι πληρωθῶσι. Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, then shall they perceive that this

was what Daniel meant by the Son of man coming with the clouds of heaven, vii. 13.

28. ἀπολύτρωσις. Though persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. ὅταν προβάλωσιν. Matthew and Mark write, ἐκφυῆ τὰ φύλλα, and Beza supplies *folia*: but the Vulgate has *producant fructum*, and Erasmus *protrudunt gemmas*.

- “νόμενα, γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ
 “Θεοῦ. ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ 32
 y Ps. 102. “αὕτη, ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ 33
 26. Esa. 51.
 6. Matt. 24. “παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.
 35. Heb. 1.
 11. 2 Pet. “²Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν 34
 3, 7, 10.
 2 Rom. 13. “αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιω-
 13. 1 Thess. “τικαῖς, καὶ αἰφνίδιος ἐφ’ ὑμᾶς ἐπιστῇ ἡ ἡμέρα
 5. 6. 1 Pet. “ἐκείνη· ³ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας 35
 4. 7.
 a 1 Thess. “τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.
 5. 2. 2 Pet. 3. 10. Apoc. 3. 3. et 16. “^bἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα 36
 15.
 b 12. 40. et “καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα
 18. 1. Matt. 24. 42. et “γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀν-
 25. 13.
 Marc. 13. “θρώπου.”
 33. 1 Thess. 5. 6. “^cἮν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ 37
 c Joh. 8. 1, 2. νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλού-
 μενον Ἐλαιῶν. καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν 38
 ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
 d Exod. 12. ^dἮΓΓΙΖΕ δὲ ἡ ἐορτὴ τῶν ἀζύμων, ἡ λεγομένη 2 2
 15. Matt. 26. 1. πάσχα· ^eκαὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, 2
 Marc. 14. 1. τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.
 e Psal. 2. 2. Joh. 11. 47. ^fΕἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλού- 3
 Act. 4. 27. μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·
 f Matt. 26. 14. Marc. 14. 10. Joh. 13. 2, 27. καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς 4

31. It appears, therefore, that *the kingdom of God* was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

35. ὥς παγὶς, as a trap falls upon birds or beasts.

36. ταῦτα is perhaps an interpolation.

Ibid. σταθῆναι. Either to be

saved at the destruction of Jerusalem, or to be acquitted at the day of judgment.

37. εἰς τὸ ὄρος is governed by ἐξερχόμενος.

CHAP. XXII.

1. Ἦγγιζε. The passover was in two days. See Matt. xxvi. 2.

2. ἐφοβοῦντο γάρ. See note at Mark xi. 18.

5 στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. καὶ ἐχά-
6 ρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξω-
μολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν
αὐτοῖς ἄτερ ὅχλου.

7 Ἔλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ ^g Matt. 26.
8 πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, ^{17. Marc.}
^{14. 12.}

“ Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-
9 “ μεν.” Οἱ δὲ εἶπον αὐτῷ, “ Ποῦ θέλεις ἐτοιμάσω-
10 “ μεν;” Ὁ δὲ εἶπεν αὐτοῖς, “ Ἴδου, εἰσελθόντων ὑμῶν
“ εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον
“ ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰ-
11 “ κίαν οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ
“ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶ τὸ
“ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
12 “ φάγω; Κακεῖνος ὑμῖν δείξει ἀνώγειον μέγα ἐστρω-
13 “ μένον· ἐκεῖ ἐτοιμάσατε.” Ἀπελθόντες δὲ εὗρον
καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

14 ^h Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ^h Matt. 26.
^{20. Marc.}
15 ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτοὺς, “ Ἐπι- ^{14. 17.}

“ θυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’

4. στρατηγοῖς. See note at Acts iv. 1. Theophylact says, τοὺς ἄρχοντας τῶν οἰκοδομῶν τοῦ ἱεροῦ, ἡ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέθεντο or δοῦναι. Raphel.

6. ἐξωμολόγησε, *he agreed to it*: as in Jer. xlii. 25. see Matt. xx. 2. συμφωνήσας ἐκ δηναρίου: but the Arabic version has, *he thanked them*, and this is the meaning of the word in Matt. xi. 25. Luke x. 21. Rom. xv. 9. Keuchenius says, *juramento confirmavit, obstrinxit se.*

7. Matthew (xxvi. 17.) and Mark (xiv. 12.) call it ἡ πρώτη τῶν ἀζύμων.

11. κατάλυμα. See note at ii. 7. Matt. xxvi. 17.

12. ἀνώγειον. The reading seems to be ἀνάγαιον. It means *a room above the ground.*

14. This was the day after that mentioned in v. 7. Our Saviour spoke to the disciples on Wednesday evening: (the Jewish day beginning in the evening:) and on Thursday they ate the passover.

- i Matt. 26. “ ὑμῶν, πρὸ τοῦ με παθεῖν· ⁱ λέγω γὰρ ὑμῖν, ὅτι οὐ- 16
29. Marc.
14. 25. “ κέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ
“ βασιλείᾳ τοῦ Θεοῦ.” Καὶ δεξάμενος ποτήριον, εὐ- 17
χαριστήσας εἶπε, “ Λάβετε τοῦτο καὶ διαμερίσατε
k Matt. 26. “ ἑαυτοῖς· ^k λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ 18
29. Marc.
14. 25. “ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ
1 Matt. 26. “ Θεοῦ ἔλθῃ.” ¹ Καὶ λαβὼν ἄρτον, εὐχαριστήσας 19
26. Marc.
14. 22. “ ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, “ Τοῦτό ἐστι τὸ
1 Cor. 11. “ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε
23, 24. “ εἰς τὴν ἐμὴν ἀνάμνησιν.” Ὡσαύτως καὶ τὸ ποτή- 20
ριον μετὰ τὸ δειπνῆσαι, λέγων, “ Τοῦτο τὸ ποτήριον,
“ ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν
m Matt. 26. “ ἐκχυνόμενον. ^m Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος 21
21, 23.
Marc. 14. “ με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. ⁿ καὶ ὁ μὲν υἱὸς τοῦ 22
18. Joh. 13. “ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον· πλὴν οὐαὶ
21. “ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.” Καὶ αὐ- 23
n Joh. 13.
18. Psal. 41. “
9. Act. 1.
16.

16. ἕως ὅτου. This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i. e. till his death. Πληρωθῇ means that the type of the passover was completed when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see v. 20. Thes. Crit. Sacr. part. I. p. 198. Lightfoot ad Matt. xxvi. 26, 27. Bartoloccius, *Biblioth. Rabbin.* vol. II. p. 745.

20. This was perhaps the third cup, and called *the cup of blessing*, as S. Paul calls it, 1 Cor. x. 16. though Buxtorf

considered it to be the fourth and last cup. Thes. Crit. Sacr. part. I. p. 198.

Ibid. ἐκχυνόμενον. This agrees with ποτήριον, but in Matt. xxvi. 28. and Mark xiv. 24, with αἷμα. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In v. 19. we read τοῦτό ἐστι τὸ σῶμά μου· and so I would understand here τοῦτό ἐστι τὸ ποτήριον· This is my body, viz. that which is given for you:—this is the cup, viz. the new covenant in my blood, that which is shed for you. Τοῦτο means *this thing which I hold in my hands*, and is made to refer to ἄρτος which is masculine, as well as to ποτήριον.

- τοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶη
 24 ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ καὶ
 φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.
 25 ὁ δὲ εἶπεν αὐτοῖς, “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύ- ^{o Matt. 20.}
 ουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται ^{25. Marc.}
 26 “καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν ^{p 9. 48.}
 ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ^{1 Pet. 5. 3.}
 27 “ὁ διακονῶν. ἵτις γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ ^{q Matt. 20.}
 διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν ^{28. Joh. 13.}
 28 “μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ δια- ^{14. Phil. 2.}
 “μεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·
 29 “καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ ^{r 12. 32.}
 30 “μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τρα- ^{Matt. 24.}
 “πέξης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ ^{s Matt. 19.}
 “θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.” ^{28. Apoc. 3.}
 31 ἔειπε δὲ ὁ κύριος, “Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ^{t 1 Pet. 5. 8.}
 32 “ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ
 “ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ
 “σὺ ποτὲ ἐπιστρέψας στηρίξον τοὺς ἀδελφούς σου.”
 33 Ὁ δὲ εἶπεν αὐτῷ, “Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ

25. εὐεργέται. See Herodotus III. 140. VIII. 85.

26. ὡς ὁ διακονῶν. These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. διατίθεμαι. *Ego vobis tanquam testamento lego regnum.* Krebsius.

31. ἐξητήσατο. Tertullian compares this with Satan asking leave of God to tempt Job. p. 537. We may observe the distinction between ἐξητήσατο ὑμᾶς

and ἐδεήθην περὶ σοῦ. So far from this passage supporting the preeminence of S. Peter, it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam. xv. 20. ἐπιστρέφον καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σου. S. Peter's answer is also like the answer of Ittai in v. 21. εἰς τὸν τόπον οὗ ἐὰν ᾗ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωὴν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου.

u Matt. 26. “ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.” u ‘Ο δὲ 34
34. Marc.
14. 30. Joh. εἶπε, “ Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον
13. 38.

“ ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με.”

x 9. 3. et x Καὶ εἶπεν αὐτοῖς, “ Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βα- 35
10. 4. Matt.
10. 9. “ λαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινὸς ὕστε-
Marc. 6. 8.

“ ρήσατε ;” Οἱ δὲ εἶπον, “ Οὐδενός.” Εἶπεν οὖν 36

αὐτοῖς, “ Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως

“ καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον

y Esa. 53. “ αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. y λέγω γὰρ ὑμῖν, 37
12. Marc.
15. 28. “ ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν

“ ἐμοὶ, τὸ, ‘ Καὶ μετὰ ἀνόμων ἐλογίσθη·’ καὶ γὰρ

“ τὰ περὶ ἐμοῦ τέλος ἔχει.” Οἱ δὲ εἶπον, “ Κύριε, 38

“ ἰδοὺ, μάχαιραι ὧδε δύο.” Ὁ δὲ εἶπεν αὐτοῖς, “ Ἰκα-

“ νόν ἐστι.”

z Matt. 26. z ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος 39
36. Marc.
14. 32. Joh. τῶν Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ
8. 1. et 18.

αὐτοῦ. a γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, 40

a Matt. 26. “ Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.” b Καὶ 41
41. Marc.
14. 38.

αὐτὸς ἀπεσπᾶσθη ἀπ’ αὐτῶν ὥσεί λίθου βολήν, καὶ

b Matt. 26. 39. Marc. θεῖς τὰ γόνατα προσηύχετο c λέγων, “ Πάτερ, εἰ βού- 42
14. 35.

c Joh. 6. 38. “ λει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ· πλήν

34. σήμερον is spoken with reference to the Jewish method of beginning the day from the evening.

36. ὁ μὴ ἔχων. L. de Dieu understands it to mean, *he that has no money to buy a sword*, and refers to 1 Cor. xi. 22.

37. τὰ περὶ ἐμοῦ τέλος ἔχει, either, *my life is drawing to a close*; or, *the things predicted of me must have their completion*. Raphel, Krebsius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and thought that they wanted swords for immediate use: whereas he meant to warn them of the trials and hardships which were coming on them.

Ibid. Ἰκανόν ἐστι. *Forma ventantis*. See 1 Kings xii. 28. Others interpret it, *satis de his dictum*.

39. οἱ μαθηταί. All except Judas. See John xiii. 30.

42. παρενεγκεῖν. The infinitive for the imperative. Gro-

- 43 “ μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.” Ὡφθη
 44 δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. ^d καὶ ^d Joh. 12.
 γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγέ- ^{27. Heb. 5.}
 νετο δὲ ὁ ἰδρώς αὐτοῦ ὥσεί θρόμβοι αἵματος κατα-
 45 βαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσ-
 ευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς
 46 κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, “Τί
 “ καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰς-
 “ ἐλθητε εἰς πειρασμόν.”
 47 ^e Ἐπὶ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λε- ^e Matt. 26.
 γόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, ^{47. Marc.}
 48 καὶ ἤγγισε τῷ Ἰησοῦ φιλήσαι αὐτόν. ὁ δὲ Ἰησοῦς ^{14. 43. Joh.}
 εἶπεν αὐτῷ, “Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώ- ^{18. 3.}
 49 “ που παραδίδως;” Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσό-
 μενον, εἶπον αὐτῷ, “Κύριε, εἰ πατάξομεν ἐν μαχαί-
 50 “ ρα;” ^f Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον ^f Matt. 26.
 τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ^{51. Marc.}
 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἐὰτε ἕως τούτου.” ^{14. 47. Joh.}
 52 Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν. ^g Εἶπε ^g Matt. 26.
 δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ^{55. Marc.}
 ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ^{14. 48.}

tius, Raphel, Palaiet. Others have taken it in the infinitive, and εἰ for *utinam*; see Palaiet, and note at xii. 49.

44. θρόμβοι αἵματος. Dionysius of Alexandria did not understand that our Saviour literally sweated blood, but only drops as thick as blood, p. 39. Other Fathers agreed with him. See Thes. Crit. Sacr. part. I. p. 210.

45. αὐτοῦ is perhaps an interpolation.

51. Ἐὰτε ἕως τούτου. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. στρατηγούς. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the στρατηγός in Acts iv. 1. v. 24. and were not military officers, but had different duties in the temple.

“Ὡς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ
 “ξύλων; καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ 53
 “ιερώ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ. ἀλλ’ αὕτη
 “ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.”

g Matt. 26. 57. Marc. 14. 53. Joh. 18. 12, 24. h Matt. 26. 69. Marc. 14. 54, 66. Joh. 18. 16, 25. **§ ΣΥΛΛΑΒΟΝΤΕΣ** δὲ αὐτὸν ἤγαγον, καὶ εἰς- 54
 ἤγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέ-
 τρος ἠκολούθει μακρόθεν. ^h ἀψάντων δὲ πῦρ ἐν μέσῳ 55
 τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ
 Πέτρος ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παιδίσκη 56

τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ,
 εἶπε, “Καὶ οὗτος σὺν αὐτῷ ἦν.” Ὁ δὲ ἠρνήσατο 57
 αὐτὸν, λέγων, “Γύναι, οὐκ οἶδα αὐτόν.” Καὶ μετὰ 58
 βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη, “Καὶ σὺ ἐξ αὐτῶν
 “εἶ.” Ὁ δὲ Πέτρος εἶπεν, “Ἀνθρώπε, οὐκ εἰμί.”
 Καὶ διαστάσης ὥσεὶ ὥρας μιᾶς, ἄλλος τις διῶσχυρί- 59
 ζετο λέγων, “Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν·

i Matt. 26. 74. “καὶ γὰρ Γαλιλαῖός ἐστιν.” ⁱ Εἶπε δὲ ὁ Πέτρος, 60
 “Ἀνθρώπε, οὐκ οἶδα ὃ λέγεις.” Καὶ παραχρῆμα,

k Matt. 26. 34, 75. Marc. 14. 72. Joh. 13. 38. et 18. 27. ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ. ^k καὶ 61
 στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνή-
 σθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
 “Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.”

Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς. 62

^l Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαι- 63
 ζον αὐτῷ, δέροντες· καὶ περικαλύψαντες αὐτὸν, ἔτυ- 64
 πτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέ-
 γοντες, “Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;” Καὶ 65
 ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

53. σκότους. See Col. i. 13.

60. The article before ἀλέ-

59. ἄλλος. See Matt. xxvi. κτωρ is wanting in many MSS.

71. and note.

- 66 ^m Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέ- ^{m Psal. 2. 2.}
 ριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀν- ^{Matt. 27. 1.}
 67 ἡγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν λέγοντες, “Εἰ ^{Marc. 15. 1.}
 “σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.” Εἶπε δὲ αὐτοῖς, ^{Joh. 18. 28.}
 68 “Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ
 “ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε.
 69 “ⁿ ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμε- ^{n Dan. 7. 13.}
 70 “νος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.” Εἶπον δὲ ^{Matt. 16. 27.}
 πάντες, “Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;” Ὁ δὲ πρὸς ^{et 24. 30. et}
 71 αὐτοὺς ἔφη, “Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.” Οἱ δὲ ^{25. 31. et}
 εἶπον, “Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ^{26. 64.}
 “ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.” ^{Marc. 14.}
 23 ^o ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἡγάγε- ^{o Matt. 27.}
 2 αὐτὸν ἐπὶ τὸν Πιλάτον. ^{2. Marc. 15.} ἤρξαντο δὲ κατηγορεῖν αὐ- ^{1. Joh. 18.}
 τοῦ λέγοντες, “Τοῦτον εὔρομεν διαστρέφοντα τὸ ^{28.}
 “ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέ- ^{p 20. 25.}
 3 “γοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.” ^{Matt. 22. 21.} Ὁ δὲ ^{Marc. 12.}
 Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, “Σὺ εἶ ὁ βασι- ^{17. Rom.}
 “λεὺς τῶν Ἰουδαίων;” Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, ^{13. 7. Act.}
 4 “Σὺ λέγεις.” Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιε- ^{17. 7.}
 ρεῖς καὶ τοὺς ὄχλους, “Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ^{q Matt. 27.}
 “ἀνθρώπῳ τούτῳ.” ^{11. Marc.}
 5 Οἱ δὲ ἐπίσχυον λέγοντες, “Ὅτι ἀνασείει τὸν ^{15. 2. Joh.}
^{18. 33.}
^{1 Tim. 6. 13.}

66. εἰς τὸ συνέδριον αὐτῶν, to their place of meeting.

69, 70. This shews, that the Jews considered the phrases, *Son of man*, and *Son of God*, to be equivalent. See note at Matt. viii. 20.

CHAP. XXIII.

2. There is an emphasis in the words *Χριστὸν βασιλέα*. They

accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. *L. de Dieu*. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33, &c.

“ λαὸν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος
 “ ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.” Πιλάτος δὲ ἀκού- 6
 σας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός
 ἔστι· ^r καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου 7
 ἔστιν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐ-
 τὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ^s ὁ δὲ 8
 Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων
 ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ
 αὐτοῦ· καὶ ἤλπιζε τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινό-
 μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς 9
 δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἰστήκεισαν δὲ οἱ ἀρχιε- 10
 ρεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.
 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύ- 11
 μασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα
^t λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. ^t ἐγένοντο 12
 δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ
 ἡμέρᾳ μετ’ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ
 ὄντες πρὸς ἑαυτούς. ^u Πιλάτος δὲ συγκαλεσάμενος 13
 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, εἶπε 14
 πρὸς αὐτούς, “ Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-
 “ τον, ὥς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ
 “ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὑρον ἐν τῷ ἀνθρώ-

5. Γαλιλαίας. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. See ix. 9.

Ibid. ἐξ ἱκανοῦ. We find χρόνον ἱκανῶν in viii. 27, and ἱκανῶ χρόνῳ in Acts viii. 11.

11. ἐξουθενήσας. This implies his great disappointment.

Ibid. ἐσθήτα λαμπράν. Raphael shews that this meant a white robe, such as candidates wore. *ad l.* So also L. de Dieu. The Vulgate has *alba*, or *candida*, here and Acts x. 30, and James ii. 2. The angel is said to have appeared ἐν ἐσθήτι λαμπρᾷ in Acts x. 30, and the angel is clothed in ἔνδυμα λευκόν in Matt. xxviii. 3.

^u Matt. 27. 23. Marc. 15. 14. Joh. 18. 38. et 19. 4.

- 15 “ πῶ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ’ αὐτοῦ· ἀλλ’
 “ οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν,
 “ καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον
 16 “ αὐτῷ. ^x παιδεύσας οὖν αὐτὸν ἀπολύσω.” ^y Ἀνάγ- ^x Matt. 27.
 17 κην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα. ^z ἀνέ- ^{26. Marc.}
 18 κραξαν δὲ παμπληθεὶ λέγοντες, “ Αἶρε τοῦτον, ἀπό- ^{15. 15. Joh.}
 19 “ λυσον δὲ ἡμῖν τὸν Βαραββᾶν” ὅστις ἦν διὰ στά- ^{19. 1.}
 20 σιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλη- ^y Matt. 27.
 21 μένος εἰς φυλακὴν. Πάλιν οὖν ὁ Πιλάτος προσε- ^{15. Marc.}
 22 φώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφών- ^{15. 6. Joh.}
 23 ουν λέγοντες, “ Σταύρωσον, σταύρωσον αὐτόν.” Ὁ ^{18. 39.}
 δὲ τρίτον εἶπε πρὸς αὐτοὺς, “ Τί γὰρ κακὸν ἐποίησεν ^z Act. 3. 14.
 “ οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παι-
 23 “ δεύσας οὖν αὐτὸν ἀπολύσω.” Οἱ δὲ ἐπέκειντο φων-
 αῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ
 24 κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ^a Ὁ ^a Matt. 27.
 25 δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν· ἀπέ- ^{26. Marc.}
 λυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον ^{15. 15. Joh.}
 εἰς τὴν φυλακὴν, ὃν ᾗτοῦντο· τὸν δὲ Ἰησοῦν παρ- ^{19. 16.}
 ἔδωκε τῷ θελήματι αὐτῶν.
 26 ^b Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός ^b Matt. 27.
 τινος Κυρηναίου τοῦ ἐρχομένου ἀπ’ ἀγροῦ, ἐπέθηκαν ^{32. Marc.}
 27 αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἦκο-
 λούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν,
 28 αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεῖς δὲ
 πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, “ Θυγατέρες Ἱερουσαλὴμ,

15. οὐδὲν ἄξιον—αὐτῷ. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. κατὰ ἑορτὴν. At every feast.

25. αὐτοῖς is perhaps an interpolation.

26. τοῦ before ἐρχομένου is wanting in all the best MSS.

“ μὴ κλαίετε ἐπ’ ἐμὲ, πλὴν ἐφ’ ἐαυτὰς κλαίετε καὶ
 “ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς 29

“ ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ

^c Esa. 2. 19. “ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ^cτότε ἄρ- 30

^{Ose. 10. 8.} “ ζονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ’ ἡμᾶς· καὶ τοῖς
^{et 9. 6.}

^d 1 Pet. 4. “ βουνοῖς, Καλύψατε ἡμᾶς. ^dὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ 31

^{17. Jer. 25.} “ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται ;”

^e Joh. 19. ^e“ Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ 32

^{18. Esa. 53.} ἀναιρεθῆναι. ^f Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν 33

^{12.} καλούμενον Κρανίου, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ

^f Matt. 27. ^{33. Marc.} τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστε-

^{15. 22. Joh.} ρῶν. ^g ὁ δὲ Ἰησοῦς ἔλεγε, “ Πάτερ, ἄφες αὐτοῖς· οὐ 34

^{et 7. 60.} γὰρ οἶδασι τί ποιοῦσι.” Διαμεριζόμενοι δὲ τὰ ἱμά-

^{1 Cor. 4. 12.} τια αὐτοῦ, ἔβαλον κλῆρον. ^h καὶ εἰστήκει ὁ λαὸς θεω- 35

^{Psal. 22. 18.} ρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,

^{Matt. 27.} λέγοντες, “ Ἄλλους ἔσωσε, σωσάτω ἐαυτὸν, εἰ οὗτός

^{35. Marc.} “ ἐστὶν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.” Ἐνέπαι- 36

^{15. 24. Joh.} ζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ

^{19. 23.} ὄξος προσφέροντες αὐτῷ καὶ λέγοντες, “ Εἰ σὺ εἶ ὁ 37

^h Matt. 27. “ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.” ⁱ Ἦν δὲ 38

^{37. Marc.} καὶ ἐπιγραφὴ γεγραμμένη ἐπ’ αὐτῷ γράμμασιν Ἑλ-

^{15. 26. Joh.} ληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, “ Οὗτός ἐστιν

^{19. 19.} “ ὁ βασιλεὺς τῶν Ἰουδαίων.”

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει 39

29. Some think that this is an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men *green trees*, and bad men *dry trees*. Jesus says, *If the sufferings of good men are so great, what*

must be those of bad men?

36. ὄξος. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilarius conceived the penitent thief to be on the right. So did the pseudo-

- αὐτὸν, λέγων, “Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν
 40 “καὶ ἡμᾶς.” Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ
 λέγων, “Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ
 41 “κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὦν
 “ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
 42 “ἔπραξε.” Καὶ ἔλεγε τῷ Ἰησοῦ, “Μνήσθητί μου,
 43 “κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” Καὶ εἶπεν
 αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν λέγω σοι, σήμερον μετ’
 “ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”
 44 ^k Ἦν δὲ ὥσεί ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ’ ^k Matt. 27.
 45 ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης. ¹ καὶ ἐσκοτίσθη ὁ ^{45. Marc.}
 ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. ¹ Matt. 27.
 46 ^m καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, “Πάτερ, ^{51. Marc.}
 “εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.” καὶ ^{15. 38.}
 47 ταῦτα εἰπὼν ἐξέπνευσεν. ⁿ Ἰδὼν δὲ ὁ ἐκατόνταρχος ^m Psal. 31.
 τὸ γυνόμενον ἐδόξασε τὸν Θεόν, λέγων, “Ὅντως ὁ ^{5. Matt. 27.}
 48 “ἄνθρωπος οὗτος δίκαιος ἦν.” Καὶ πάντες οἱ συμ- ^{50. Marc.}
 παραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεω- ^{15. 37. Joh.}
 49 οῦντες τὰ γυνόμενα, τύπτουντες ἑαυτῶν τὰ στήθη ^{19. 30. Act.}
 τοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι ^{7. 59, 60.}
 αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὀρώσαι ταῦτα. ⁿ Matt. 27.
 50 ^o ΚΑΙ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς, ^{57. Marc.}
 51 ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος· (οὗτος οὐκ ἦν ^{15. 42. Joh.}
 συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ^{19. 38.}
 ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσ- ^p 2. 25, 38.

Athanasius, vol. II. p. 264. He has been called Dimas, or Dimas.

43. σήμερον. Some persons have connected this with λέγω σοι, but improperly.

Ibid. παραδείσῳ. See note at 2 Cor. xii. 4.

46. παραθήσομαι. Most MSS. read παρατίθεμαι.

51. καὶ before προσεδέχετο is perhaps to be expunged.

εδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος 52
προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰη-

q Matt. 26. σου. ^q καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, 53
12. et 27.
59. Marc. καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐ-
15. 46.
r Matt. 27. δέπω οὐδεὶς κείμενος. ^r καὶ ἡμέρα ἦν παρασκευή, καὶ 54
62.
σάββατον ἐπέφωσκε.

s 8. 2. ^s Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν 55
συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ
t Exod. 20. μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. ^t ὑποστρέ- 56
10.
ψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν
σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

u Matt. 28. ^u Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον 24
1. Marc.
16. 1. Joh. ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί
20. 1.
τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισ- 2
μένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὗρον 3
τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο ἐν τῷ δια- 4
πορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες
ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμ- 5
φόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσ-
ωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, “Τί ζητεῖτε τὸν
x 9. 22. et “ζῶντα μετὰ τῶν νεκρῶν; ^x οὐκ ἔστιν ὧδε, ἀλλ’ 6
18. 32.
Matt. 16. “ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ 6
21. et 17.
22. et 20. “Γαλιλαία, λέγων, “Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου 7
18. Marc.
8. 31. et 9. “παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ
31. et 10. “σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.”
33.

y Joh. 2. 22. ^y Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· ^z καὶ ὑποστρέ- 8
z Matt. 28.
8. Marc. ψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα 9
16. 10.

CHAP. XXIV.

1. ὄρθρου βαθέος. *Very early in the morning.* The phrase is used by Plato, *Criton. init.*

Ibid. *τινές.* *Some other women.* See ver. 10.

8. ἐμνήσθησαν. See note at ix. 22.

- 10 τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. ^a ἦσαν δὲ ἡ Μαγ- ^a 8. 2.
 δαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ
 αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστό-
 11 λους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆ-
 12 ρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. ^b ὁ δὲ ^b Joh. 20.
 Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρα- ^{3, 6.}
 κύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε
 πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.
 13 ^c Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ ^c Marc. 16.
 τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ^{12.}
 14 ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἑμμαούς· καὶ αὐτοὶ ὠμί-
 λουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων
 15 τούτων. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζη-
 τεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐ-
 16 τοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγ-
 17 νῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτοὺς, “ Τίνες οἱ λόγοι
 “ οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦν-
 18 “ τες, καὶ ἐστε σκυθρωποὶ ;” Ἀποκριθεὶς δὲ ὁ εἰς, ^ῥ

10. Ἰωάννα. See viii. 3.

Ibid. Ἰακώβου. See note at vi. 16.

Ibid. αἱ before ἔλεγον is perhaps an interpolation.

12. πρὸς ἑαυτὸν may be coupled either with ἀπῆλθε, *to his own home*, or with θαυμάζων, *within himself*: most probably the former.

13. Ἑμμαούς. Josephus also speaks of Ἀμμαούς, or Ἑμμαούς, as sixty stadia from Jerusalem. Vol. II. p. 419. Sozomen says that it was named Nicopolis by the Romans after the taking of Jerusalem; and that there was a fountain near it, which

healed diseases, because our Saviour had washed his feet in it. V. 21. Another Emmaus near Tiberias had its name from some *warm* springs. Joseph. vol. II. p. 264.

15. ἐγγίσας. He must have overtaken them, for he was coming from Jerusalem. See v. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. Vol. I. p. 434. 438. III. p. 274. IV. p. 8. 11. Epi-

- ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, “ Σὺ μόνος παροι-
 “ κεις ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν
^e 7. 16. “ αὐτῇ ἐν ταῖς ἡμέραις ταύταις ;” ^e Καὶ εἶπεν αὐτοῖς, ¹⁹
 Matt. 21. “ Ποῖα ;” Οἱ δὲ εἶπον αὐτῷ, “ Τὰ περὶ Ἰησοῦ τοῦ
 11. Joh. 4. “ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν
 19. et 6. 14. “ ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ
 “ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ ²⁰
 “ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρω-
^f Act. 1. 6. “ σαν αὐτόν· ^f ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ ²¹
 “ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. ἀλλὰ γε σὺν
 “ πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον,
^g Matt. 28. “ ἀφ’ οὗ ταῦτα ἐγένετο. ^g ἀλλὰ καὶ γυναῖκες τινες ἐξ ²²
 8. Marc. 16. “ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριαὶ ἐπὶ τὸ
 10. Joh. 20. “ μνημεῖον· καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, ²³
 18. “ λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακένας, οἱ λέ-
 “ γουσιν αὐτὸν ζῆν. καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν ²⁴
 “ ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτω καθὼς καὶ αἱ γυν-
 “ αῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.” Καὶ αὐτὸς εἶπε ²⁵
 πρὸς αὐτοὺς, “ ^h Ω ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
 “ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·
^h Esa. 50. “ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν ²⁶
 6. et 53. toto. Phil. “ εἰς τὴν δόξαν αὐτοῦ ;” ⁱ Καὶ ἀρξάμενος, ἀπὸ Μω- ²⁷
 2. 7, &c. Heb. 12. 2. “ σέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐ-
 1 Pet. 1. 11. i Gen. 3. 15. et 22. 18.

phanus says Nathaniel and Cleopas. Vol. I. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

Ibid. παροικίς. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See

note at Acts ii. 14. Ἐν before Ἱερ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπιον τοῦ Θεοῦ in i. 6. Acts iv. 19. viii. 21. literally, *in the face of God*, so that God could bear witness to it.

- 28 τοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ^{et 26. 4. et 49. 10.}
 ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς ^{Ps. 16. 8, 9, 10. et 22. toto. et 132. 11. Dan. 9. 24, &c. k Gen. 19. 3. Act. 16. 15. Heb. 13. 2.}
 29 προσεποιεῖτο πορρώτέρω πορεύεσθαι. ^k καὶ παρεβιά-
 σαντο αὐτὸν, λέγοντες, “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς
 “ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα.” Καὶ εἰσῆλθε
 30 τοῦ μέναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλι-
 θῆναι αὐτὸν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε,
 31 καὶ κλάσας ἐπέδίδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν
 οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαν-
 32 τος ἐγένετο ἀπ’ αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους,
 “Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλά-
 “λει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γρα-
 33 “φάς;” Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν
 εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑν-
 34 δεκα καὶ τοὺς σὺν αὐτοῖς ¹ λέγοντας, “Ὅτι ἠγέρθη ὁ ¹ ¹ Cor. 15. 5.
 35 “κύριος ὄντως, καὶ ὥφθη Σίμωνι.” Καὶ αὐτοὶ ἐξη-
 γοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
 κλάσει τοῦ ἄρτου.
 36 ^m Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ^m ¹ ¹ Cor. 15. 5.
 ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνη ^{14. Joh. 20. 19.}
 37 “ὑμῖν.” Πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι ἐδό-
 38 κουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς, “Τί τετα-
 “ραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνου-
 39 “σιν ἐν ταῖς καρδίαις ὑμῶν; ⁿ ἴδετε τὰς χεῖράς μου ⁿ ¹ ¹ Cor. 15. 5.
 “καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφή-
 “σατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ

34. It might be thought from Mark xvi. 13. that some of the eleven did not believe the report of these two disciples.

39. This no doubt was the popular notion concerning spi-

rits; and the argument was valid, whether our Saviour meant to confirm the notion or no: he appealed to their own idea of a spirit, and proved that he could not be one.

ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐ-
52 τῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσ-
κυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ
53 χαρᾶς μεγάλης· καὶ ᾤσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰ-
νοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

53. ἱερῷ. See note at ii. 37. and Acts i. 13.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21. Mark i. 19. Matt. xxvii. 56. Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii. 23. xxi. 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14. xv. 6. compared with Gal. ii. 9. It has been supposed, that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood: but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign: and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse; and was probably released at the beginning of the reign of Nerva, A.D. 96. He then returned to Ephesus, where he published the Apocalypse: and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ^a ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν ^a 10. 33, 36.
2 Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς ¹ Joh. 1. 1, 2.
3 τὸν Θεόν. ^b Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ- ^{Apoc. 19.}
4 τοῦ ἐγένετο οὐδὲ ἓν. ^{13.} Ὁ γέγονεν ἐν αὐτῷ ζῶν ἦν, καὶ ^b 5. 26. et 8.
^{12. et 9. 5.}
^{et 12. 46.}
^{Eph. 3. 9.}

1. ὁ Λόγος. There can be no doubt that by the *Logos* S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The Logos, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the Logos as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews) completed this process, and made the Logos an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the Logos of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of Logos came to be applied even by orthodox Christians to Jesus Christ. S. John wrote his Gos-

pel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the Logos of the Gnostics.

Ibid. Ἐν ἀρχῇ. The Gnostics made the Logos to have been put forth by God *after* the creation of the world. S. John asserts that Christ was *in the beginning*.

Ibid. Θεός. This is a direct assertion of the divinity of Christ. The Gnostics considered the Logos merely as an emanation from God.

3. All the early Fathers made the sentence end at οὐδὲ ἓν, and coupled ὁ γέγονεν with ἐν αὐτῷ. The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. Ὁ γέγονεν ἐν αὐτῷ ζῶν ἦν may mean, *the thing which was made in or through him*; i. e. the benefit which was gained for man through him, *was life*.

Col. 1. 17. ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ^aκαὶ τὸ φῶς ἐν τῇ 5
Heb. 1. 2.

1 Joh. 5. 11. σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

^a 3. 19.

^b Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, 6

^b Matt. 3. 1.

Marc. 1. 2, ὄνομα αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, 7

&c. Luc. 3.

3. et 7. 27. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύ-

Act. 13. 24.

σωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα 8

^c 3. 19. et 8. μαρτυρήσῃ περὶ τοῦ φωτός. ^c ἦν τὸ φῶς τὸ ἀληθινόν, 9

12. et 9. 5.

et 12. 46. ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

^d Heb. 1. 2. ^d ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ 10

ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ 11

^e Rom. 8. ἴδιοι αὐτὸν οὐ παρέλαβον. ^e ὅσοι δὲ ἔλαβον αὐτὸν, 12

15. Gal. 3.

26. 2 Pet. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς

1. 4. 1 Joh.

3. 1.

When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26. xi. 25.

5. τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, *the light shines where darkness was before*: i. e. the power of living for ever is given to men, who before had lost it: *and the darkness did not come upon or succeed to the light*: i. e. it was not a light which was followed again by darkness. See xii. 35.

6. Ἐγένετο is to be taken with ἄνθρωπος, not with ἀπεσταλμένος: *there was a man who was sent from God*. Elsner. Palaiet.

7. περὶ τοῦ φωτός. The meaning of *the light*, as explained in v. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: thus *he bore*

witness of the light, that all through his preaching might believe in him, who brought light and immortality to life. See 2 Tim. i. 10. where the words *καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου* are exactly in accordance with ver. 4—7. of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

9. ἐρχόμενον is referred to φῶς by Grotius, Beausobre, Doddridge: to ἄνθρωπον by Wolfius, Palaiet. The latter seems most natural, though the former is supported by iii. 19. xii. 46. *The light which giveth light to every man is the true light*.

11. τὰ ἴδια and οἱ ἴδιοι evidently mean the Jews.

12, 13. This still continues the notion, of men having no power by their birth to live

13 πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ^fοὐκ ἐξ αἱμάτων, ^f3. 5.
οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ^g1. 18.
ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. ^h1 Pet. 1. 23.

14 ^gΚαὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, ^gMatt. 1.
(καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογε- ^{16. et 17. 2.}
νοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. ^{Luc. 1. 31.}
^{et 2. 7.}

15 ^hἸωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, ^{2 Pet. 1. 17.}
“Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμ- ^{Col. 1. 19.}
^{et 2. 3, 9.}
16 “προσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.” ^hΚαὶ ἐκ ^hver. 26,
^{&c. et 3.}
^{31. Matt.}
^{3. 11.}

for ever, but of their having the power restored to them when born again through Jesus Christ.

13. οἱ ἐγεννήθησαν. Whose birth was henceforth to be reckoned, not as from their earthly parents, but from God: or the 11th, 12th, and 13th verses may be paraphrased thus; *The Jews rejected him: but whoever received him, became a child of God, of whatever country he was, and without any regard to his being descended from Abraham.*

14. ἐθεασάμεθα. S. John alludes to his having witnessed the transfiguration of Christ. (See 2 Pet. i. 17.) Παρὰ πατρὸς may either be connected with μονογενοῦς, *the only begotten of the Father*; or with δόξαν, *we saw him in a state of glory, in the glory which came from the Father, when he pronounced him to be his beloved or only begotten Son.* The whole verse means, *Jesus Christ appeared upon earth as a man; but we, his chosen disciples, saw him in a state of glory; and while he was upon earth, he was filled with the Holy Ghost to*

preach the truth: or perhaps ἀληθείας means that Christ was the true end of the types and ordinances of the Mosaic law: see v. 17. Δόξαν ὡς μονογενοῦς may mean *the glory which is suited to him who was then declared by God to be his only begotten Son.*

15. πρῶτός μου ἦν. Πρῶτος is used for *before* in xv. 18. Since John the Baptist was born before Jesus, he could only have said that Jesus was *before him* on account of his preexistence. The same testimony is repeated in v. 27, 30, and it is inserted here as agreeing with what is said in v. 14, that Jesus existed in a state of glory previous to his appearing on earth. It might be paraphrased thus, *What I have said of the glory which we saw come upon Jesus, agrees with the testimony which John bore to his previous state of glory.* This testimony was borne by John for the first time upon the occasion mentioned in v. 27, and is anticipated in v. 15. Ἐμ-προσθεν perhaps denotes priority of rank, πρῶτος priority of existence: *He who came after*

τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ

^k Exod. 20. χάριν ἀντὶ χάριτος· ^k ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ¹⁷
^{1, &c. Deut.}
^{5. 6, &c.} ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

¹ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν ¹⁸

^{Exod. 33.}
^{20. Deut.} εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο. ^m Καὶ ¹⁹

^{4. 12. 1 Joh.}
^{4. 12.} αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν

^{1 Tim. 6.}
^{16. Matt.} οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα

^{11. 27. Luc.}
^{10. 22.} ἐρωτήσωσιν αὐτὸν, “Σὺ τίς εἶ;” ⁿ Καὶ ὡμολόγησε, ²⁰

^m 5. 33.
ⁿ 3. 28. καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, “Ὅτι οὐκ εἰμὶ

^{Act. 13. 25.}
^{o Deut. 18.} “ἐγὼ ὁ Χριστός.” ^o Καὶ ἠρώτησαν αὐτὸν, “Τί οὖν; ²¹

^{15.} “Ἠλίας εἶ σύ;” Καὶ λέγει, “Οὐκ εἰμί.” “Ὁ προ-

“φήτης εἶ σύ;” Καὶ ἀπεκρίθη, “Οὐ.” Εἶπον οὖν αὐτῷ, ²²

“Τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς·

^p Esa. 40. “τί λέγεις περὶ σεαυτοῦ;” ^p Ἐφη, “Ἐγὼ ‘φωνὴ βο- ²³ .
^{3. Matt. 3.}

me into the world, has become superior to me, because he existed before me.

16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, *Mémoires*, tom. I. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in v. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in v. 17. *Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace, χάριν ἀντὶ χάριτος, grace answering to the grace of Christ.*

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the

Law. Χάρις and ἀλήθεια perhaps mean the same as πνεῦμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed Him to us.

19. καὶ αὕτη. And this testimony which I have just quoted was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12. he meant, that he was not really Elias risen from the dead. Ὁ προφήτης might mean, *the prophet* promised in Deut. xviii. 15. though that would be the same with *the Messiah*. The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvi. 14.

- “ὧντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου.” ^{3. Marc. 1. 3. Luc. 3.}
- 24 “καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.” Καὶ οἱ ἀπε- ^{4.}
- 25 σταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. ¹καὶ ἠρώτησαν ^{9 Deut. 18. 15.}
αὐτὸν, καὶ εἶπον αὐτῷ, “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ
“εἰ ὁ Χριστὸς, οὔτε Ἡλίας, οὔτε ὁ προφήτης;”
- 26 ¹Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, “Ἐγὼ βαπτίζω ^{r Matt. 3. 11. Marc. 1. 7. Luc. 3. 16. Act. 1. 5. et 11. 16. et 19. 4.}
“ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἶ-
27 “δατε. αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμ-
“προσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα
28 “λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.” Ταῦτα
ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
Ἰωάννης βαπτίζων.
- 29 ^{s ver. 36. Exod. 12. 3. Esa. 53. 7. 1 Pet. 1. 19. t ver. 27.} Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχό-
μενον πρὸς αὐτὸν, καὶ λέγει, “Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ,
30 “ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ^tοὗτός ἐστι περὶ
“οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμ-

26. μέσος κ. τ. λ. Tillemont observes that this may have been literally true. *Mémoires*, tom. I. p. 160.

28. Βηθαβαρᾷ. Almost all the old MSS. and versions read Βηθανία· but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πέραν τοῦ Ἰορδάνου (compare iii. 26. x. 40.) have any other meaning than *beyond*, or *on the other side of Jordan*. See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Βαταναία: but the place, where John baptized, seems certainly to have been in Judæa. See Matt. iii. 1. Mark i. 5. Luke iii. 3.

29. τῇ ἐπαύριον. This was after the baptism of Jesus; and in v. 33. John reminds the people of what he had said the day before: but τῇ ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows. The baptism of Jesus. The temptation. (Neither of these related by S. John.) The mission from Jerusalem, v. 19—27. The address of John on the following day, v. 29, &c.

Ibid. ὁ αἴρων, *that taketh upon himself*. L. de Dieu.

30. He appeals to his saying recorded in v. 27.

“ προσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. καὶ γὰρ 31

“ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ,

u Matt. 3. “ διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.” u Καὶ 32

16. Marc. 1. 10. Luc. 3. 21. ἐμαρτύρησεν Ἰωάννης λέγων, “ Ὅτι τεθέαμαι τὸ

“ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ,

x Matt. 3. “ καὶ ἔμεινεν ἐπ’ αὐτόν. x καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ’ 33

11. Act. 1. 5. “ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν,

“ Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον

“ ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

“ καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ 34

“ υἱὸς τοῦ Θεοῦ.”

Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν 35
y ver. 29. μαθητῶν αὐτοῦ δύο. y καὶ ἐμβλέψας τῷ Ἰησοῦ περι- 36

πατοῦντι, λέγει, “ Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.” Καὶ ἤκου- 37

σαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθη-

σαν τῷ Ἰησοῦ. στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος 38

αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, “ Τὶ ζητεῖτε;”

31. καὶ γὰρ οὐκ ᾔδειν αὐτόν. *And at first I did not know him.* This is explained more at length in v. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt. iii. 14.

Ibid. ἀλλ’ ἵνα φανερωθῇ. *But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming : by these means his coming was made known to the people of Israel.*

Ibid. ἐν τῷ ὕδατι βαπτίζων. The phrase *in the water* is exactly applicable to the ancient mode

of baptizing, but in v. 33. we find ἐν πνεύματι ἁγίῳ, so that ἐν ὕδατι may properly be translated *with water*.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, *the word of God came unto him in the wilderness*, iii. 2.

35. Τῇ ἐπαύριον. Two days after the mission of the priests and Levites: see v. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εὐθύς.)

Ibid. δύο. One of these was Andrew, v. 41. the other has been supposed to be John. Epiphanius says John or James. Vol. I. p. 436, 437, 438.

- Οἱ δὲ εἶπον αὐτῷ, “Ραββὶ,” ὃ λέγεται ἑρμηνευόμενον,
 39 Διδάσκαλε, “ποῦ μένεις;” Λέγει αὐτοῖς, “Ἐρχεσθε καὶ
 “ἴδετε.” Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ
 ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.
 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ^z Matt. 4.
 τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκο-
 41 λουθησάντων αὐτῷ. εὕρισκει οὗτος πρῶτος τὸν
 ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, “Εὐ-
 “ρήκαμεν τὸν Μεσσίαν,” ὃ ἐστι μεθερμηνευόμενον,
 42 ὁ Χριστός·^a καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.^a Matt. 16.
 ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, “Σὺ εἶ Σίμων ὁ
 “υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς.” ὃ ἐρμηνεύεται
 Πέτρος.
 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν
 Γαλιλαίαν· καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ,
 44 “Ἀκολουθεῖ μοι.”^b Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-^b 12, 21.
 45 σαῖδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.^c Εὕρι-^c 21, 2.
 σκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, “Ὁν
 “ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρή-
 “καμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζα-
 46 ρέτ.”^d Καὶ εἶπεν αὐτῷ Ναθαναήλ, “Ἐκ Ναζαρέτ
 “δύναταί τι ἀγαθὸν εἶναι;” Λέγει αὐτῷ Φίλιππος,
 47 “Ἐρχου καὶ ἴδε.”^e Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ

Gen. 3. 15.
 et 22. 18. et
 49. 10.
 Deut. 18.
 15. 2 Sam.
 7. 12. Esa.
 7. 14. et 9.
 6. et 40.
 10, 11.
 et 53. 1, &c.
 Jer. 23. 5.
 et 33. 14.
 Ezech. 34.
 23. et 37.
 24. Dan. 9.
 24. Mich. 5.
 2. Zach. 6.
 12. et 9. 9.
 d 7. 41, 42.
 Matt. 2. 23.
 Luc. 2. 4.
 e Psal. 32. 2.

39. δεκάτη. Some think that S. John followed the Roman computation of time.

41. The reading is perhaps Χριστός without the article.

43. The words ὁ Ἰησοῦς seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαῖδᾶ is an inhabi-

tant of Bethsaida: ἐκ τῆς πόλεως, a native of the city. Greswell. The city of Peter and Andrew was Capernaum.

45. Ναθαναήλ. Nathanael has been supposed to be the same with Bartholomew: but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, “Ἴδε
 “ ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.” Λέγει⁴⁸
 αὐτῷ Ναθαναήλ, “ Πόθεν με γινώσκεις; ” Ἀπεκρίθη
 ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Πρὸ τοῦ σε Φιλιππον
 “ φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε.” Ἀπε-⁴⁹
 κρίθη Ναθαναήλ καὶ λέγει αὐτῷ, “ Ῥαββί, σὺ εἶ ὁ
 “ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.”
 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Ὅτι εἶπόν σοι,⁵⁰
 “ Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω
 f Gen. 28. “ τούτων ὄψει.” ἸΚαὶ λέγει αὐτῷ, “ Ἀμὴν ἀμὴν⁵¹
 12. Matt.
 4. 11. Luc. “ λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφ-
 22. 43. et
 24. 4. Act. “ γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας
 1. 10. “ καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.”

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ²
 τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.
 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν²
 γάμον. καὶ ὑπερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ³
 Ἰησοῦ πρὸς αὐτὸν, “ Οἶνον οὐκ ἔχουσι.” Λέγει αὐτῇ⁴
 ὁ Ἰησοῦς, “ Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα

51. This was perhaps a proverbial expression for a person working miracles.

CHAP. II.

1. On the third day after leaving Bethabara. *Wetstein, Priestley*: after returning into Galilee. *Newcome*. The latter is probably right, because Jesus had now some disciples, v. 2.

Ibid. γάμος. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Joses, Simon, and Judas, who were sons of Clopas and Mary.

Compare John xix. 25. Matt. xxvii. 56. John vii. 3, 5, 10. It is equally improbable that it was the marriage of John himself.

Ibid. Κανά. Josephus mentions a village of Galilee called Cana. *Vit.* §. 16. p. 9. It took him all night to go from thence to Tiberias. Ib. 17. The Syriac version has *Catna*, which L. de Dieu says was not far from Nazareth.

4. Τί ἐμοὶ καὶ σοί; might mean, *what is that to me and thee?* but the phrase generally means, *what have I to do with*

- 5 “μου.” Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “Ὁ τι
 6 “ἂν λέγῃ ὑμῖν, ποιήσατε.” ⁸ Ἦσαν δὲ ἐκεῖ ὑδρίαι ⁸ Marc. 7.
 λίθιναι ἐξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰου-
 7 δαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. λέγει
 αὐτοῖς ὁ Ἰησοῦς, “Γεμίσατε τὰς ὑδρίας ὕδατος.”
 8 Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς,
 “Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ.” Καὶ
 9 ἤνεγκαν. ὥς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ
 οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ
 διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ τὸν
 10 νυμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ, “Πᾶς ἄν-
 “θρῳπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν
 “μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν
 11 “καλὸν οἶνον ἕως ἄρτι.” Ταύτην ἐποίησε τὴν ἀρχὴν
 τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ
 ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐ-
 τὸν οἱ μαθηταὶ αὐτοῦ.
- 12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ
 ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ
 13 αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ
 ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς

thee? See Mark i. 24. 2 Sam. xvi. 10. 1 Kings xvii. 18.

Ibid. γύναι. The use of this term does not imply a want of affection. See Palaiet. Compare xix. 26.

6. μετρητάς. See L. de Dieu ad l. For ἀνὰ see Matt. xx. 9.

8. ἀρχιτρικλίνῳ. Concerning this person see Ursinus, *Append. ad Ciaccon. de Triclin.* p. 344. Bulengerus, *de Conviviis*, IV. 4. et 5.

10. μεθύω sometimes means

merely to drink plentifully, as in Gen. xliii. 34. Hackspanius. Boisius.

11. ἐπίστευσαν. Were confirmed in their faith.

12. μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid. ἀδελφοί. See note at Matt. xiii. 55.

13. τὸ πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4. xi. 55.

h Matt. 21. Ἱεροσόλυμα ὁ Ἰησοῦς. ^h καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς 14
 12. Marc. πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ
 11. 15. Luc. τοὺς κερματιστὰς καθημένους. καὶ ποιήσας φραγέλ- 15
 19. 45. λιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ
 τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν
 ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ 16
 τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, “Ἄρατε ταῦτα
 “ ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου
 i Psal. 69. 9. “ οἶκον ἐμπορίου.” ⁱ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐ- 17
 τοῦ, ὅτι γεγραμμένον ἐστὶν, “Ὁ ζῆλος τοῦ οἴκου σου
 k 6. 30. ‘κατέφαγέ με.’ ^k Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ 18
 Matt. 12. 38. εἶπον αὐτῷ, “Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα
 et 16. 1. ποιεῖς;” ^l Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, 19
 Marc. 8. 11. Luc. 11. 29. “Λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις
 l Matt. 26. 61. et 27. “ἐγερῶ αὐτόν.” Εἶπον οὖν οἱ Ἰουδαῖοι, “Τεσσαρά- 20
 40. Marc. 14. 58. et 15. 29. “κοντα καὶ ἐξ ἑτέσιν ᾧκοδομήθη ὁ ναὸς οὗτος, καὶ

14. περιστερὰς. See note at Matt. xxi. 12.

15. φραγέλλιον. From the Latin *flagellum*. It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is probably καταφάγεται.

18. ὅτι. Beza and L. de Dieu understand it as *since*, or *because*. They knew that he had no commission from the high priests, and they said, *If you claim authority from heaven, what miracle do you work in proof of this?* See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to

the sixth year of Darius. *Dem. Evang.* p. 392. But the Jews probably spoke of a more recent building, Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (A. U. C. 734.) vol. II. p. 105. and finished it in eighteen months, vol. I. p. 782. But he was eight years in building the porticos, &c. *ib.*; and Prideaux appears to be right, who translates the passage thus, “Forty-six years hath this temple been in building;” and adds, “For although then forty-six years had passed from the time this building had begun, and in nine years and an half it was made fit for the divine service, yet a great number of labourers

21 “ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν ;” Ἐκεῖνος δὲ
 22 ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ^m ὅτε οὖν ^m Luc. 24.
 ἡγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι
 τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ
 23 τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ὥς δὲ ἦν ἐν Ἱεροσολύ-
 μοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν
 εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ
 24 ἐποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐ-
 25 τοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· ⁿ καὶ ὅτι οὐ ⁿ 6. 64.
 χρεῖαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· ^{Act. 1. 24.}
 αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ. ^{Apoc. 2. 23.}

3 ^o ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ^o 7. 50.
 2 ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. ^{et 19. 39.} Ροῦτος ἦλθε πρὸς ^{p 9. 16, 33.}
 τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, “ Ῥαββὶ, οἶδα-
 “ μιν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς
 “ γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἢ σὺ ποιεῖς,
 3 “ ἐὰν μὴ ἦ ὁ Θεὸς μετ’ αὐτοῦ.” ^q Ἀπεκρίθη ὁ Ἰη- ^q Tit. 3. 5.
 σοῦς καὶ εἶπεν αὐτῷ, “ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ
 “ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν

“ and artificers were still con-
 “ tinued at work during all the
 “ time of our Saviour’s being
 “ here on earth, and for some
 “ years after.” *Connex.* sub an.
 17. B. C.

22. αὐτοῖς is wanting in many
 MSS.

Ibid. γραφῇ. See xx. 9. They
 then believed the prophecies in
 the Old Testament, and that
 which had been delivered by
 Jesus himself.

23. ἐν τῇ ἑορτῇ. *During the*
continuance of the feast. iv. 45.

25. And because he had no
 need of information concerning

any of these persons who pro-
 fessed to believe in him.

CHAP. III.

1. ἄρχων. Probably a mem-
 ber of the sanhedrim.

2. τὸν Ἰησοῦν has perhaps
 been substituted for the true
 reading αὐτόν.

3. ἄνωθεν signifies either *a-*
gain, or *from above*. Josephus
 uses it for *again*, vol. I. p. 48.
 but Origen considered it to
 mean, in this place, *from above*,
 vol. IV. p. 561. and this is cer-
 tainly its meaning in ver. 31.
 xix. 11. 23. James i. 17. iii. 15.
 Matt. xxvii. 51. Nicodemus

“ τοῦ Θεοῦ.” Λέγει πρὸς αὐτὸν ὁ Νικόδημος, “ Πῶς 4
 “ δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύ-
 “ νатаι εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
 “ εἰσελθεῖν καὶ γεννηθῆναι;” Ἀπεκρίθη ὁ Ἰησοῦς, 5
 “ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδα-
 “ τος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν
 “ βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρ- 6
 “ κος, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-
 “ ματος, πνεῦμά ἐστι. μὴ θαυμάσης ὅτι εἶπόν σοι, 7
^{r Eccl. 11. 5.} “ Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. ¹ τὸ πνεῦμα ὅπου 8
^{1 Cor. 2. 11.} “ θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ
 “ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ
^{s 6. 52, 60.} “ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.” ^s Ἀπε- 9
 κρίθη Νικόδημος καὶ εἶπεν αὐτῷ, “ Πῶς δύναται
 “ ταῦτα γενέσθαι;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν 10
 αὐτῷ, “ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα
^{t ver. 32.} “ οὐ γνώσκεις; ^t ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν 11
^{et 8. 28. et} “ λαλοῦμεν, καὶ ὃ ἐωράκαμεν μαρτυροῦμεν· καὶ τὴν
^{12. 49. et} “ μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον 12
^{14. 24.} “ ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπ-
^{u 6. 62.} “ ουράνια, πιστεύσετε; ^u καὶ οὐδεὶς ἀναβέβηκεν εἰς 13
^{Eph. 4. 9.}

seems to have taken it for δεύτερον, but that is not conclusive as to our Saviour's meaning; and he that is born *from above* is in fact born *again*, so that our Saviour may be said to have intended both.

Ibid. οὐ δύναται. He cannot enter into the covenant of the gospel.

5. ἐξ ὕδατος καὶ πνεύματος. The meaning would be equally expressed by ἐξ ὕδατος ἐν πνεύ-

ματι. A person is born again of the Spirit, (v. 6.) and this takes place at baptism.

8. τὸ πνεῦμα. Our version says, *the wind*; but many early writers took it literally for *the Spirit*. It does not signify *wind* in any other place of the New Testament. See Wolfius.

12. τὰ ἐπίγεια. *That part of the scheme of our redemption, which has its operation in this world.*

- “ τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ
 14 “ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. ^x καὶ καθὼς ^x 8. 28.
 “ Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψώ- ^{et} 12. 32.
 15 “ θῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. ^y ἵνα πᾶς ὁ πι- ^{Num.} 21. 9.
 “ στεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχη ζωὴν ² Reg. 18. 4.
 16 “ αἰώνιον. ^z οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ^z Rom. 5. 8.
 “ ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ^{et} 8. 32.
 “ ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχη ζωὴν ¹ Joh. 4. 9.
 17 “ αἰώνιον. ^a οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐ- ^a 9. 39.
 “ τοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα ^{et} 12. 47.
 18 “ σωθῇ ὁ κόσμος δι’ αὐτοῦ. ^b ὁ πιστεύων εἰς αὐτὸν ^{Luc.} 9. 56.
 “ οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι ¹ Joh. 4. 14.
 “ μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ ^b 5. 24.
 19 “ τοῦ Θεοῦ. ^c αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ^c 1. 5, 10,
 “ ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρω- ^{11.}
 “ ποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ
 20 “ αὐτῶν τὰ ἔργα. ^d πᾶς γὰρ ὁ φαῦλα πράσσων, ^d Job. 24.
 “ μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ^{13, et seqq.}
 21 “ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ^e ὁ δὲ ποιῶν τὴν ἀλήθειαν, ^e Eph. 5. 8.
 “ ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα,
 “ ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.”
 22 ^f Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐ- ^f 4. 1.
 τοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ’

13. In Prov. xxx. 4. we read
 τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη;

Ibid. καταβάς. This seems decisive for the preexistence of Christ, see v. 31; and the words ὁ ὢν are very remarkable, as shewing that Christ was still in heaven while he was on earth.

17. If any persons are not saved through Christ, their condemnation will not be in consequence of his coming into the world: they were condemned already, and have rejected the only means of having that condemnation removed. See ver. 18, 36. v. 24. Mark xvi. 16.

22. τὴν Ἰουδαίαν γῆν. This

- g Matt. 3. 6, αὐτῶν καὶ ἐβάπτισεν. ^g ἦν δὲ καὶ Ἰωάννης βαπτίζων ²³
 16. Marc.
 1. 5. Luc. ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν
 3. 7.
 h Matt. 14. ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ^h οὐπω γὰρ ²⁴
 3.
 ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγέ- ²⁵
 νετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ
 i 1. 7, 15, 26, Ἰουδαίων περὶ καθαρισμοῦ. ⁱ καὶ ἦλθον πρὸς τὸν ²⁶
 34. Matt. 3.
 11. Marc. Ἰωάννην καὶ εἶπον αὐτῷ, “Ραββὶ, ὃς ἦν μετὰ σοῦ
 1. 7. Luc.
 3. 16. “ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἶδε οὗτος
 k 1 Cor. 4. 7. “ βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.” ^k Ἀπε- ²⁷
 Jac. 1. 17.
 κρίθη Ἰωάννης καὶ εἶπεν, “Οὐ δύναται ἄνθρωπος
 “ λαμβάνειν οὐδὲν, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ
 1 1. 20, 30. “ οὐρανοῦ. ¹ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, ²⁸
 Mal. 3. 1.
 Matt. 11. 10. “ Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ’ ὅτι ἀπεσταλμένος
 Marc. 1. 2.
 Luc. 1. 17. “ εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην, νυμ- ²⁹
 et 7. 27.
 “ φίλος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ
 “ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμ-
 “ φίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἐκείνον ³⁰
 m 8. 23.
 1 Cor. 15. “ δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ^m ὁ ἄνωθεν ἐρ- ³¹
 47.

must mean the territory of Judæa in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

Ibid. καὶ ἐβάπτισεν. But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. *Mémoires*, vol. I. p. 30. 218.

23. Σαλείμ has been supposed to be Shalim, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the

tribe of Issachar. *Ænon* signifies *fons columbi*, so that there was probably a spring there.

25. περὶ καθαρισμοῦ. *Concerning the real effect of baptism.* As soon as Jesus baptized, persons perhaps began to doubt whether there was any use in John's baptism: and John's disciples came now to consult him about this. Many MSS. read Ἰουδαίου.

27. He means to say, that he was only executing a commission.

29. νύμφιος. See note at Matt. ix. 15.

- “³² χόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ
 “ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐ-
 “³² ρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, “ καὶ ὁ ἐώ-^{n 5. 20.}
 “³² ρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυ-^{et 8. 26. et}
 “³³ ρίαν αὐτοῦ οὐδεὶς λαμβάνει. ° ὁ λαβὼν αὐτοῦ τὴν^{12. 49. et}
 “³³ μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν·^{14. 10.}
³⁴ “¹ ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ^{o 1 Joh. 5.}
 “³⁴ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦ-^{10. Rom. 3.}
³⁵ “¹ μα. ° ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν^{4.}
³⁶ “ ἐν τῇ χειρὶ αὐτοῦ. ° ὁ πιστεύων εἰς τὸν υἱόν, ἔχει^{p 1. 16.}
 “ ζῶν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται^{Eph. 4. 7.}
 “ ζῶν, ἀλλ’ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ’ αὐτόν.”^{q 5. 22. et}
⁴ “^s Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι,^{17. 2. Matt.}
 ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ^{11. 27. et}
² Ἰωάννης· καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ’^{28. 18. Luc.}
³ οἱ μαθηταὶ αὐτοῦ· ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε^{10. 22.}
⁴ πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχεσθαι^{Heb. 2. 8.}
⁵ διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμα-^{r 3. 15, 16.}
⁵ ^{et 6. 47.}
⁵ ^{1 Joh. 5. 11.}
⁵ ^{s 3. 22, 26.}

31. *He that has his origin from the earth, belongs to the earth.*

32. *οὐδεὶς. Scarcely any one.*

33. *But if any one does receive it, he thereby expresses his conviction that God is true: i. e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.*

36. *μένει.* It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See v. 17.

CHAP. IV.

4. *ἔδει.* Josephus says that it was the custom of the Galileans to travel through Samaria, when they went to the festivals at Judæa. *Antiq. xx. 6. 1.* and again, πάντως ἔδει for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. *Vita. 52.* Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. *Mark x. 1.*

t Gen. 33.
 19. et 48.
 22. Jos. 24.
 32.

ρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν
 Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ 6
 Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας,
 ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσπερ ἔκτη.
 Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. 7
 λέγει αὐτῇ ὁ Ἰησοῦς, “Δός μοι πιεῖν.” οἱ γὰρ μα- 8
 θηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τρο-
 φὰς ἀγοράσωσι. ὁ λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμα- 9
 ρεῖτις, “Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πιεῖν αἰτεῖς,
 “οὔσης γυναικὸς Σαμαρείτιδος;” οὐ γὰρ συγχρῶνται
 Ἰουδαῖοι Σαμαρείταις. ὁ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 10
 αὐτῇ, “Εἰ ᾗδεῖς τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν
 “ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾗτησας αὐτόν,
 “καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.” ὁ λέγει αὐτῇ ἡ 11
 γυνὴ, “Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
 “βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ 12
 “μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν
 “τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐ-
 “τοῦ, καὶ τὰ θρέμματα αὐτοῦ;” ὁ ἀπεκρίθη ὁ Ἰη- 13
 σοῦς καὶ εἶπεν αὐτῇ, “Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος
 “τούτου, διψήσει πάλιν· ὁ δὲ ἂν πίη ἐκ τοῦ ὕδατος 14
 “τούτου, οὐδέποτε διψήσει πάλιν.”

5. Συχάρ. Josephus mentions a town in Samaria called Σίκιμα, near to mount Garizim, vol. I. p. 582. and this hill was near to Sychar, v. 20. It is supposed to be the place afterwards called Flavia Neapolis.

6. οὕτως may be rendered *eo facto, postea*. L. de Dieu, Alberti. It probably means, *he sat down just as a tired person would do*. See xiii. 25. (note.) Acts xxvii. 17.

7. γυνή. The name of Photina is given to her by Greek writers. Tillemont, *Mémoires*, tom. I. p. 219.

9. οὐ γὰρ—Σαμαρείταις. This is the remark of the evangelist.

12. πατρός. Josephus says that the Samaritans claimed to be descended from Joseph. Antiq. IX. 14. 3.

13, 14. Οὐδὲ ἂν οὖν ἐκ λάκκου πίνοι, ᾧ δίδωσιν ὁ θεὸς τὰς ἀκράτου

- “ οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα·
 “ ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ
 15 “ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.” Λέγει
 πρὸς αὐτὸν ἡ γυνή, “ Κύριε, δός μοι τοῦτο τὸ ὕδωρ,
 16 “ ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.” Λέγει
 αὐτῇ ὁ Ἰησοῦς, “ Ὑπαγε, φώνησον τὸν ἄνδρά σου,
 17 “ καὶ ἐλθέ ἐνθάδε.” Ἀπεκρίθη ἡ γυνή καὶ εἶπεν, “ Οὐκ
 “ ἔχω ἄνδρα.” Λέγει αὐτῇ ὁ Ἰησοῦς, “ Καλῶς εἶπας,
 18 “ Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες· καὶ
 “ νῦν ὃν ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τοῦτο ἀληθὲς εἶ-
 19 “ ρηκας.” ^b Λέγει αὐτῷ ἡ γυνή, “ Κύριε, θεωρῶ ὅτι ^b 6. 14.
 20 “ προφήτης εἶ σύ. ^c οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ^c 24. 19.
 “ ὅρει προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερο- ^c Deut. 12.
 “ σολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.” ¹ Reg. 9. 3.
 21 Λέγει αὐτῇ ὁ Ἰησοῦς, “ Γύναι, πίστευσόν μοι, ὅτι ² Par. 7. 12.
 “ ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὅρει τούτῳ οὔτε ἐν Ἱε-
 22 “ ροσολύμοις προσκυνήσετε τῷ πατρί. ^d ὑμεῖς προσ- ^d 2 Reg. 17.
 “ κυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶ- ^{29.} Esa. 2.
 “ δαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ^{3.} Luc. 24.
 23 “ ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀλη- ^{47.} Rom. 3.
 “ θινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν ^{2.} et 9. 4.

μεθύσματος πόσεις, τότε μὲν διὰ
 τινος ὑπηρετοῦντος τῶν ἀγγέλων,
 ὃν οἰνοχοεῖν ἡξίωσε· τότε δὲ καὶ δι’
 ἑαυτοῦ, μηδένα τοῦ δίδοντος καὶ τοῦ
 λαμβάνοντος μεταξὺ τιθεῖς. Philo
 Jud. vol. I. p. 296.

18. πέντε. Heinsius conceived
 that these five had been lawful
 husbands.

20. — καὶ πρὸς ἀλλήλους
 ἐπολέμουν, τῶν μὲν Ἱεροσολυμιτῶν
 τὸ παρ’ αὐτοῖς ἱερὸν ἅγιον εἶναι
 λεγόντων, καὶ τὰς θυσίας ἐκεῖ πέμ-

πειν ἀξιούντων· τῶν δὲ Σαμαρειτῶν
 εἰς τὸ Γαριζεῖν ὄρος κελευόντων.
 Joseph. vol. I. p. 585.

21. προσκυνήσετε. The time
 is coming, when there will be
 no particular place for wor-
 shipping God. Or it may mean
 literally, that sacrifices would
 soon cease to be offered in Ju-
 daea or Samaria.

22. σωτηρία ἐκ τῶν Ἰουδαίων.
 This was probably expected
 even by the Samaritans.

- “ πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους
^e 2 Cor. 3. “ ζητεῖ τοὺς προσκυνοῦντας αὐτόν. ^e πνεῦμα ὁ Θεός· 24
 17. “ καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀλη-
 “ θεία δεῖ προσκυνεῖν.” Λέγει αὐτῷ ἡ γυνή, “ Οἶδα ὅτι 25
 “ Μεσσίας ἔρχεται,” (ὁ λεγόμενος Χριστός·) “ ὅταν
^f 9. 37. “ ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.” ^f Λέγει αὐτῇ 26
 ὁ Ἰησοῦς, “ Ἐγὼ εἰμι, ὁ λαλῶν σοι.” Καὶ ἐπὶ τούτῳ 27
 ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυ-
 ναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, “ Τί ζητεῖς ;” ἢ,
 “ Τί λαλεῖς μετ’ αὐτῆς ;”
 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν 28
 εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, “ Δεῦτε, 29
 “ ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα·
 “ μήτι οὗτός ἐστιν ὁ Χριστός ;” Ἐξῆλθον οὖν ἐκ τῆς 30
 πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ, λέ- 31
 γοντες, “ Ῥαββὶ, φάγε.” Ὁ δὲ εἶπεν αὐτοῖς, “ Ἐγὼ 32
 “ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἶδατε.” Ἐλεγον 33
 οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, “ Μήτις ἤνεγκεν αὐ-
 “ τῷ φαγεῖν ;” Λέγει αὐτοῖς ὁ Ἰησοῦς, “ Ἐμὸν 34
 “ βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός
^g Matt. 9. “ με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. ^g οὐχ ὑμεῖς λέγετε 35
 37. Luc. 10. “ ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται ;
 2. “ ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν,
 “ καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θε-

25. This is a curious pas-
 sage, as shewing that the Sa-
 maritans expected the Messiah.
 The words ὁ λεγόμενος Χριστός
 are an explanation of the evan-
 gelist.

27. ἐθαύμαζον, which is the

reading of many MSS. is bet-
 ter than ἐθαύμασαν.

29. ἴδετε—μήτι. See whether.
 Beza, Hombergius.

35. It is generally under-
 stood from these words, that
 they were spoken four months

36 “ ρισμὸν ἤδη. καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ
 “ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων
 37 “ ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος
 “ ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ
 38 “ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὁ
 “ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ
 39 “ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.” Ἐκ δὲ
 τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν
 Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρού-
 40 σης, “ Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.” Ὡς οὖν
 ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων αὐτὸν μεί-
 41 ναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ
 42 πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ἡ τῇ^h 17. 8.
 τε γυναικὶ ἔλεγον, “ Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν
 “ πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι
 “ οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ
 “ Χριστός.”

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπ-
 44 ἦλθεν εἰς τὴν Γαλιλαίαν. αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρ-<sup>i Matt. 13.
57. Marc.
6. 4. Luc.
4. 24.</sup>
 τύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ

before the passover. Heinsius conjectured that the four months, in which were the feasts of Easter and Pentecost, were called τετράμηνον, and that our Saviour meant to speak of the harvest coming soon. Aristarch. Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The

true reading seems to be τετράμηνος.

36. *And the reaper receives his reward, though he had not the trouble of sowing; and gathers in a crop to everlasting life.*

37. *For in this instance the saying is the truth, that one soweth, and another reapeth.* John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, *de Adagiis N. T.*

43, 44. τῇ ἰδίᾳ πατρίδι must

ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

κ 2. 1, 11.

^κ Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ

1 1 Cor. i.
22.

ἀποθνήσκειν. ¹ εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, “Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.” Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, “Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Πορεύου· ὁ υἱός σου ζῇ.” Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, “Ὅτι ὁ παῖς σου ζῇ.” Ἐπύθετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, “Ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.” Ἐγνώ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱός σου ζῇ.” Καὶ ἐπί-

mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. βασιλικὸς is often used by Josephus, and always for a person, *qui in famulitio et ministerio regis sit*. Krebsius. He was probably attached to He-

rod's court. See Heinsius, *Aristarch*.

47. ἀκούσας. Capernaum was about twenty-five miles from Cana.

52. κομψότερον ἔσχε. So E-pictetus, ὅταν ὁ ἰατρὸς εἰσέρχεται, μὴ φοβεῖσθαι τί εἴπῃ· μὴ δ' ἂν εἴπῃ, Κόμψως ἔχεις, ὑπερχαίρειν. Diss. III. 10.

54 στευσειν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν
 δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς
 Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5 ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη
 2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσο-
 λύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη
 3 Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ἐν ταύταις
 κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν,
 χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.
 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-
 βήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς
 μετὰ τὴναραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ὃ δὴποτε
 5 κατείχετο νοσήματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριά-
 6 κοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. τοῦτον ἰδὼν ὁ
 Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρό-
 7 νον ἔχει, λέγει αὐτῷ, “Θέλεις ὑγιὴς γενέσθαι;” Ἀπ-

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2. iv. 45: so that this perhaps means, *This was the second time that Jesus worked a miracle upon his coming out of Judæa into Galilee.*

CHAP. V.

1. ἑορτὴ, a festival, most probably not the festival of the passover; for this happened soon after, (vi. 4.) and is called ἡ ἑορτή. John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the pass-over, see Newcome. *French.*

2. Ἔστι. It has been thought from this expression, that John wrote his Gospel before the

destruction of Jerusalem. But the pseudo-Athanasius says, ἦν κολυμβήθρα καὶ νῦν ἐστίν; and he seems to speak accurately, for he adds, πέντε στοὰς εἶχε, νῦν γὰρ περιηρέθη τὰ περίξ οἰκοδομήματα. Vol. II. p. 70.

Ibid. προβατικῇ. Arnoldus understands πύλη, as in Nehem. iii. 1. xii. 39. Thes. Crit. Sacr. part. I. p. 375.

Ibid. Bethesda means either *domus misericordiae*, or *effusionis*.

Ibid. στοάς. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

6. L. de Dieu is inclined to translate ὅτι πολὺν ἤδη χρόνον ἔχει, *that he was old.*

εκρίθη αὐτῷ ὁ ἀσθενῶν, “Κύριε, ἄνθρωπον οὐκ ἔχω,
 “ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κο-
 “λυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ

ⁿ Matt. 9. 6. “καταβαίνει.” ⁿ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγείραι, ⁸
^{Marc. 2. 11.}

^{Luc. 5. 24.} “ἄρον τὸν κράββατόν σου, καὶ περιπάτει.” ^o Καὶ ⁹
^o 9. 14.

εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβ-
 βατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν

^p Exod. 20. ἐκείνῃ τῇ ἡμέρᾳ. ^p Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθε- ¹⁰

^{10.} Deut. 5.

^{13.} Neh. ραπευμένῳ, “Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι

^{13.} 19. Jer. “τὸν κράββατον.” Ἀπεκρίθη αὐτοῖς, “Ὁ ποιήσας ¹¹

^{17.} 21, &c. ^{Matt. 12. 2.}

^{Marc. 2. 24.} “με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν

^{Luc. 6. 2.}

“σου, καὶ περιπάτει.” Ἠρώτησαν οὖν αὐτὸν, “Τίς ¹²

“ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββα-

“τόν σου, καὶ περιπάτει;” Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ¹³

ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ

^q 8. 11.

^{Matt. 12. 45.} τόπῳ. ^q Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ¹⁴

ἱερῷ, καὶ εἶπεν αὐτῷ, “Ἴδε ὑγιὴς γέγονας· μηκέτι

“ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.” Ἀπῆλ- ¹⁵

θεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι

Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ¹⁶

καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν

^r 14. 10.

σαββάτῳ. ^r ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, “Ὁ ¹⁷

“πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.”

13. ἐξένευσεν, from ἐκνεῖν, think that works such as these enatare, ex malis emergere, secedere. Krebsius. Jesus escaped without notice, because there was a great crowd, L. de Dieu.

17. ἐργάζεται. This is probably in allusion to God resting from his works on the Sabbath; and Jesus meant to say, Ye

think that works such as these must not be done on the Sabbath, because God rested on the Sabbath: but I tell you, that God has never rested to this time from doing works of mercy such as these, and I shall persist in doing them.

- 18^s Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ^{s 7. 19. et 8. 38. et 9. 4. et 10. 33. Phil. 2. 6.} ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυνε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν
- 19 τῷ Θεῷ. ^t ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ- ^{t ver. 30. et 8. 38.} τοῖς, “ Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς
- “ ποιεῖν ἅψ’ ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πα-
 “ τέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
- 20 “ ὁ υἱὸς ὁμοίως ποιεῖ. ^u ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, ^{u 3. 35.}
- “ καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μεί-
 “ ζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.
- 21 “ ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωο-
 22 “ ποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ^x οὐδὲ ^{x 3. 35. et 17. 2.}
- “ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν ^{Matt. 11. 27. et 28. 18.}
- 23 “ δέδωκε τῷ υἱῷ· ^y ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς ^{Act. 17. 31. y 1 Joh. 2.}
- “ τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ ^{23.}
- 24 “ τὸν πατέρα τὸν πέμψαντα αὐτόν. ^z Ἀμὴν ἀμὴν ^{z 3. 18. et 6. 40, 47. et 8. 51.}
- “ λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πι-
 “ στεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς
 “ κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θα-
 25 “ νάτου εἰς τὴν ζωὴν. ^a Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ^{a Eph. 2. 1, 5. 1 Tim.}

18. ἴσον. This shews in what sense the Jews understood the term, *Son of God*.

19. ἐὰν μὴ must be taken for ἀλλὰ, as in Gal. ii. 16. and so is εἰ μὴ in Matt. xii. 4. xxiv. 36.

20. I have written ἃ αὐτὸς ποιεῖ. *The Father points out to the Son, and enables him to do, the works which he himself does.*

21. There is probably a double allusion here, to dead persons being restored to life, and to eternal life being given again to man when it was lost. Je-

sus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: *it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.*

22. οὐδὲ γάρ. The connexion denoted by the particle γὰρ is with θέλει in ver. 21. *For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judging.*

5. 6. Apoc. “ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται
3. 1. Rom.
6. 4. Gal. “ τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαν-
2. 20. “ τες ζήσονται. ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν 26
“ ἐαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυ-
“ τῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, 27
b Dan. 12. “ ὅτι υἱὸς ἀνθρώπου ἐστί. ^b μὴ θαυμάζετε τοῦτο· ὅτι 28
2. 1 Cor. 15.
52. 1 Thess. “ ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-
4. 16.
c Matt. 25. “ σονται τῆς φωνῆς αὐτοῦ, ^c καὶ ἐκπορεύονται, οἱ τὰ 29
46. “ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ
d ver. 19. “ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. ^d οὐ 30
et 6. 38. “ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἑμαυτοῦ οὐδέν. καθὼς
“ ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν·
“ ὅτι οὐ ζητῶ τὸ θελημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα
e 8. 14. “ τοῦ πέμψαντός με πατρός. ^e Ἐὰν ἐγὼ μαρτυρῶ 31
“ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.
f Esa. 42. 1. “ ^f ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι 32
Matt. 3. 17.
et 17. 5. “ ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
g 1. 19. “ ^g Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ- 33

25. νεκροί. *Those that by sin had lost all title to eternal life, ζήσονται, shall be put in the way of obtaining eternal life, viz. by listening to the preaching of Jesus.*

26. ζωὴν probably means, *the power of restoring eternal life to man: For as the Father has the power of again giving to man the eternal life which had been lost, in the same manner has He enabled His Son to give this eternal life.* See i. 4. This is merely one instance of what is said generally in ver. 19.

27. ὅτι υἱός. *Because he is not only the Son of God, but he*

has taken upon himself every part of the mediatorial office of the Messiah; and this will not be complete till he has judged the world.

28. *Do not wonder at what I have said of giving eternal life to man: for the time will come, when the dead will actually rise again from their graves.* Chrysostom and Theophylact connected ὅτι υἱὸς ἀνθρώπου ἐστί with μὴ θαυμάζετε.

31. This seems to contradict viii. 14. The meaning is here, *My witness of myself will not be received as true, though it is really true.*

- 34 “ τύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν
 “ μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 35 “ σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαί-
 “ νων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν
 36 “ ἐν τῷ φωτὶ αὐτοῦ. ^hἐγὼ δὲ ἔχω τὴν μαρτυρίαν ^h1. 33. et 6.
 “ μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ ^{27. et 8. 18.}
 “ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ^{et 10. 25. et}
 “ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέ- ^{12. 28.}
 37 “ σταλκε· ⁱκαὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρ- ⁱExod. 33.
 “ τύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώ- ^{20. Deut. 4.}
 38 “ ποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε. καὶ τὸν λόγον ^{12. 1 Tim.}
 “ αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ^{6. 16. 1 Joh.}
 39 “ ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ^kἘρευνᾶτε τὰς ^k1. 46.
 “ γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ^{Esa. 8. 20.}
 “ ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· ^{et 34. 16.}
⁴⁰ “ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε. Δό- ^{Luc. 16. 29.}
⁴¹ “ ξαν παρὰ ἀνθρώπων οὐ λαμβάνω· ἀλλ’ ἔγνωκα ^{et 24. 27.}
⁴² “ ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυ- ^{Act. 17. 11.}
⁴³ “ τοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, ^{Deut. 18.}
 “ καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνό- ^{15.}
 “ ματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. ¹πῶς δύνασθε ὑμεῖς ^{12. 43.}
 “ πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ ^{Rom. 2. 29.}
 “ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε ;
 45 “ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν
 “ πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν

34. οὐ λαμβάνω. *I am not anxious to receive testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.*

35. ἠθελήσατε. *Ye were pleased.* Ibid. αὐτοῦ, sc. τοῦ λύχνου.

John was not *the Light*, τὸ φῶς, i. 8. but he was ὁ λύχνος.

39. Ἐρευνᾶτε might be indicative or imperative. See Raphael. *ad l.* Wolfius.

45. μὴ δοκεῖτε. The Syriac version takes this interrogatively, and so Palaiet.

m Gen. 3.
15. et 22.
18. et 49.
10. Deut.
18. 15.

“ ὑμεῖς ἠλπίκατε. ^mεἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπι- 46
“ στεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
“ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς 47
“ ἐμοῖς ῥήμασι πιστεύσετε ;”

ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θα- 6
λάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολού- 2
θει αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων αὐτοῦ τὰ σημεῖα ἃ
ἐποίει ἐπὶ τῶν ἀσθενούντων. ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ 3
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

n Exod. 12.
18. Lev. 23.
5. Num. 28.
16. Deut.
16. 1.

ⁿἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. ^oἐπά- 4
5
ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος
ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν

o Matt. 14.
15. Marc.
6. 35. Luc.
9. 12.

Φίλιππον, “ Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν
“ οὗτοι ;” Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς 6
γὰρ ᾔδει τί ἔμελλε ποιεῖν. Ἀπεκρίθη αὐτῷ Φίλιπ- 7

πος, “ Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐ-
“ τοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.” Λέγει 8
αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς

p 2 Reg. 4.
43.

Σίμωνος Πέτρου, “ ^pἜστι παιδάριον ἐν ᾧδε, ὃ ἔχει 9
“ πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ
“ ταῦτα τί ἐστὶν εἰς τοσούτους ;” Εἶπε δὲ ὁ Ἰησοῦς, 10
“ Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν.” ἦν δὲ χόρ-
τος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν

45. ἠλπίκατε, *ye used to hope, and still continue to hope*, which is the proper force of the perfect tense.

CHAP. VI.

1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the north-eastern side. Tiberias was a

town on the southern extremity of the lake.

4. This was the second pass-over. See ii. 13. xi. 55.

5. πρὸς τὸν Φίλιππον. Jesus may have addressed Philip, because he was of Bethsaida, i. 44. and the desert place was near to Bethsaida. Luke ix. 10.

- 11 ἀριθμὸν ὥσεὶ πεντακισχίλιοι. ἔλαβε δὲ τοὺς ἄρτους
ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς,
οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν
12 ὀψαρίων ὅσον ἤθελον. ὥς δὲ ἐνεπλήσθησαν, λέγει
τοῖς μαθηταῖς αὐτοῦ, “Συναγάγετε τὰ περισσεύ-
13 “σαντα κλάσματα, ἵνα μὴ τι ἀπόληται.” Συνή-
γαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμά-
των ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε
14 τοῖς βεβρωκόσιν. ¹οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε ^{r 1. 21. et 4.}
σημεῖον ὁ Ἰησοῦς, ἔλεγον, “Ὅτι οὗτός ἐστιν ἀληθῶς ^{19. et 7. 40.}
15 “ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.” Ἰησοῦς ^{Luc. 7. 16.}
οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ^{et 24. 19.}
ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς ^{Deut. 18.}
τὸ ὄρος αὐτὸς μόνος. ^{15.}
- 16 ^sὩς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ^{s Matt. 14.}
17 ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρ- ^{22. Marc.}
χοντο πέραν τῆς θαλάσσης εἰς Καπερναοῦμ. καὶ
σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ
18 Ἰησοῦς, ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διη-
19 γείρετο. ἐληλακότες οὖν ὥς σταδίους εἰκοσιπέντε ἢ
τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ
τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ
20 ἐφοβήθησαν. ὁ δὲ λέγει αὐτοῖς, “Ἐγὼ εἰμι· μὴ φο-
21 “βεῖσθε.” Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον,
καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆ-
γον.
- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-

10. πεντακισχίλιοι, beside wo-
men and children. Matt. xiv.

21.

17. εἰς Καπερναοῦμ. See note

at Mark vi. 45.

22. ὁ ὄχλος. These were the
multitudes who had been fed
on the north-eastern side of

σης, ἰδὼν ὅτι πλοiάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοiάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, (ἄλλα δὲ ἦλθε πλοiάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ 23 τόπου ὅπου ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου· ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν 24 ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοiα, καὶ ἦλθον εἰς Καπερναοῦμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, 25 εἶπον αὐτῷ, “Ῥαββὶ, πότε ὦδε γέγονας;” Ἀπεκρίθη 26 αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “Ἀμὴν, ἀμὴν λέγω ὑμῖν, “ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε
 t ver. 40, “ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. Ἐργάζεσθε μὴ τὴν 27
 54. et 1. 32. “βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν
 et 4. 14. et “μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
 5. 37. et 8. 18. Matt. 3. “ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ
 17. et 17. 5. “Θεός.” Εἶπον οὖν πρὸς αὐτὸν, “Τί ποιοῦμεν, ἵνα 28
 Marc. 1. 11. “ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;” Ὁ Ἀπεκρίθη ὁ 29
 et 9. 7. Luc. 3. 22. et 9. 1. 17. “Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Τοῦτό ἐστι τὸ ἔργον τοῦ
 35. 2 Pet. 1. 17. “Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.”

x Matt. 12.

38. et 16. 1.

Marc. 8. 11.

Luc. 11. 29.

1 Cor. 1. 22.

y Exod. 16.

the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. εἰς Καπερναοῦμ. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from

Tiberias, which is on the western side of the lake to the south of Capernaum.

27. ἐσφράγισεν. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

30, 31. The multitude seem now to have thought less of

gone in some of the boats from

- “ τέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ^{4, 14. Num. 11. 7. Psal. 78. 24. Sap. 16. 20.}
- “ ἐστὶ γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν ^{1 Cor. 10. 3.}
- 32 “ αὐτοῖς φαγεῖν.” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
- “ Ἀμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν
- “ τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ’ ὁ πατήρ μου δί-
- “ δωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.
- 33 “ ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ
- 34 “ οὐρανοῦ, καὶ ζωὴν διδούς τῷ κόσμῳ.” Εἶπον οὖν
- πρὸς αὐτὸν, “ Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον
- 35 “ τοῦτον.” ^z Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, “ Ἐγὼ εἰμι ὁ ^{z 4. 14. et 7. 37. Esa. 55. 1.}
- “ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πει-
- “ νάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πῶ-
- 36 “ ποτε. ἀλλ’ εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ
- 37 “ πιστεύετε. πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμέ
- “ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω
- 38 “ ἔξω· ^a ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ^{a 4. 34. et 5. 30. Matt. 26. 39. Marc. 14. 36. Luc. 22. 42.}
- “ ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμ-
- 39 “ ψαντός με. ^b τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαν- ^{b 10. 28. et 17. 12. et 18. 9.}
- “ τός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω
- “ ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέ-
- 40 “ ρᾷ. ^c τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ^{c 3. 15, 16.}

the late miracle than they had done before: see v. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with

the word of God, vol. I. p. 120, 121. 484. 499. 566. See Deut. viii. 3.

33. *The real bread of God is that which comes down from heaven.* See v. 50.

36. ὅτι καὶ ἐωράκατέ με, *that ye have even seen me, and yet do not believe.*

39. ἵνα πᾶν κ. τ. λ. See a similar construction in xvii. 2. Here it means, ἵνα ἐκ πάντων, οὓς δέδωκέ μοι, μὴ ἀπολέσω.

“ ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν,
 “ ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ
 “ ἐσχάτῃ ἡμέρᾳ.” Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ 41
 αὐτοῦ, ὅτι εἶπεν, “ Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ

d Matt. 13. 55. Marc. 6. 3. Luc. 4. 22. “ τοῦ οὐρανοῦ.” ^d καὶ ἔλεγον, “ Οὐχ οὗτός ἐστιν Ἰη- 42
 “ σους ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα
 “ καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ
 “ οὐρανοῦ καταβέβηκα;” Ἀπεκρίθη οὖν ὁ Ἰησοῦς 43
 καὶ εἶπεν αὐτοῖς, “ Μὴ γογγύζετε μετ’ ἀλλήλων. οὐ- 44
 “ δεῖς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ
 “ πέμψας με ἐλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐ-

c Esa. 54. 13. Jer. 31. 34. Hebr. 8. 10. et 10. 16. “ τὸν τῇ ἐσχάτῃ ἡμέρᾳ. ^e ἔστι γεγραμμένον ἐν τοῖς 45
 “ προφήταις, ‘ Καὶ ἔσονται πάντες διδακτοὶ τοῦ
 “ Θεοῦ.’ Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ

f 1. 18. Matt. 11. 27. Luc. 10. 22. “ μαθὼν, ἔρχεται πρὸς με. ^f οὐχ ὅτι τὸν πατέρα τίς 46
 “ εἶδεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος εἶδεν
 g 3. 16, 18, 36. “ τὸν πατέρα. ^g ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων 47
 “ εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς 48

h Exod. 16. 15. Num. 11. 7. Ps. 78. 24. 1 Cor. 10. 5. Heb. 3. 16, 19. i 3. 13. “ ζωῆς. ^h οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ 49
 “ ἐρήμῳ, καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ 50
 “ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ
 “ ἀποθάνῃ. ⁱ ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα- 51
 “ νοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 “ ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ
 “ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς

k 3. 9. “ τοῦ κόσμου ζωῆς.” ^k Ἐμάχοντο οὖν πρὸς ἀλλή- 52

40. θεωρῶν. Vitranga thinks that allusion is intended to the brasen serpent.

44. ἐλκύση. This is an obscure intimation of the future

gift of the Holy Spirit. See v. 63, 65.

45. ἐν τοῖς προφήταις. One of the divisions of the scriptures was called *The Prophets*.

λους οἱ Ἰουδαῖοι, λέγοντες, “ Πῶς δύναται οὗτος ἡμῖν
 53 “ δοῦναι τὴν σάρκα φαγεῖν;” Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς, “ Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε
 “ τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ
 54 “ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ^m ὁ τρώγων ^m 4. 14.
 “ μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν
 “ αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.
 55 “ ἡ γὰρ σάρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά
 56 “ μου ἀληθῶς ἐστὶ πόσις. ὁ τρώγων μου τὴν σάρκα,
 “ καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐ-
 57 “ τῷ. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ
 “ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι’
 58 “ ἐμέ. ⁿ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ κατα- ⁿ 3. 13.
 “ βάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα,
 “ καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται
 59 “ εἰς τὸν αἰῶνα.” Ταῦτα εἶπεν ἐν συναγωγῇ διδά-
 σκων ἐν Καπερναούμ.
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ
 εἶπον, “ Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται
 61 “ αὐτοῦ ἀκούειν;” Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι
 γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐ-
 62 τοῖς, “ Τοῦτο ὑμᾶς σκανδαλίζει; ^o ἐὰν οὖν θεωρῇτε ^o 3. 13.
 Marc. 16.

53. It does not seem necessary to believe, that Jesus here alluded to his future institution of the eucharist. See Wolfius, *ad l.*

57. διὰ τὸν πατέρα, *because the Father lives.* The full meaning would be, *I have life in myself, and have power to give life, because the Father (who dwelleth in me, and I in Him) hath life in Himself, and hath power to*

give life.

61—63. The Jews had taken offence at two things: 1. that Jesus said he had come down from heaven, ver. 42: 2. that he spoke of giving his flesh to eat, ver. 52. He now notices both these points; the first in ver. 62, the second in ver. 63.

62. *If ye see me ascending up into heaven, ye may believe that I came down from heaven.*

19. Luc. 24. “ τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
 51. Act. 1. “
 9. Eph. 4. 8. “ πρότερον; ἢ τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἢ σὰρξ 63
 2. Cor. 3. 6. “ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν,
 2. 25. et “ πνεῦμά ἐστι καὶ ζωὴ ἐστίν. ἢ ἄλλ’ εἰσὶν ἐξ ὑμῶν 64
 13. 11. “ τινὲς οἳ οὐ πιστεύουσιν.” Ἦιδει γὰρ ἐξ ἀρχῆς ὁ
 Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστίν
 r ver. 44. ὁ παραδώσων αὐτόν. ἢ Καὶ ἔλεγε, “ Διὰ τοῦτο εἴρηκα 65
 “ ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ἢ
 “ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.” Ἐκ τούτου 66
 πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω,
 καὶ οὐκέτι μετ’ αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰη- 67
 σοῦς τοῖς δώδεκα, “ Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;”
 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, “ Κύριε, πρὸς 68
 “ τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·
 s 11. 27. “ καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ 69
 Matt. 16. “ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.” ἢ Ἀπε- 70
 16. Marc. 8. 29. Luc. 9: 20. κρίθη αὐτοῖς ὁ Ἰησοῦς, “ Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα
 t 8. 44. “ ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;” Ἐ- 71
 Luc. 6. 13. λεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ
 ἡμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γα- 7

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely *his flesh*, which will enable men to live for ever, but *the Holy Spirit*, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. *Διὰ τοῦτο*. He alludes to what was said in ver. 44, and explains it of the gift of the

Spirit, as is intimated in ver. 63.

66. *Ἐκ τούτου*, not *from that time*, but *therefore*. L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. I. p. 428. and Luke, *ib.* p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. I. Append. p. 41.

70. *διάβολος* is perhaps here taken in its literal sense of *an accuser*.

- 1 **Λιλαία·** οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
 2 ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. ^x Ἦν δὲ ἐγγὺς ^x Lev. 23.
 3 ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ^y εἶπον οὖν ^y Matt. 12.
 πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, “Μετάβηθι ἐντεῦθεν, ^{46.} Marc.
 “καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου ^{3. 31. Act.}
 4 “θεωρήσωσι τὰ ἔργά σου ^a ποιεῖς· οὐδεὶς γὰρ ἐν
 “κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρήσίᾳ εἶναι.
 “εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.”
 5 ^z Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ^z Marc. 3.
 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὁ καιρὸς ὁ ἐμὸς οὐπω ^{21.}
 “πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν
 7 “ἔτοιμος. ^a οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ ^a 3. 19. et
 “μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα ^{14. 17. et}
 8 “αὐτοῦ πονηρά ἐστιν. ^b ὑμεῖς ἀνάβητε εἰς τὴν ἑορ- ^b 8. 20.
 “τὴν ταύτην· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν
 “ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.”
 9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς
 ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ’ ὥς ἐν κρυ-
 11 πτῷ. ^c Οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ, ^c 11. 56.
 12 καὶ ἔλεγον, “Ποῦ ἐστιν ἐκεῖνος;” ^d Καὶ γογγυσμὸς ^d ver. 40.
 πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, ^{et} 6. 14. et
 “ὅτι ἀγαθὸς ἐστιν.” ἄλλοι δὲ ἔλεγον, “Οὐ· ἀλλὰ ^{9. 16. et 10.}
 13 “πλανᾷ τὸν ὄχλον.” ^e Οὐδεὶς μέντοι παρρήσίᾳ ἐλά- ^{19. Matt.}
 λει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων. ^{21. 46. Luc.}
 7. 16.
^e 9. 22. et
 12. 42. et
 19. 38.

CHAP. VII.

2. The feast of tabernacles was on the fifteenth day of the seventh month, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James,

was probably one of the twelve. See Luke vi. 16.

6. Ὁ καιρὸς, *the time of his being put to death.* He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

Ἦδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς ¹⁴
τὸ ἱερὸν, καὶ ἐδίδασκε. καὶ ἐθαύμαζον οἱ Ἰουδαῖοι ¹⁵
λέγοντες, “ Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθη-
^f 8. 28. et “ κῶς;” ^f Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “ Ἡ ¹⁶
^{12. 49. et} “ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με
^{14. 10, 24.} “ ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται ¹⁷
“ περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ
^g 5. 41. “ ἐγὼ ἀπ’ ἐμαυτοῦ λαλῶ. ^g ὁ ἀφ’ ἐαυτοῦ λαλῶν, τὴν ¹⁸
“ δόξαν τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν δόξαν τοῦ
“ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστι, καὶ ἀδικία ἐν
^h Exod. 20. “ αὐτῷ οὐκ ἔστιν. ^h οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ¹⁹
^{1. et 24. 3.} “ νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; ⁱ τί με
^{Act. 7. 53.} “ ζητεῖτε ἀποκτείνειν;” ⁱ Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, ²⁰
ⁱ 5. 16, 18. “ Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειν;” ⁱ Ἀπε- ²¹
^{et 10. 39.} κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “ Ἐν ἔργον ἐποίη-
^{et 11. 53.} “ σα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ^k Μωσῆς δέ- ²²
^{Matt. 12. 14.} “ δωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως
^{Marc. 3. 6.} “ ἐστίν, ἀλλ’ ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περι-
^j 8. 48, 52. “ τέμνετε ἄνθρωπον. εἰ περιτομὴν λαμβάνει ἄνθρω- ²³
^{et 10. 20.} “ πος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως,
^k Gen. 17. “ ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν
^{10. Lev. 12.} 3.

14. τῆς ἑορτῆς. See ver. 2.

15. γράμματα means learning.

17. Schomerus understood this verse to mean, *If a man wish to do the will of God, he will observe or satisfy himself concerning any doctrine which he may hear, whether it is really of God or no.* Theol. Moral. VII. 6. But τῆς διδαχῆς perhaps alludes to διδαχὴ in ver. 16. *If a person doubt concerning my doctrine, whether it be of God, let him do the will of God, and*

then see whether my doctrine is not in accordance with that will.

21. See v. 16. I have coupled διὰ τοῦτο with θαυμάζετε rather than with Μωσῆς, according to Theophylact, H. Stephens, Casaubon, Beza, &c.

22. This seems to prove, that the Sabbath was an earlier institution than circumcision, or the argument would not be valid.

23. ὅλον ἄνθρωπον. Circumcision only affected part of a

- 24 “σαββάτω; ¹ μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δι- ^{1 Deut. 1. 16, 17.}
- 25 “καίαν κρίσιν κρίνατε.” Ἐλεγον οὖν τινὲς ἐκ τῶν ^{Prov. 24. 23. Jac. 2. 1.}
- Ἱεροσολυμιτῶν, “Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀπο- ^{23. Jac. 2. 1.}
- 26 “κτεῖναι; καὶ ἴδε, παρῤῥησία λαλεῖ, καὶ οὐδὲν αὐτῷ ^{23. Jac. 2. 1.}
- “λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι ^{23. Jac. 2. 1.}
- 27 “οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ^m ἀλλὰ τοῦτον οἱ- ^{m Matt. 13. 55. Marc. 6. 3. Luc. 4. 22.}
- “δαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐ- ^{55. Marc. 6. 3. Luc. 4. 22.}
- 28 “δεῖς γινώσκει πόθεν ἐστίν.” ⁿ Ἐκραξεν οὖν ἐν τῷ ^{n 8. 26, 42,}
- ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, “Κἀμὲ οἴδατε, ^{55.}
- “καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλή- ^{55.}
- “λυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς ^{55.}
- 29 “οὐκ οἴδατε· ὁ ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ ^{o 10. 15.}
- 30 “εἰμὶ, κακῆϊνός με ἀπέστειλεν.” ^p Ἐζήτουν οὖν αὐτὸν ^{Matt. 11. 27.}
- πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι ^{p 8. 20, 37. Marc. 11. 18. Luc. 19. 47. et 20. 19.}
- 31 οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. ^q Πολλοὶ δὲ ἐκ τοῦ ^{q 8. 30.}
- ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, “Ὅτι ὁ ^{19.}
- “Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ^{q 8. 30.}
- 32 “ποιήσει, ὢν οὗτος ἐποίησεν;” Ἦκουσαν οἱ Φαρι- ^{q 8. 30.}
- σαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ^{q 8. 30.}
- ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ^{q 8. 30.}
- 33 ἵνα πιάσωσιν αὐτόν. ^r εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, ^{r 13. 33. et 16. 16.}
- “Ἔτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι, καὶ ὑπάγω πρὸς ^{16. 16.}
- 34 “τὸν πέμψαντά με. ^s ζητήσετέ με, καὶ οὐχ εὐρήσετε· ^{s 8. 21. et 13. 33.}

man: Jesus made him alto-
gether sound.

24. κατ’ ὄψιν. He means to
say, do not condemn in me what
you approve of in Moses: if you
allow a man to be circumcised on
the sabbath, because Moses or-
dered it, but do not allow him to
be healed, when I do it, you
judge κατ’ ὄψιν, according to the
person, and not according to jus-

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tice. L. de Dieu.

27. πόθεν must mean, of
what parents, or, of what father;
for they knew where Christ was
to be born, v. 42. and Christ in
his answer shews who was his
father. Raphael. The Jews might
allude to Isaiah liii. 8. Who
shall declare his generation?

33. αὐτοῖς is probably an in-
terpolation.

B b

“καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.” Εἰ- 35
 πον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, “Ποῦ οὗτος μέλ-
 “λει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν;
 “μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύ-
 “εσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστὶν οὖ- 36
 “τος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὐρή-
 “σετε· καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;”

τ 4. 14. et 6. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς 37
 35. Lev. 23. εἰστίκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, “Ἐάν τις
 36. Esa. 55. 1. Apoc. 22. “διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω· ὁ πιστεύων 38
 17. “εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοι-
 u Esa. 12. 3. et 44. 3. “λίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.” *Τοῦτο δὲ 39
 x Joel. 2. 28. Act. 2. εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ
 17. πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν πνεῦμα ἅγιον,
 y I. 21. et 4. ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. ὧ πολλοὶ οὖν ἐκ τοῦ 40
 42. et 6. 14.

34. εἰμί. H. Stephens, Beza, and Casaubon read εἰμι, *eo*, instead of εἰμὶ, *sum*. So also Theophylact, and the Arabic version. Ὅπου signifies *whither* in viii. 21, 22. Matt. viii. 19.

35. τὴν διασπορὰν τῶν Ἑλλήνων. i. e. the Jews, who were dispersed in various countries, and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81, &c. L. de Dieu, Grotius. Others have understood it of the Gentiles. Salmasius, Krebsius.

37. The eighth day of the feast of tabernacles. See L. de Dieu.

38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and

pour it on the altar, saying, *With joy shall ye draw water out of the wells of salvation*, Isaiah xii. 3. See also xliv. 3. lv. 1. lviii. 11. Ezek. xxxvi. 25. Zach. xiv. 8. Heinsius understood the passage to mean, *He that believeth on me as the scripture has commanded, &c. &c.* So also Theophylact, Glassius, Calovius, &c. Perhaps the whole passage is to be pointed thus: *ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή. Ποταμοὶ κ. τ. λ.*

39. οὕτω ἦν, *was not yet given to men*. The Holy Spirit was to be given when Jesus was taken away, but not till then. See xvi. 7. The meaning of ἐδοξάσθη may be seen in xii. 16.

- ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, “ Οὗτός ἐστιν Deut. 18.
 41 “ ἀληθῶς ὁ προφήτης.” ^{15. Matt.} 2^o Ἄλλοι ἔλεγον, “ Οὗτός 21. 46. Luc.
 “ ἐστιν ὁ Χριστός.” ^{7. 16.} Ἄλλοι δὲ ἔλεγον, “ Μὴ γὰρ ἐκ z ver. 52. et
 42 “ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; ^{1. 46.} οὐχὶ ἡ γραφὴ a Psal. 132.
 “ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθ- 11. Mich.
 “ λεέμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχε- 5. 2. Matt.
 43 “ ται;” ^{2. 5. Luc.} ^{2. 4. 1 Sam.} ^{16. 1, 4.} ^{b 9. 16. et} ^{10. 19.} Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν.
 44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς
 45 ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας. ἦλθον οὖν οἱ ὑπηρέ-
 ται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον
 46 αὐτοῖς ἐκεῖνοι, “ Διατί οὐκ ἠγάγετε αὐτόν;” Ἀπε-
 κρίθησαν οἱ ὑπηρέται, “ Οὐδέποτε οὕτως ἐλάλησεν
 47 “ ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.” Ἀπεκρίθησαν
 οὖν αὐτοῖς οἱ Φαρισαῖοι, “ Μὴ καὶ ὑμεῖς πεπλάνησθε;
 48 “ ^{c 12. 42.} μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ 1 Cor. 1. 20.
 49 “ ἐκ τῶν Φαρισαίων; ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώ- et 2. 8. Act.
 50 “ σκων τὸν νόμον, ἐπικατάραιοί εἰσι.” ^{6. 7.} ^{d 3. 2.} Λέγει Νικό-
 δημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς
 51 ὧν ἐξ αὐτῶν, “ ^{e Exod. 23.} ^{1. Lev. 19.} ^{15. Deut. 1.} ^{17. et 17. 4,} ^{8. et 19. 15.} ^{f 1. 46. Esa.} ^{9. 1, 2.} ^{Matt. 4. 15.} Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄν-
 “ θρωπον, ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον, καὶ
 52 “ γινῶ τί ποιεῖ;” ^{1. 46. Esa.} ^{9. 1, 2.} ^{Matt. 4. 15.} Ἀπεκρίθησαν καὶ εἶπον αὐτῷ,
 “ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ
 “ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερ-
 53 “ ται.” Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.
 8 ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαίων.

40. τὸν λόγον. The reading is probably τῶν λόγων.

48. ἀρχόντων. But see ver. 26. and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius.

CHAP. VIII.

I—II. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz decides that the passage is undoubtedly authentic.

ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ 2
 λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐ-
 τοὺς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς 3
 αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελήμμενην, καὶ στή-
 σαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, “ Διδάσκαλε, 4
 “ αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.
 “ Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύ- 5
 “ τας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις ;” Τοῦτο δὲ 6
 ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐ-
 τοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν
 εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνα- 7
 κύψας εἶπε πρὸς αὐτοὺς, “ Ὁ ἀναμάρτητος ὑμῶν,
 “ πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.” Καὶ πάλιν 8
 κάτω κύψας ἔγραφεν εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες, 9
 καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς
 καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν
 ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
 ἐν μέσῳ ἐστῶσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα 10
 θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, “ Ἡ γυνή,

g Lev. 20.
 10.
 Deut. 22.
 22.

5. λιθοβολεῖσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall be put to death. It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale’s Koran, vol. I. p. 55, 56. Philo Judæus says of a πόρνη, ὡς λύμη οὖν καὶ ζημία καὶ

κοινὸν μίasma καταλευέσθω. Vol. II. p. 308. He is not speaking of adultery.

6. πειράζοντες. Some say that they wished to accuse him of exciting rebellion, if he determined that she ought to be stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31.

9. ἐστῶσα. The reading is probably οὔσα.

- “ ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου ; οὐδεὶς σε κατ-
 11 “ ἐκρινεν ;” Ἡ δὲ εἶπεν, “ Οὐδεὶς, κύριε.” Εἶπε δὲ
 αὐτῇ ὁ Ἰησοῦς, “ Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου
 “ καὶ μηκέτι ἁμάρτανε.”
- 12 Ἰ Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, ^{i 1. 5, 9. et 9. 5. et 12.}
 “ Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, ^{46.}
 “ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς
 13 “ τῆς ζωῆς.” Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, “ Σὺ
 “ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
 14 “ ἀληθής.” ^k Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, ^{k 5. 31.}
 “ Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ
 “ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπά-
 “ γω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ
 15 “ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ
 16 “ κρίνω οὐδένα. καὶ ἔαν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ
 “ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμι, ἀλλ’ ἐγὼ
 17 “ καὶ ὁ πέμψας με πατήρ. ¹ καὶ ἐν τῷ νόμῳ δὲ τῷ ^{1 Deut. 17. 6. et 19. 15.}
 “ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ^{Matt. 18.}
 18 “ ἀληθής ἐστιν. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, ^{16. 2 Cor. 13. 1.}
 “ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.” ^{Heb. 10. 28.}
- 19 Ἐλεγον οὖν αὐτῷ, “ Ποῦ ἐστιν ὁ πατήρ σου ;”
 Ἀπεκρίθη ὁ Ἰησοῦς, “ Οὔτε ἐμὲ οἴδατε, οὔτε τὸν
 “ πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου
 20 “ ᾔδειτε ἄν.” ^m Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ^{m 7. 8, 30.}
 ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐ-
 δεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

10. οὐδεὶς σε κατέκρινεν ; *Hath no one executed the sentence upon thee in the way that I proposed?*

15. οὐ κρίνω οὐδένα. *Judico neminem*, i. e. *non testor de me*

ipso. Raphael. See viii. 50. where κρίνων is used in the same sense.

20. γαζοφυλακίῳ. This was in the court of the women. See Mark xii. 41.

n 7. 34. et
13. 33.

Ἔειπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ ὑπάγω, 21
καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθαν-
εῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.”
Ἐλεγον οὖν οἱ Ἰουδαῖοι, “Μήτι ἀποκτενεῖ ἑαυτὸν, 22
ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλ-
θεῖν;” Καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐκ τῶν κάτω 23
ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου
τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.
εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις 24
ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀπο-
θανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.” Ἐλεγον οὖν 25
αὐτῷ, “Σὺ τίς εἶ;” Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
“Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν. ὅπολλά ἔχω περὶ 26
ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀλη-
θὴς ἐστι, καὶ ἐγὼ ἃ ἤκουσα παρ’ αὐτοῦ, ταῦτα λέγω
εἰς τὸν κόσμον.” Οὐκ ἔγνωσαν ὅτι τὸν πατέρα 27
αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὅταν 28
ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ
καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. καὶ ὁ 29
πέμψας με, μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκέ με μόνον ὁ
πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.”
Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. 30

21. πάλιν. This may be with reference to vii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi. 16.

25. Τὴν ἀρχὴν is used for *altogether, at all*, and for *originally, at first*. It is used in the latter sense in Gen. xiii. 4. xliii. 18, 20. Dan. viii. 1. Raphael

prefers the former; he reads *ὅτι*, and places only a comma after *ὑμῖν*; *from the fact of my speaking to you at all*, because you do not believe me; *I have many things to allege against you*. See xii. 48. xv. 22. For *τὴν ἀρχὴν* signifying *omnino*, see Palaiet. The meaning perhaps is, *I am altogether what I have before told you that I am*.

o 7. 28.

- 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “ Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
 32 “ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν
 33 “ ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.” Ἀπε-
 κρίθησαν αὐτῷ, “ Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ
 “ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύ-
 34 “ θεροι γενήσεσθε ;” Ἦ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ^{p Rom. 6. 16. 2 Petr. 2. 19.}
 “ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρ-
 35 “ τίαν, δοῦλός ἐστι τῆς ἁμαρτίας. ὁ δὲ δοῦλος οὐ
 “ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
 36 “ αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως
 37 “ ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε·
 “ ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
 38 “ χωρεῖ ἐν ὑμῖν. ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρί μου,
 “ λαλῶ· καὶ ὑμεῖς οὖν δὲ ἐωράκατε παρὰ τῷ πατρί
 39 “ ὑμῶν, ποιεῖτε.” Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “ Ὁ
 “ πατὴρ ἡμῶν Ἀβραάμ ἐστι.” Λέγει αὐτοῖς ὁ Ἰη-
 σοῦς, “ Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ
 40 “ Ἀβραάμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
 “ ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἡ-
 “ κουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίη-
 41 “ σεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.”
 Εἶπον οὖν αὐτῷ, “ Ἡμεῖς ἐκ πορνείας οὐ γεγεννή-
 42 “ μεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.” Εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς, “ Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγα-
 “ πάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ

35. Compare Heb. iii. 5, 6.

37. οὐ χωρεῖ ἐν ὑμῖν, *non penetra in vobis*. L. de Dieu.

41. ἐκ πορνείας. Origen thinks that the Jews meant to re-

proach Jesus with being born of fornication. *ad l.*

42. ἐξῆλθον relates to his coming originally from God, as being begotten by him: ἦκω to

“ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός
 “ με ἀπέστειλε. διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώ- 43
 “ σκετε, ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν;
 q 1 Joh. 3. “ ἡμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυ- 44
 8. Judæ
 ver. 6. “ μίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀν-
 “ θρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ
 “ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν
 “ λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης
 “ ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν 45
 “ λέγω, οὐ πιστεύετε μοι. τίς ἐξ ὑμῶν ἐλέγχει με 46
 “ περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς
 r 1 Joh. 4. “ οὐ πιστεύετε μοι; ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα 47
 6. “ τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι
 s 7. 20. et “ ἐκ τοῦ Θεοῦ οὐκ ἐστέ.” s’ Ἀπεκρίθησαν οὖν οἱ Ἰου- 48
 10. 20. δαῖοι καὶ εἶπον αὐτῷ, “ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι
 “ Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;” Ἀπεκρίθη 49
 Ἰησοῦς, “ Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν
 “ πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. ἐγὼ δὲ οὐ 50
 “ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.

his now coming into the world, as sent by him. See xvi. 28. xvii. 8.

43. Beza translates it, *Quare locutionem istam meam non agnoscitis, quod non potestis audire sermonem meum?* L. de Dieu prefers making the second part of the verse an answer to the first: ἀκούειν is *to obey*. Compare vii. 17. Λαλία is *discourse*, λόγος, *doctrine*.

44. The reading is probably ἐκ τοῦ πατρός.

Ibid. ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. These words do not contain the *cause*, but the *proof*:

we may know that the Devil did not continue in the truth, because there is no truth in him. L. de Dieu.

Ibid. καὶ ὁ πατὴρ αὐτοῦ. sc. ψεύδους. In the Syriac there is no ambiguity: the pronoun is feminine: *he is a liar, and the father of it*, i. e. *of a lie*. L. de Dieu.

48. Σαμαρείτης. The Samaritans would perhaps have said of the Jews, as Jesus had now said, that *they were not God's people*.

50. ἐστὶν ὁ ζητῶν καὶ κρίνων. There is one that seeketh my

51 “ ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν
 “ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.”
 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “ Νῦν ἐγνώκαμεν ὅτι
 “ δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται,
 “ καὶ σὺ λέγεις, Ἐὰν τις τὸν λόγον μου τηρήσῃ, οὐ
 53 “ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μείζων
 “ εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
 “ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;”
 54 Ἀπεκρίθη Ἰησοῦς, “ Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ
 “ δόξα μου οὐδέν ἐστιν· ἐστιν ὁ πατήρ μου ὁ δοξά-
 55 “ ζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι, καὶ
 “ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν
 “ εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύ-
 “ στης· ἀλλ’ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.
 56 “ Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν
 57 “ ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.” Εἶπον οὖν
 οἱ Ἰουδαῖοι πρὸς αὐτόν, “ Πεντήκοντα ἔτη οὐπω ἔχεις,
 58 “ καὶ Ἀβραὰμ ἑώρακας;” Εἶπεν αὐτοῖς ὁ Ἰησοῦς,
 “ Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι,
 59 “ ἐγὼ εἰμί.” ^tἮραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐ- ^{t 10. 31.}
 τόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,
 διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεὸς ὑμῶν.

56. ἠγαλλιάσατο ἵνα ἴδῃ, was greatly anxious to see. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's

countenance. Remarks, vol. I. p. 45. So also Amelius.

58. πρὶν Ἀβραὰμ γενέσθαι, before Abraham was born. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

u 1. 5, 9.
et 8. 12.
et 12. 35,
46.

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, 2
 “Ραββὶ, τίς ἤμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα
 “τυφλὸς γεννηθῇ;” Ἀπεκρίθη ὁ Ἰησοῦς, “Οὐτε 3
 “οὗτος ἤμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φαν-
 “ερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργά- 4
 “ζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν·
 “ἔρχεται νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν 5
 “ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.” Ταῦτα εἰ- 6
 πὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσ-
 ματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς
 τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, “Ὑπαγε, νίψαι εἰς τὴν 7
 “κολυμβήθραν τοῦ Σιλωάμ.” ὃ ἐρμηνεύεται, ἀπε-
 σταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέ-
 πων.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρό- 8
 τερον ὅτι τυφλὸς ἦν, ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ
 “καθήμενος καὶ προσαιτῶν;” Ἄλλοι ἔλεγον, “Ὅτι 9
 “οὗτός ἐστιν.” Ἄλλοι δὲ, “Ὅτι ὅμοιος αὐτῷ ἐστιν.”

CHAP. IX.

2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's *own sins* could have caused him to be *born blind*. We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: *Master, who did sin? this man?* [that he has been struck blind:] *or his parents, that he was born blind?* Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good

men. *Antiq. XVIII. 1. 3. de Bel. Jud. II. 8. 14.* The Talmudists, however, held the transmigration of the souls of all men. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in *Matt. xvi. 14.*

3. *Οὐτε οὗτος ἤμαρτεν.* *Neither hath this man's sin, nor that of his parents, been the cause of his blindness: but the result of it will be, that the operations of God will be displayed.* See note at *Matt. i. 22.*

8. *τυφλός.* Most MSS. read *προσαιτῆς*. The man was no longer sitting and begging, but walking about of himself.

- 10 Ἐκεῖνος ἔλεγεν, “Ὅτι ἐγὼ εἰμι.” Ἐλεγον οὖν αὐτῷ,
 11 “ Πῶς ἀνεψύχθησάν σου οἱ ὀφθαλμοί;” Ἀπεκρίθη
 ἐκεῖνος καὶ εἶπεν, “Ἄνθρωπος λεγόμενος Ἰησοῦς πη-
 “ λὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ
 “ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ,
 “ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα.”
 12 Εἶπον οὖν αὐτῷ, “Ποῦ ἐστὶν ἐκεῖνος;” Λέγει, “Οὐκ
 “ οἶδα.”
 13 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ
 14 τυφλόν. ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰη-
 15 σοῦς, καὶ ἀνέψεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν
 ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ
 εἶπεν αὐτοῖς, “Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς
 16 μου, καὶ ἐνιψάμην, καὶ βλέπω.” Ἐλεγον οὖν ἐκ τῶν
 Φαρισαίων τινὲς, “Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ
 “ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.” Ἄλλοι ἔλεγον,
 “ Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
 17 “ ποιεῖν;” Καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφ-
 λῷ πάλιν, “ Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου
 “ τοὺς ὀφθαλμούς;” Ὁ δὲ εἶπεν, “Ὅτι προφήτης
 18 “ ἐστίν.” Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,
 ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς
 19 γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἡρώτησαν αὐτοὺς,
 λέγοντες, “ Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε
 “ ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;”
 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἱ-

11. ἀνέβλεψα. This verb does see. L. de Dieu.

not always mean *to recover sight*, but often simply *to see*: 15. The reading is probably
 here it would be *to begin to* πηλὸν ἐπέθηκε μοι ἐπὶ τοὺς ὀφθαλ-
 μούς.

“ δαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς
 “ ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ²¹
 “ ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν·
 “ αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ
 “ αὐτοῦ λαλήσει.” *Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ²²
 ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ
 Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀπο-
 συνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, ²³
 “ Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.” Ἐφώνησαν οὖν ²⁴
 ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ,
 “ Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος
 “ οὗτος ἁμαρτωλὸς ἐστιν.” Ἀπεκρίθη οὖν ἐκείνος καὶ εἶ- ²⁵
 πεν, “ Εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφ-
 λὸς ὢν ἄρτι βλέπω.” Εἶπον δὲ αὐτῷ πάλιν, “ Τί ἐποί- ²⁶
 “ ησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;” Ἀπ- ²⁷
 κρίθη αὐτοῖς, “ Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἤκούσατε·
 “ τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
 “ μαθηταὶ γενέσθαι;” Ἐλοιδόρησαν οὖν αὐτὸν, καὶ ²⁸
 εἶπον, “ Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως
 “ ἐσμὲν μαθηταί. ὧ ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάλη- ²⁹
 “ κεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστιν.”
 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, “ Ἐν γὰρ ³⁰
 “ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν
 “ ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. ³¹
 “ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ εἰάν τις
 “ θεοσεβῇς ἦ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου

z Prov. 15.
 29. et 28. 9.
 Esa. 1. 15.

22. ἀποσυνάγωγος. Either de-
 prived of the common advantages
 of society, or prohibited from
 entering the synagogues.

30. It is extraordinary that

ye should say, that ye do not
 know whence this man is, when
 he hath been able to open my eyes.
 It is plain, that a man who
 can do this must be from God.

32 “ ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη, ὅτι ἤνοιξέ τις
 33 “ ὀφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος
 34 “ παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.” Ἀπεκρίθη-
 σαν καὶ εἶπον αὐτῷ, “ Ἐν ἁμαρτίαις σὺ ἐγεννήθης
 “ ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;” καὶ ἐξέβαλον αὐτὸν
 35 ἔξω. Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω·
 καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ, “ Σὺ πιστεύεις εἰς τὸν
 36 “ υἱὸν τοῦ Θεοῦ;” Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, “ Τίς
 37 “ ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;” Εἶπε δὲ αὐ-
 τῷ ὁ Ἰησοῦς, “ Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν
 38 “ μετὰ σοῦ, ἐκεῖνός ἐστιν.” Ὁ δὲ ἔφη, “ Πιστεύω,
 39 “ κύριε.” καὶ προσεκύνησεν αὐτῷ. ^a Καὶ εἶπεν ὁ Ἰη- ^a 3. 19. et
 σους, “ Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ^{12. 47.}
 “ ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες
 40 “ τυφλοὶ γένωνται.” Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων
 ταῦτα οἱ ὄντες μετ’ αὐτοῦ, καὶ εἶπον αὐτῷ, “ Μὴ
 41 “ καὶ ἡμεῖς τυφλοὶ ἐσμεν;” ^b Εἶπεν αὐτοῖς ὁ Ἰη- ^b 15. 22.
 σους, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν
 “ δὲ λέγετε, Ὅτι βλέπομεν· ἢ οὖν ἁμαρτία ὑμῶν
 “ μένει.

ΙΟ “ ἈΜΗΝ, ἀμὴν, λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
 “ διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ
 “ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ
 2 “ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν
 3 “ ἐστὶ τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ
 “ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια

36. The reading is probably καὶ τίς ἐστι;

39. Εἰς κρίμα. A consequence of my coming will be to make a distinction between those who see the truth, and those who do not.

41. If ye had been really blind, and could not have seen this miracle, ye would not have been guilty in denying it. Elsner, Clarke.

“ πρόβατα καλεῖ κατ’ ὄνομα, καὶ ἐξάγει αὐτά. καὶ 4
 “ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
 “ πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι
 “ οἶδασιν τὴν φωνὴν αὐτοῦ. ἀλλοτρίῳ δὲ οὐ μὴ ἀκο- 5
 “ λουθήσωσιν, ἀλλὰ φεύξονται ἀπ’ αὐτοῦ· ὅτι οὐκ
 “ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.” Ταύτην τὴν 6
 παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ
 ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “ Ἀμὴν, ἀμὴν, 7
 “ λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.
 “ πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λη- 8
 “ σταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ἐγώ 9
 “ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται,
 “ καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρή-
 “ σει. ὁ κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ 10
 “ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἔχωσι,
 “ καὶ περισσὸν ἔχωσιν. Ὁ ἐγώ εἰμι ὁ ποιμὴν ὁ κα- 11
 “ λός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
 “ ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν 12
 “ ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν
 “ λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύ-
 “ γει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ
 “ πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστι, 13
 “ καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ εἰμι ὁ 14
 “ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι
 “ ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ, καὶ γὰρ 15

c Esa. 40.
 11. Ezech.
 34. 23. et
 37. 24.

CHAP. X.

6. παροιμίαν is. opposed to παρρησία in xvi. 25. 29.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impos-

tors. See Acts v. 36, &c. Whitby. The words πρὸ ἐμοῦ are wanting in many MSS.

14, 15. The members of this sentence, if properly disposed, would be as follow: γινώσκω

- “ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι
 16 “ ὑπὲρ τῶν προβάτων. ^d καὶ ἄλλα πρόβατα ἔχω, ἃ ^{d Ezech. 37.}
 “ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ κεῖνά με δεῖ
 “ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενή-
 17 “ σεται μία ποίμνη, εἰς ποιμήν. διὰ τοῦτο ὁ πατήρ
 “ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πά-
 18 “ λιν λάβω αὐτήν. οὐδεὶς αἶρει αὐτήν ἀπ’ ἐμοῦ, ἀλλ’
 “ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι
 “ αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύ-
 “ την τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.”
 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς
 20 λόγους τούτους. ^e ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, “ Δαι- ^{e 7. 20. et}
 21 “ μόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;” Ἄλ- ^{8. 48, 52.}
 “ λοι ἔλεγον, “ Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζο-
 “ μένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
 “ ἀνοίγειν;”
 22 ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύ- ^{f 1 Macc. 4.}
 23 μοις, καὶ χειμῶν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ^{59.}
 24 ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος. ἐκύκλωσαν οὖν
 αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, “ Ἔως πότε τὴν
 “ ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν
 25 “ παρρησίᾳ.” ^g Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Εἶπον ^{g ver. 38.}
 et 5. 36.

τὰ ἐμὰ, καθὼς γινώσκω τὸν πατέρα· καὶ γινώσκει με ὁ πατήρ.

22. τὰ ἐγκαίνια. This feast was instituted by Judas Mac-
 cabeus, when the temple was
 purified from the profanation of
 Antiochus Epiphanes. 1 Macc.
 iv. 59. Josephus, *Antiq.* XII.
 7. 7. It continued eight days
 from the twenty-fifth day of
 the month Casleu, which fell
 about the middle of Decem-

ber. See Wolfius.

23. For Solomon’s porch see
 Josephus, *Antiq.* XX. 9. 7. A
 porch, or portico, στοᾶ, was a
 kind of cloister, or covered col-
 lonnade enclosing a square.

24. αἶρεις, do you keep in sus-
 pense? Erasmus, Beza, Came-
 rarius.

25. Εἶπον. I have said to you
 before, that my works &c. See
 v. 36.

- “ ὑμῖν, καὶ οὐ πιστεύετε, τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ
 “ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 h 8. 19. “ ἡ ἀλλ’ ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν 26
 “ προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. τὰ πρό- 27
 “ βατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω
 “ αὐτά· καὶ ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον 28
 “ δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
 i 14. 28. “ καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ἰ ὁ 29
 “ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί·
 “ καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πα-
 k 17. 11, 22. “ τρὸς μου. ἡ ἐγὼ καὶ ὁ πατήρ ἐν ἐσμεν.” ἰ’ Εὐβάστα- 30
 1 8. 59. σταν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν 31
 αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Πολλὰ καλὰ 32
 “ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον
 “ αὐτῶν ἔργον λιθάζετε με;” Ἀπεκρίθησαν αὐτῷ οἱ 33
 Ἰουδαῖοι, λέγοντες, “ Περὶ καλοῦ ἔργου οὐ λιθάζομέν
 “ σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος
 m Psal. 82. “ ὢν, ποιεῖς σεαυτὸν Θεόν.” m’ Ἀπεκρίθη αὐτοῖς ὁ 34
 6. Ἰησοῦς, “ Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν,
 “ ‘ Ἐγὼ εἶπα, θεοὶ ἐστε;’ εἰ ἐκείνους εἶπε θεοὺς, πρὸς 35
 “ οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυ-
 “ θῆναι ἡ γραφὴ, ὃν ὁ πατήρ ἡγάσσε καὶ ἀπέστειλεν 36
 “ εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι

33. ποιεῖς σεαυτὸν Θεόν. This shews in what sense the Jews understood those words, *I and the Father are one*, ver. 30. and the phrase, *Son of God*: see ver. 36.

34. νόμῳ is here used for all the scriptures, as in xii. 34. xv. 25. Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jesus is God in a higher sense than those πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο.

Ibid. καὶ οὐ δύναται λυθῆναι ἡ γραφή. And the scripture cannot be contradicted: i. e. if the scripture calls these persons *Gods*, and in this respect cannot be wrong.

37 “ εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; εἰ οὐ ποιῶ τὰ ἔργα τοῦ
 38 “ πατρός μου, μὴ πιστεύετε μοι. ^ἢ εἰ δὲ ποιῶ, καὶ ^{n 14. 10, 11.}

“ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε. ἵνα ^{et 17. 21,} 22.

“ γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ
 39 “ ἐν αὐτῷ.” Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ
 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν
 τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ

41 ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλε-
 γον, “ Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν·

“ πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ
 42 “ ἦν.” Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

Ι Ι ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ
 τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2 ὃ ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ^{o 12. 3.}
 ἐκμάξασα τοὺς πόδας αὐτοῦ τοῖς θριξίν αὐτῆς, ἧς ὁ ^{Matt. 26. 7.}
^{Marc. 14. 3.}

3 ἀδελφὸς Λάζαρος ἡσθένει. ἀπέστειλαν οὖν αἱ ἀδελ-
 φαὶ πρὸς αὐτὸν λέγουσαι, “ Κύριε, ἴδε, ὃν φιλεῖς

4 “ ἀσθενεῖ.” Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, “ Αὕτη ἡ
 “ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ’ ὑπὲρ τῆς

“ δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι’
 5 “ αὐτῆς.” Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν

6 ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν ὅτι
 ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

40. Jesus staid at Bethabara
 about a month. Newcome.

CHAP. XI.

1. Epiphanius has preserved
 a tradition that Lazarus was
 thirty years old at this time,
 and that he lived thirty years
 more. Vol. I. p. 652. For the
 prepositions ἀπὸ and ἐκ, see

VOL. I.

note at i. 45. and also Luke x.
 38.

2. ἀλείψασα. This anointing
 is mentioned afterwards, xii. 3.
 and is perhaps anticipated here,
 because it had become so ge-
 nerally known, as was predict-
 ed in Matt. xxvi. 13.

C C

Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, “ Ἀγωμεν 7
 “ εἰς τὴν Ἰουδαίαν πάλιν.” Λέγουσιν αὐτῷ οἱ μα- 8
 θηταί, “ Ῥαββὶ, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι,
 “ καὶ πάλιν ὑπάγεις ἐκεῖ;” Ἀπεκρίθη ὁ Ἰησοῦς, 9
 “ Οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; εἴαν τις περι-
 “ πατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ
 “ κόσμου τούτου βλέπει· εἴαν δέ τις περιπατῇ ἐν τῇ 10
 “ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.”
 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, “ Λάζαρος 11
 “ ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα
 “ ἐξυπνίσω αὐτόν.” Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, 12
 “ Κύριε, εἰ κεκοίμηται, σωθήσεται.” Εἰρήκει δὲ ὁ 13
 Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν
 ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε οὖν 14
 εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, “ Λάζαρος ἀπέθανε·
 “ καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην 15
 “ ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.” Εἶπεν οὖν Θωμᾶς, 16
 ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, “ Ἀγωμεν
 “ καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.”

Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέ- 17
 ρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανία 18
 ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·
 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς 19
 περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐ-
 τὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα, ὡς 20

9. τὸ φῶς τοῦ κόσμου τούτου, *the natural light*. Jesus meant to say, that *his time was not yet come*: (see vii. 6. ix. 4.)

10. ἐν αὐτῷ. sc. τῷ κόσμῳ. Knatchbull, Saubertus, Franckius. Others refer it to the man walking in the night.

16. Θωμᾶς, in Hebrew **דָּוִד**, from **דָּוִד**, *gemellos parere*.

17. τέσσαρας ἡμέρας ἔχοντα. So Arrian, ἥδη δὲ τρίτην ἡμέραν αὐτῷ τοῦ πλοῦ ἔχοντι ἐξαγγέλλεται. VI. 17. 9.

- ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ·
 21 Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα
 πρὸς τὸν Ἰησοῦν, “Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου
 22 “οὐκ ἂν ἐτεθνήκει. ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν
 23 “αἰτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός.” Λέγει αὐτῇ
 24 ὁ Ἰησοῦς, “Ἀναστήσεται ὁ ἀδελφός σου.” ^ῥΛέγει ^ῖ 5. 29.
 αὐτῷ Μάρθα, “Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀνα-
 25 “στάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” Εἶπεν αὐτῇ ὁ Ἰη-
 σοῦς, “Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πι-
 26 “στεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται. ^ῖ καὶ πᾶς ὁ ^ῖ 6. 35.
 “ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν
 27 “αἰῶνα. πιστεύεις τοῦτο;” ^ῖΛέγει αὐτῷ, “Ναί, ^ῖ 4. 42. et
 “κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς ^{6. 69. Matt.}
 28 “τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.” Καὶ ταῦτα
 εἰποῦσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν
 αὐτῆς λάθρα εἰποῦσα, “Ὁ διδάσκαλος πάρεστι καὶ
 29 “φωνεῖ σε.” Ἐκεῖνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ
 30 ἔρχεται πρὸς αὐτόν. οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς
 τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν
 31 αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς
 ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθη-
 σαν αὐτῇ, λέγοντες, “Ὅτι ὑπάγει εἰς τὸ μνημεῖον,
 32 “ἵνα κλαύσῃ ἐκεῖ.” Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου
 ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας
 αὐτοῦ, λέγουσα αὐτῷ, “Κύριε, εἰ ἦς ὧδε, οὐκ ἂν
 33 “ἀπέθανέ μου ὁ ἀδελφός.” Ἰησοῦς οὖν ὡς εἶδεν

20. Mary probably staid in the house from excessive grief. See xii. 2, 3. Luke x. 40—42.

25. Ἐγὼ εἰμι. It is by my

death and resurrection, that the power of rising again and living for ever is restored to man.

s 9. 6.

αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτά-
ραξεν ἑαυτὸν, καὶ εἶπε, “Ποῦ τεθείκατε αὐτόν;” 34
Λέγουσιν αὐτῷ, “Κύριε, ἔρχου καὶ ἴδε.” Ἐδάκρυσεν 35
ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι, “Ἴδε, πῶς ἐφίλει 36
“αὐτόν.” ^s Τινὲς δὲ ἐξ αὐτῶν εἶπον, “Οὐκ ἡδύνατο 37
“οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποι-
“ῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;” Ἰησοῦς οὖν πά- 38
λιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον.
ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. λέγει 39
ὁ Ἰησοῦς, “Ἀρατε τὸν λίθον.” Λέγει αὐτῷ ἡ ἀδελ-
φή τοῦ τεθνηκότος Μάρθα, “Κύριε, ἥδη ὅξει τεταρ-
“ταῖος γάρ ἐστι.” Λέγει αὐτῇ ὁ Ἰησοῦς “Οὐκ εἰπὸν 40
“σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;”
Ἦσαν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ 41
δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, “Πά-
“τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν 42
“ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον
“τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με
“ἀπέστειλας.” Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλη 43
ἐκραύγασε, “Λάζαρε, δεῦρο ἔξω.” Καὶ ἐξηλθεν ὁ τε- 44
θνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις,
καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐ-
τοῖς ὁ Ἰησοῦς, “Λύσατε αὐτόν, καὶ ἄφετε ὑπά-
γειν.”

33. ἐνεβριμήσατο τῷ πνεύματι
is said of a person who suffers
inwardly as much as another
person who expresses it by out-
ward groans. In xiii. 21, we
have ἐταράχθη τῷ πνεύματι.

38. ἐπέκειτο is improperly
translated, *lay upon it*; for a

Jewish tomb was not open at
top, but it was a chamber with
an aperture at the side. (See
note at Mark xvi. 5.) Ἐπέκειτο
means, *was applied to it*.

39. τεταρταῖος. He had been bu-
ried four days, see v. 17. He may
have been dead a longer time.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν
 Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπί-
 46 στευσαν εἰς αὐτόν. τινὲς δὲ ἐξ αὐτῶν ἀπηλθον πρὸς
 τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰη-
 47 σοῦς. Ἰσυνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ^{t Matt. 26.}
 συνέδριον, καὶ ἔλεγον, “Τί ποιούμεν; ὅτι οὗτος ὁ ἄν- ^{3. Marc. 14.}
 48 “ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφώμεν αὐτὸν οὕτω, ^{1. Luc. 22.}
 “ πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ
 “ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθ-
 49 “ νος.” Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ
 ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, “ Ὑμεῖς οὐκ οἴδατε
 50 “ οὐδέν· ^u οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα ^{u 18. 14.}
 “ εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον
 51 “ τὸ ἔθνος ἀπόληται.” Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ
 εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προε-
 φήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ
 52 ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ
 τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
 53 ἓν. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα
 54 ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρῆρσιν

48. Ῥωμαῖοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Καϊάφας. See note at Luke iii. 2.

51. προεφήτευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he

was totally ignorant of the way in which his death would be expedient. His words seem to have been caused immediately by the remark in v. 48. and he said in reply, *If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.*

52. S. John means to say, that though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month, Newcome. It was two miles from Jerusalem,

περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ λεγομένην πόλιν, καὶ ἐδίετριβε μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν 55 πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν αὐτούς. ἐξήτουν οὖν τὸν Ἰησοῦν, 56 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, “Τί “δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἐορτὴν;” Δεδώ- 57 κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῶ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

x Matt. 26.
6. Marc. 14.
3.

* Ὁ Οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα 12

ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, 2 καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν συν-

y 11. 2.

ανακειμένων αὐτῷ. Ἡ οὖν Μαρία λαβοῦσα λίτραν 3 μύρου νάρδου πιστικῆς πολυτίμου, ἠλείψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος 4 Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, “Διατί 5 “τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, “καὶ ἐδόθη πτωχοῖς;” 6 Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ 6

z 13. 29.

55. This was the third pass-over which Jesus had attended since his baptism. See ii. 13. vi. 4.

Ibid. ἀγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

CHAP. XII.

1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα.

So in Amos i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δεῖπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. λίτραν, from the Latin *libram*.

- τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
- 7 εἶπεν οὖν ὁ Ἰησοῦς, “Ἄφες αὐτήν· εἰς τὴν ἡμέραν
- 8 “ τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. ^a τοὺς πτω- ^a Dent. 15.
¹¹ Matt.
²⁶ 11.
^{Marc. 14. 7.}
- “ χοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάν-
 “ τοτε ἔχετε.”
- 9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ
 ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα
- 10 καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγείρεν ἐκ νεκρῶν. ἐβου-
 λεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀπο-
- 11 κτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰου-
 δαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
- 12 ^b Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ^b Matt. 21.
⁸ Marc. 11.
⁷ Luc. 19.
- ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,
- 13 ^c ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν- ³⁵
^c Psal. 118.
^{25, 26.}
- τησιν αὐτῷ, καὶ ἔκραζον, “Ὡσαννά· εὐλογημένος ὁ
 “ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ-
- 14 “ ραήλ.” Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ'
 15 αὐτὸ, καθὼς ἐστι γεγραμμένον, ^d Μὴ φοβοῦ, θύγατερ ^d Zach. 9.9.
 ‘ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ
 16 ‘ πῶλον ὄνου.’ Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ

6. ἐβάσταζεν. Huetius explains this to be, *auferebat, furabatur*, as at xx. 15. Not in Origen. vol. III. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius: but opposed by Abreschius. p. 535, who interprets *βαστάζειν, tractare, administrare*.

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Gres-

well.

10. ἐβουλεύσαντο, *determined*. Grotius, Palairret.

12. Τῇ ἐπαύριον. If the remark at v. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their

αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὧν 17 μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν· διὰ τοῦτο καὶ 18 ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπον πρὸς 19 ἑαυτοὺς, “Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ “κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.”

Ἦσαν δέ τινες Ἑλλήνες ἐκ τῶν ἀναβαινόντων, 20 ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσήλ- 21 θον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, “Κύριε, θέλομεν τὸν Ἰησοῦν “ἰδεῖν.” Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· 22 καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, “Ἐλήλυθεν 23 “ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν, 24 “ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν “εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ 25 “ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν τὴν ψυ- 26 “χὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν “ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον 33. “φυλάξει αὐτήν. ἔὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκο- 26

e Matt. 10.
39. et 16.
25. Marc.
8. 35. Luc.
9. 24. et 17.
33.
f 14. 3.

fulfilment was first offered to them: but afterwards &c.

20. Ἑλλήνες. See note at vii. 35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he

would allow these foreigners to see him: and he answered, *The time is coming, when all persons will desire to see me: but it will not be till after my death.*

25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

“ λουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ^{et 17. 24.}
 “ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐ- ^{1 Thess. 4.} 17.
 “ τὸν ὁ πατήρ.

27 “ Νῦν ἡ ψυχὴ μου τετάραται· καὶ τί εἶπω; πά-
 “ τερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ
 28 “ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. πάτερ, δόξασόν
 “ σου τὸ ὄνομα.” Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,
 29 “ Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” Ὁ οὖν ὄχλος ὁ
 “ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι
 30 ἔλεγον, “ Ἀγγελος αὐτῷ λελάληκεν.” Ἀπεκρίθη ὁ
 “ Ἰησοῦς καὶ εἶπεν, “ Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ γέγονεν,
 31 “ ἀλλὰ δι’ ὑμᾶς. ^g νῦν κρίσις ἐστὶ τοῦ κόσμου τού- ^{g 16. 11.}
 “ του· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσε-
 32 “ ται ἔξω· ^h καὶ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ^{h 3. 14.}
 33 “ ἐλκύσω πρὸς ἐμαυτόν.” Τοῦτο δὲ ἔλεγε, σημαίνων
 34 ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ⁱ Ἀπεκρίθη αὐτῷ ^{i 2 Sam. 7.}
 ὁ ὄχλος, “ Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ ^{13. Psal. 89.}
 “ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ^{29, 36. et 110. 4. Esa.}
 “ Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ^{9. 6, 7. Ezech. 37.}
^{25. Dan. 2.}
^{44. et 7. 14,}
^{27.}

27. τί εἶπω; Irenæus adds, *is the critical time, which will decide whether the prince of this world will prevail or no.*

Ibid. ἀλλά. Athanasius reads *Ibid. ἄρχων. See xiv. 30.*

28. δόξασον. These are words of resignation: *Cause thy name to be glorified in any manner that seemeth good to thee.*

Ibid. Καὶ ἐδόξασα. *I have caused my name to be glorified by my former dispensations, and now I shall do so again by thy death. See xiii. 31.*

30. δι’ ἐμέ. To afford me any conviction or satisfaction.

31. κρίσις seems very like our English word *crisis*. Now

is the critical time, which will decide whether the prince of this world will prevail or no.

Ibid. ἄρχων. See xiv. 30. xvi. 11. 2 Cor. iv. 4. Eph. ii. 2.

32. This is a prediction of the conversion of the world to Christianity, which would necessarily cause the power of Satan to end.

34. νόμου. See note at x. 34. Ibid. If we compare this with ver. 32, it seems plain that the Jews knew that Jesus called himself *the Son of Man*, and that they understood *the Son of Man* to mean *Christ*. (See

^k 1. 9. “ ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ” ^k Εἶπεν οὖν 35
 αὐτοῖς ὁ Ἰησοῦς, “ Ἔτι μικρὸν χρόνον τὸ φῶς μεθ’
 “ ὑμῶν ἐστί. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ
 “ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ
 “ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ἕως τὸ φῶς ἔχετε, 36
 “ πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.”
 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ’
 αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν 37
¹ Esa. 53. 1. αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. Ἴνα ὁ λόγος Ἡσαΐου 38
^{Rom. 10. 16.} τοῦ προφήτου πληρωθῇ, ὃν εἶπε, ‘ Κύριε, τίς ἐπί-
 ‘ στευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι
 ‘ ἀπεκαλύφθη;’ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, 39
^m Esa. 6. 9. ὅτι πάλιν εἶπεν Ἡσαΐας, ‘ ^m Τετύφλωκεν αὐτῶν τοὺς 40
^{Matt. 13. 14.} ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα
^{Marc. 4. 12.} ὁφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα
^{Luc. 8. 10.} μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ,
^{Act. 28. 26.} καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.’ Ταῦτα εἶ- 41
^{Rom. 11. 8.} πεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε
 περὶ αὐτοῦ· ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολ- 42

note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away.

35. Instead of answering their question, he tells them, that only a short time remained for them to find out who he really was.

36. υἱοὶ φωτός. See note at 2 Thess. ii. 3.

Ibid. ἐκρύβη. He went to Bethany. Matt. xxi. 17.

39. οὐκ ἠδύναντο, i. e. they

could not believe on account of their obstinate prejudice. See viii. 43. xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14. is almost word for word from the LXX, so that λαὸς οὗτος appears to be the nominative to τετύφλωκεν and πεπώρωκεν.

41. αὐτοῦ, i. e. of Christ. John therefore thought that Isaiah saw the glory of Christ: but Isaiah says that he saw the Lord of hosts, vi. 1, 3. Again in Acts xxviii. 25. S. Paul says that the Holy Ghost spake to

λοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43ⁿ ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλονⁿ 5. 44. ἢπερ τὴν δόξαν τοῦ Θεοῦ.

44^o Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, “Ὁ πιστεύων εἰς^o 1 Pet. 1. 21. “ ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ’ εἰς τὸν πέμψαντά με·

45^p “ καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ^p ἐγὼ^p 1. 5, 9. et 46^{3. 19. et 8. 12. et 9. 5.}

47^q “ εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνη. ^q καὶ ἐάν τις μου^q 3. 17. “ ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ^{Marc. 16. 16.}

“ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, 48^q “ ἀλλ’ ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ

“ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐ-
“ τόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν

49^r “ τῇ ἐσχάτῃ ἡμέρᾳ. ^r ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλά-^r 14. 10. “ λησα· ἀλλ’ ὁ πέμψας με πατὴρ, αὐτός μοι ἐντο-

50^q “ λὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ
“ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν. ^q οὖν λαλῶ ἐγὼ,
“ καθὼς εἶρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

13^s ΠΡΟ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς^s Matt. 26. 1. Marc. 14. 1. Luc. 22. 1. ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου

τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς
2 ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. καὶ δεῖ-
πνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς

Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16.

48. ὁ λόγος. *The doctrine.* This was, that a person must believe in Christ, or he cannot

be saved.

50. *And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.*

CHAP. XIII.

1. εἰς τέλος. See note at Luke xviii. 5.

2. δείπνου γενομένου. *When*

t 3. 35. et
17. 2. Matt.
28. 18.

τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν
 παραδῶ, ^t εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ 3
 πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ
 πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου, καὶ 4
 τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑα-
 τόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο 5
 νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ
 λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα 6
 Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, “Κύριε, σύ μου
 “ νίπτεις τοὺς πόδας;” Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 7
 αὐτῷ, “Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ
 “ μετὰ ταῦτα.” Λέγει αὐτῷ Πέτρος, “Οὐ μὴ νύψῃς 8
 “ τοὺς πόδας μου εἰς τὸν αἰῶνα.” Ἀπεκρίθη αὐτῷ ὁ
 Ἰησοῦς, “Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ’
 “ ἐμοῦ.” Λέγει αὐτῷ Σίμων Πέτρος, “Κύριε, μὴ 9
 “ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ
 “ τὴν κεφαλὴν.” ^u Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὁ λελου- 10
 “ μένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νύφασθαι, ἀλλ’
 “ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’
 “ οὐχὶ πάντες.” Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν· 11
 διὰ τοῦτο εἶπεν, “Οὐχὶ πάντες καθαροὶ ἐστε.”

u 15. 3.

the supper had taken place: not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in ἐγείρεται ἐκ τοῦ δείπνου, in ver. 4.

4. τὰ ἱμάτια, probably not all his clothes, but the *pallium* and *stola*: the *tunica* may have remained. See xxi. 7. Matt. v. 40. Mark xiv. 52. Τὰ ἱμάτια is used for an outer garment, or cloak, in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as

well as his feet: Jesus tells him that it was not his intention to wash their whole body, but only their feet, for this was the only part which required washing: *He that has bathed himself has no need of washing himself again, except his feet.* He wished Peter to understand, that he did not do this merely as an ordinary washing, but to give them a lesson of humility.

11. τὸν παραδιδόντα αὐτόν. *Him that was betraying him*, i. e. seek-

- 12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ
 ἱμάτια αὐτοῦ, ἀναπесὼν πάλιν, εἶπεν αὐτοῖς, “Γινώ-
 13 σκετε τί πεποίηκα ὑμῖν; ^x ὑμεῖς φωνεῖτέ με, Ὁ ^x Matt. 23.
 “ διδάσκαλος, καὶ ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ ^{8, 10.}
 14 γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος
 “ καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νί-
 15 πτειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα
 16 καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. ^y Ἀμὴν, ^y 15. 20.
 “ ἀμὴν, λέγω ὑμῖν, οὐκ ἔστι δοῦλος μεῖζων τοῦ κυ- ^{Matt. 10. 24.}
 “ ρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος ^{Luc. 6. 40.}
 17 αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε
 18 αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς
 “ ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ^z Ὁ ^z Psal. 41. 9.
 “ τρώγων μετ’ ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ’ ἐμέ τὴν
 19 πτέρναν αὐτοῦ.’ Ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ
 “ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ
 20 εἰμι. ^a ἀμὴν, ἀμὴν, λέγω ὑμῖν, Ὁ λαμβάνων ἐάν ^a Matt. 10.
 “ τина πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, ^{40.}
 “ λαμβάνει τὸν πέμψαντά με.”
 21 ^b Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, ^b Matt. 26.
 καὶ ἐμαρτύρησε καὶ εἶπεν, “ Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ^{21. Marc.}
 22 ὅτι εἷς ἐξ ὑμῶν παραδώσει με.” Ἐβλεπον οὖν εἰς ^{14. 18.}
 ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ^{Luc. 22. 21.}
 23 ὃν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ ^c 21. 20.
 24 κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν

ing or meditating to betray him.

18. Ὁ τρώγων κ.τ.λ. In the LXX, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ’ ἐμέ πτερνισμόν.

21. ἐταράχθη. See xi. 33.

23. εἷς. S. John himself. He

must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. *Thes. Crit. Sacr.* part. I. p. 197. Ὁν ἠγάπα, for whom he had a particular affection.

τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, 25 λέγει αὐτῷ, “Κύριε, τίς ἐστίν;” Ἀποκρίνεται ὁ Ἰη- 26 σοῦς, “Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπι- “δώσω.” Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. καὶ μετὰ τὸ ψωμίον, τότε εἰς- 27 ἦλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰη- σοῦς, “Ὁ ποιεῖς, ποιήσον τάχιον.” Τοῦτο δὲ οὐδεὶς 28 ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ^dτινὲς 29 γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, “Ἀγόρασον ὧν χρεῖαν “ἔχομεν εἰς τὴν ἑορτήν.” ἢ τοῖς πτωχοῖς ἵνα τὶ δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν· ἣν δὲ 30 νύξ, ὅτε οὖν ἐξῆλθε. ³¹

Λέγει ὁ Ἰησοῦς, “Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀν- “θρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς 32 “ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν “ἐαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. ^eΤεκνία, ἔτι μι- 33 “κρὸν μεθ’ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον “τοῖς Ἰουδαίοις, “Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύ- “νασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ^fἐντολὴν καινὴν 34 “δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγά- 39. Gal. 6. “πησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν 35 2. Iac. 2. 8. “τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, 1 Pet. 1. 22. 1 Joh. 3. 11. et 4. 16, 21.

25. Most MSS. read οὕτως after ἐκείνος. See note at iv. 6.

Ibid. λέγει αὐτῷ. This was said in a low tone, so as not to be heard by the rest. Philo Judæus speaks of a person, πολλάκις δὲ καὶ ἐπικλίνας πρὸς οὖς, ἵνα μὴ κατάκουοι τις ἕτερος, ἡσυχῇ καὶ πρᾶως ἐνουθέτει. Vol.

II. p. 552. The answer of Jesus was alike inaudible to the rest.

28. οὐδεὶς ἔγνω. Because they had not heard what Jesus said to John.

30. ὅτε οὖν ἐξῆλθε. Οὖν is probably an interpolation, or else these words should be connected with what follows.

- 36 “ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.” ὁ Λέγει αὐτῷ Σί- g 21. 19.
 μων Πέτρος, “Κύριε, ποῦ ὑπάγεις;” Ἀπεκρίθη αὐτῷ
 ὁ Ἰησοῦς, “Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκο-
 37 “λουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.” Λέγει
 αὐτῷ ὁ Πέτρος, “Κύριε, διατί οὐ δύναμαί σοι ἀκο-
 “λουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.”
 38 ὁ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Τὴν ψυχὴν σου ὑπὲρ h Matt. 26.
34. Marc.
14. 30. Luc.
22. 34.
 “ἐμοῦ θήσεις; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκ-
 “τωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρίς.
- 14 “Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς
 2 “τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ
 “πατρός μου μοναὶ πολλαὶ εἰσὶν· εἰ δὲ μὴ, εἶπον ἂν
 3 “ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. i ver. 18. et
12. 26. et
17. 24. καὶ ἐὰν
 “πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι
 “καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμι
 4 “ἐγὼ, καὶ ὑμεῖς ᾗτε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε,
 5 “καὶ τὴν ὁδὸν οἴδατε.” Λέγει αὐτῷ Θωμᾶς, “Κύριε,
 “οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν
 6 “ὁδὸν εἰδέναι;” Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ εἰμι
 “ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται
 7 “πρὸς τὸν πατέρα, εἰ μὴ δι’ ἐμοῦ. εἰ ἐγνώκετέ με,
 “καὶ τὸν πατέρα μου ἐγνώκετε ἅν· καὶ ἀπ’ ἄρτι
 8 “γινώσκετε αὐτόν, καὶ ἑώρακατε αὐτόν.” Λέγει αὐτῷ

CHAP. XIV.

2. μοναὶ πολλαί. This was understood of different degrees of rewards in the next life by Irenæus, p. 337. Clem. Alex. p. 579, 797. and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.

3. πορεύομαι. This is said in explanation of his declaration in xiii. 33. which had perplexed Peter. He repeats, that he was *going*, but states the reason.

4. Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.

Φίλιππος, “ Κύριε, δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ
 k ver. 20. “ ἡμῖν.” ^k Λέγει αὐτῷ ὁ Ἰησοῦς, “ Τοσοῦτον χρόνον 9
 et 12. 45. et
 17. 21, 23. “ μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ
 “ ἑώρακὼς ἐμέ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέ-
 “ γεις, Δείξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι 10
 “ ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥή-
 “ ματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ’ ἐμαντοῦ οὐ λαλῶ· ὁ δὲ
 “ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. πι- 11
 “ στεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν
 “ ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
 “ Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ 12
 “ ἔργα ἃ ἐγὼ ποιῶ, καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τού-
 “ των ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύο-
 1 15. 16. et
 16. 23, 24.
 Matt. 7. 7.
 Marc. 11.
 24. “ μαί. ¹ καὶ ὅς τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, 13
 “ τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.
 “ εἰάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. 14
 “ Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή- 15
 “ σατε. καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον 16
 “ παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ’ ὑμῶν εἰς τὸν
 “ αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύ- 17
 “ νатаί λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει
 “ αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ’ ὑμῖν μένει,
 “ καὶ ἐν ὑμῖν ἔσται. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρ- 18
 “ χομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ 19

11. εἰ δὲ μὴ. *But if you will not believe my assertion.*

12. ὅτι ἐγώ. This perhaps means, that when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were to do greater things, inasmuch as

they were to convert a much greater number than Jesus thought fit to convert in his life.

16. παράκλητος is properly *advocatus*, a person called in for advice or assistance. Ἄλλον is used with reference to Jesus, who was going away.

- “ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ
 20 “ ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
 “ ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοὶ, καὶ γὰρ
 21 “ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,
 “ ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγα-
 “ πηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω
 22 “ αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.” Λέγει αὐτῷ
 Ἰούδας, οὐχ ὁ Ἰσκαριώτης, “ Κύριε, τί γέγονεν, ὅτι
 “ ἡμῖν μελλεῖς ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσ-
 23 “ μῳ;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Ἐάν
 “ τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ
 “ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα,
 24 “ καὶ μονὴν παρ’ αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπῶν με,
 “ τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε,
 “ οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.
 25 “ Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων· ^m ὁ δὲ ^m 15. 26.
 26 “ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ^{et} 16. 7.
 “ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ^{Luc.} 24. 49.
 27 “ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφί-
 “ ημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς
 “ ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασ-
 28 “ σέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. ἠκούσατε
 “ ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς.
 “ εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι
 “ πρὸς τὸν πατέρα· ^o ὅτι ὁ πατήρ μου μείζων μου ^o 10. 29.
 29 “ ἐστί. ^o καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν ^o 13. 19.
 “ γένηται, πιστεύσητε.
 30 “ ^p Οὐκ ἔτι πολλὰ λαλήσω μεθ’ ὑμῶν· ἔρχεται ^p 12. 31. et
 16. 11.

22. Most MSS. read καὶ τί is now coming to make his final
 γέγονεν, and what has happened? effort against me, and I shall

30. ἔρχεται γάρ. For the Devil submit to death, though he has

“ γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ
 9 10. 18. “ ἔχει οὐδέν· ἅλλ’ ἵνα γνῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν 31
 “ πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω
 “ ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

“ ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ 1 5
 “ μου ὁ γεωργός ἐστι. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον 2
 “ καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθ-
 1 13. 10. “ αἶρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ἤδη ὑμεῖς 3
 “ καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.
 “ μείνατε ἐν ἐμοὶ, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ 4
 “ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν
 “ τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μεί-
 “ νητε. ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ 5
 “ μένων ἐν ἐμοὶ, (καὶ ἐγὼ ἐν αὐτῷ,) οὗτος φέρει καρπὸν
 “ πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
 s Matt. 3. “ Ἐὰν μὴ τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, 6
 10. et 7. 19. “ καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ
 t 16. 23. “ βάλλουσι, καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ 7
 1 Joh. 3. 22. “ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε,
 “ καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ 8
 “ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ
 “ μαθηταί. Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ ἐγὼ ἠγά- 9
 “ πησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς 10
 “ ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου.

not really any power over me. Τούτου is probably an interpolation.

31. ἀλλ’ ἵνα γνῶ. But the result of his coming will be, that the world will know &c.

CHAP. XV.

1. This discourse may have been occasioned by the speech

reported in Matt. xxvi. 29.

Ibid. γεωργός is applied to the culture of vines by Porphyry and Herodian. See Palairret.

5. χωρὶς ἐμοῦ, i. e. ἐν ἐμοὶ οὐ μένοντες.

8. καὶ γενήσεσθε. And so will ye be my disciples.

- “ καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τητήρηκα,
 11 “ καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα
 “ ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ
 12 “ ὑμῶν πληρωθῇ. ^{u 13. 34.} αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ^{Eph. 5. 2.}
 13 “ ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς. ^{1 Joh. 3. 11,} μείζονα ^{16. et 4. 21.}
 “ ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ- ^{1 Thess. 4.}
 14 “ τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μου ^{9.}
 15 “ ἐστὲ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι
 “ ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ
 “ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα
 “ ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν.
 16 “ ^x οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ^{x Matt. 28.}
 “ ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρ- ^{19.}
 “ πὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ. ἵνα ὅ τι ἂν
 “ αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.
 17 “ ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
 18 “ Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶ-
 19 “ τον ὑμῶν μεμίσηκεν. ^{y 1 Joh. 4.} εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσ-
 “ mos ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ^{5.}
 “ ἐστὲ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
 20 “ διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. ^{z 13. 16.} μνημονεύετε τοῦ
 “ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶ δοῦλος ^{Matt. 10.} μείζων
 “ τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώ-
 “ ξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέ-
 21 “ τερον τηρήσουσιν. ^{a 16. 3.} ἀλλὰ ταῦτα πάντα ποιήσουσιν
 “ ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασι τὸν πέμ- ^{Matt. 24. 9.}
 22 “ ψαντά με. ^b εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἄμαρ- ^{b 9. 41.}

20. ἐτήρησαν. Τηρήσουσιν.
 Knatchbull conceives τηρεῖν
 here to be the same as παρατη-
 ρεῖν, insidiose observare. So also

Ferus, Gatackerus, R. Simon,
 &c.

22. εἰ μὴ ἦλθον. *If I had not
 come in the way in which I have*

- “ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα ²³
 “ μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐ- ²⁴
 “ δεῖς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ
 “ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πα-
 “ τέρα μου· ^c ἄλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμ- ²⁵
^c Psal. 35. 19. et 69. 4. “ μένος ἐν τῷ νόμῳ αὐτῶν, ‘Ὅτι ἐμίσησάν με δω-
 “ ρεάν.’ ^d ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ²⁶
^d 14. 26. et 16. 7. Luc. 24. 49. “ ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ
 “ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει
 “ περὶ ἐμοῦ· ^e καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς ²⁷
^e Act. 1. 21. et 5. 32. “ μετ’ ἐμοῦ ἐστε.
 “ Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ¹⁶
 “ ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα, ²
 “ ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖαν προσ-
 “ φέρειν τῷ Θεῷ. ^f καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι ³
^f 15. 21. “ οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ^g ἀλλὰ ταῦτα ⁴
^g Matt. 9. 15. Marc. 2. 19. Luc. 5. 34. “ λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε
 “ αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς
 “ οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην. νῦν δὲ ὑπάγω πρὸς ⁵
 “ τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με,
 “ Ποῦ ὑπάγεις ; ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν, ἡ ⁶

come, i. e. with miracles, and convincing proofs of my divine mission. See ver. 24.

24. ἐωράκασι. They have seen my miracles.

26. ἐκεῖνος. It is to be observed that this is masculine, though πνεῦμα is neuter.

CHAP. XVI.

2. λατρεῖαν προσφέρειν is, to offer sacrifice. Compare Exod.

vii. 16. viii. 20 : x. 24.

3. ὑμῖν is probably an interpolation.

4—6. I did not tell you of these persecutions at first, because I was then going to stay with you some time : but now I am on the point of returning to my Father, and therefore tell you of them : and when I have done it, you only think of the

- 7 “λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ’ ἐγὼ τὴν
 “ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.
 “ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται
 “πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
 8 “ὑμᾶς· καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ
 “ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.
 9 “περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ
 10 “δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω,
 11 “καὶ οὐκ ἔτι θεωρεῖτέ με· ^hπερὶ δὲ κρίσεως, ὅτι ὁ ^h 12. 31.
 “ἄρχων τοῦ κόσμου τούτου κέκριται.
 12 “Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε
 13 “βαστάζειν ἄρτι· ⁱὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα ⁱ 14. 26. et
 “τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλή- ^{15. 26.}
 “θειαν· οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἂν
 “ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
 14 “ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 15 “ἀναγγελεῖ ὑμῖν. ^kπάντα ὅσα ἔχει ὁ πατήρ, ἐμά ^k 17. 10.
 “ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
 16 “ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ
 “πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς
 17 “τὸν πατέρα.” Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ

sorrowful part, without asking me any question as to the place to which I am going.

7. ἀλλ’ ἐγώ. But though you have not asked me, yet I tell you of myself, &c.

8. ἐλέγξει τὸν κόσμον. Will convince the world, or, furnish proof to the world.

9. περὶ ἁμαρτίας. That those persons have been guilty of sin, who do not believe in me.

10. περὶ δικαιοσύνης. Of my

righteousness; that I was not an impostor as they supposed, but that I have ascended up into heaven.

11. περὶ κρίσεως. Of my power to judge my enemies.

15. λήψεται. The reading is probably λαμβάνει.

16. ὅτι ὑπάγω. Because my being taken away from you is not perishing, but only returning to my Father. Clarke.

πρὸς ἀλλήλους, “ Τί ἐστὶ τοῦτο, ὃ λέγει ἡμῖν, Μικρὸν
 “ καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
 “ με ; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ; ” Ἐλε- 18
 γον οὖν, “ Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν ; οὐκ
 “ οἶδαμεν τί λαλεῖ.” Ἐγνων οὖν ὁ Ἰησοῦς ὅτι ἤθελον 19
 αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, “ Περὶ τούτου ζητεῖτε
 “ μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ
 “ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. ἀμὴν, ἀμὴν, 20
 “ λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὃ δὲ
 “ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ’ ἡ
 “ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίς- 21
 “ τη, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
 “ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλί-
 “ ψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
 “ τὸν κόσμον. καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· 22
 “ πάλιν δὲ ὀψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρ-
 “ δία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ’ ὑμῶν,
 “ ¹καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. 23
 “ Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν
 “ πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἕως ἄρτι 24
 “ οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ
 “ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ταῦτα 25
 “ ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ’ ἔρχεται ὥρα ὅτε
 “ οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρη-
 “ σία περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ 26
 “ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω

¹ 14. 13. et
 15. 16.
 Matt. 7. 7.
 et 21. 22.
 Marc. 11.
 24. Luc. 11.
 9. Jac. 1. 5.

20. ὁ κόσμος χαρήσεται. *The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me.* Clarke.

For κόσμος, see xvii. 9.

22. οὐκ ἐρωτήσετε. *You will not*

want to ask me any questions, because all things will be revealed to you.

24. πεπληρωμένη. *Perfect.*

26. καὶ οὐ λέγω. Knatchbull points it καὶ οὐ, λέγω ὑμῖν, ὅτι

- “ ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
 27 “ ^m αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πε- ^m 17. 8, 25.
 “ φιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ
 28 “ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα
 “ εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πο-
 “ ρεύομαι πρὸς τὸν πατέρα.”
 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “ Ἴδε, νῦν παρ-
 30 “ ῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν
 “ οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα
 “ τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ
 31 “ ἐξῆλθες.” Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “ Ἄρτι πι-
 32 “ στεύετε. ^o ἰδού, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα ^o Matt. 26.
 “ σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ^{31. Marc.} 14. 27.
 “ ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ
 33 “ ἐστι. ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην
 “ ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε,
 “ ἐγὼ νενίκηκα τὸν κόσμον.”
 I 7 ^p ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ^p 12. 23.
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, “ Πάτερ,
 “ ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ
 2 “ υἱός σου δοξάσῃ σέ· ^q καθὼς ἔδωκας αὐτῷ ἐξου- ^q 5. 27.
 “ σίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ ^{Matt. 28. 18.}
 3 “ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,

ἐγὼ κ. τ. λ. It perhaps means, *I say nothing of my asking the Father for you.* Wolfius, Clarke.

30. ἵνα τίς σε ἐρωτᾷ. This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. *Knatchbull, Clarke.*

33. ἵνα ἐν ἐμοί. *That when these things come to pass, ye may*

be able to bear them by the comfort which my doctrine gives you.

Ibid. ἔξετε. Most MSS. read ἔχετε.

CHAP. XVII.

2. ἵνα πᾶν κ. τ. λ. See a similar construction in vi. 39. Here it means, ἵνα πᾶσιν, οὓς δέδωκας αὐτῷ, δώσῃ ζωὴν αἰώνιον.

3. The conditions of a man's enjoying eternal life are, that

“ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεόν, καὶ
 “ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα 4
 “ ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι
 “ ἵνα ποιήσω· καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ 5
 “ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
 “ παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώ- 6
 “ ποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ᾗσαν,
 “ καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετη-
 “ ρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, 7
 r ver. 25. et “ παρὰ σοῦ ἐστίν· ^r ὅτι τὰ ρήματα ἃ δέδωκάς μοι, 8
 16. 27, 30. “ δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
 “ ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι
 “ σύ με ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ 9
 “ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι,
 s 16. 15. “ ὅτι σοί εἰσι. ^s καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ 10
 t ver. 21. et “ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. ^t καὶ οὐκ ἔτι 11
 10. 30. “ εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ
 “ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς
 “ ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὥσιν ἐν,
 u 18. 9. “ καθὼς ἡμεῖς. ^u ὅτε ἤμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, 12
 Psal. 109. 8. “ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδω-
 “ κάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ
 “ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
 “ νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ 13

he should believe in God, and in Jesus Christ.

5. This passage is decisive for the preexistence of Christ.

6. τοῖς ἀνθρώποις. *The disciples.* Some put a full stop after this word, and connect οὓς δέδωκάς with what follows.

9. τοῦ κόσμου. *The unbeliev-*

ing part of the world. See xvi. 20.

11. οὓς. Most MSS. read ᾧ.

11, 12. αὐτούς. Judas was not included in this prayer, for he was already gone out, xiii. 30.

12. υἱὸς ἀπωλείας. See note at 2 Thess. ii. 3.

- “ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρω-
 14 “ μένην ἐν αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
 “ καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
 15 “ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ
 “ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα
 16 “ τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου
 17 “ οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ἀγί-
 “ ασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς
 18 “ ἀλήθειά ἐστι. καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,
 19 “ καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ
 “ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν
 20 “ ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ
 “ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ
 21 “ λόγου αὐτῶν εἰς ἐμέ· ^{x 10. 38. et 14. 10.} ἵνα πάντες ἐν ὧσι· καθὼς
 “ σὺ, πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ^{1 Joh. 1. 3. et 3. 24.}
 “ ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με
 22 “ ἀπέστειλας. καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι,
 “ δέδωκά αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν ἐσμέν·
 23 “ ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὧσι τετελειω-
 “ μένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με
 “ ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμέ ἡγά-
 24 “ πησας. ^{y ver. 5. et 12. 26. et 14. 3.} Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου
 “ εἰμὶ ἐγὼ, κακεῖνοι ὧσι μετ’ ἐμοῦ· ἵνα θεωρῶσι τὴν ^{1 Thess. 4. 17.}
 “ δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με,
 25 “ πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κό-
 “ σμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι
 26 “ ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐ-

17. ἀγιάσον αὐτοὺς ἐν τῇ ἀλη-
 θείᾳ σου. Consecrate them to the
 preaching of thy word.

that they also may be devoted to
 preaching the truth.

20. πιστευσόντων. Most MSS.

19. I devote myself for them,

read πιστευόντων.

“ τοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἦν
 “ ἡγάπησάς με, ἐν αὐτοῖς ἦ, καὶ γὰρ ἐν αὐτοῖς.”

z Matt. 26.

36. Marc.

14. 32.

Luc. 22. 39.

2 Sam. 15.

23.

ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθη- 18
 ταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου
 ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐ-
 τοῦ. ἦδαι δὲ καὶ Ἰούδας, ὁ παραδιδὼς αὐτὸν, τὸν 2
 τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ

a Matt. 26.

47. Marc.

14. 43.

Luc. 22. 47.

Act. 1. 16.

τῶν μαθητῶν αὐτοῦ. ^a ὁ οὖν Ἰούδας λαβὼν τὴν 3
 σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπη-
 ρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ
 ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ 4
 αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, “Τίνα ζητεῖτε;” Ἀπε- 5
 κρίθησαν αὐτῷ, “Ἰησοῦν τὸν Ναζωραῖον.” Λέγει
 αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ εἰμι.” Εἰστήκει δὲ καὶ Ἰού-
 δας, ὁ παραδιδὼς αὐτὸν, μετ’ αὐτῶν. ὡς οὖν εἶπεν 6
 αὐτοῖς, “Ὅτι ἐγὼ εἰμι,” ἀπῆλθον εἰς τὰ ὀπίσω, καὶ
 ἔπεσον χαμαί. πάλιν οὖν αὐτοὺς ἐπηρώτησε, “Τίνα 7
 “ ζητεῖτε;” Οἱ δὲ εἶπον, “Ἰησοῦν τὸν Ναζωραῖον.”
 Ἀπεκρίθη ὁ Ἰησοῦς, “Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ 8
^b 17. 12. “ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.” ^b ἵνα 9
 πληρωθῇ ὁ λόγος ὃν εἶπεν, “Ὅτι οὐς δέδωκάς μοι,
 ‘ οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.’ Σίμων οὖν Πέτρος 10
 ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ

CHAP. XVIII.

1. Προσετέτακτο δὲ αὐτοῖς ἐξ
 ἀπέχοντας τῶν Ἱεροσολύμων στα-
 δίους στρατοπεδεύσασθαι κατὰ τὸ
 Ἑλαιῶν καλούμενον ὄρος, ὃ τῇ πό-
 λει πρὸς ἀνατολὴν ἀντίκειται, μέση
 φάραγγι βαθεῖα διειργόμενον, ἡ Κε-
 δρῶν ὠνόμασται. Joseph. vol. II.
 p. 321. He also speaks of gar-
 dens at the foot of the mount

of Olives. *Ib.* p. 324. John
 perhaps wrote τοῦ Κέδρων, which
 is the reading of many MSS.
 The brook was not named from
 cedars, but from darkness.

2. πολλάκις. See Luke xxi.
 37.

6. This can only be consi-
 dered as the effect of some-
 thing miraculous.

ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ
 11 δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶπεν οὖν
 ὁ Ἰησοῦς τῷ Πέτρῳ, “Βάλε τὴν μάχαιράν σου εἰς
 “τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ
 “μὴ πίνω αὐτό;”

12 ^c Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται ^c Matt. 26.
 τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν ^{57. Marc.}
 13 αὐτὸν, ^d καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον. ^{14. 53. Luc. 22. 54. d Luc. 3. 2.}
 ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ
 14 ἐνιαυτοῦ ἐκείνου. ^e ἦν δὲ Καϊάφας ὁ συμβουλεύσας ^c 11. 50.
 τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπολέ-
 15 σθαι ὑπὲρ τοῦ λαοῦ. ^f Ἠκολούθει δὲ τῷ Ἰησοῦ Σί- ^f Matt. 26.
 μων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής ^{58. Marc.}
 ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ ^{14. 54. Luc. 22. 54.}
 16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. ὁ δὲ Πέτρος
 εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής
 ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυ-
 17 ρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. λέγει οὖν ἡ παι-
 δίσκη ἡ θυρωρὸς τῷ Πέτρῳ, “Μὴ καὶ σὺ ἐκ τῶν
 “μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;” Λέγει ἐκεῖνος,
 18 “Οὐκ εἰμί.” Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπη-
 ρέται ἀνθρακιὰν πεποικότες, ὅτι ψύχος ἦν, καὶ ἐθερ-
 μαίνοντο. ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος ἐστὼς καὶ
 19 θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰη-
 σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς

11. σοῦ seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination

of Jesus (ver. 19, 23.) took place.

15. ἄλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, *Mémoires*, tom. I. p. 1083.

αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ παρῤῥησία ²⁰
 “ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ
 “συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰου-
 “δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.
 “Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ²¹
 “ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.”
 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρε- ²²
 στηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, “Οὕτως
 “ἀποκρίνη τῷ ἀρχιερεῖ;” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ²³
 “Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
 “δὲ καλῶς, τί με δέρεις;” (Ἀπέστειλεν αὐτὸν ὁ ²⁴
 Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.)

h Matt. 26.
 69. Marc.
 14. 66. Luc.
 22. 55.

^b Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· ²⁵
 εἶπον οὖν αὐτῷ, “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ
 “εἶ;” Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν, “Οὐκ εἰμί.”
 Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν ²⁶
 οὐ ἀπέκοψε Πέτρος τὸ ὠτίον, “Οὐκ ἐγὼ σε εἶδον ἐν
 “τῷ κήπῳ μετ’ αὐτοῦ;” Πάλιν οὖν ἠρνήσατο ὁ ²⁷
 Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

i Matt. 27.
 1. Marc. 15.
 1. Luc. 23.
 1. Act. 10.
 28. et 11. 3.

ⁱ ἈΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς ²⁸
 τὸ πραιτώριον. ἦν δὲ πρωτῆ· καὶ αὐτοὶ οὐκ εἰσηλθον

20. The article before συνα-
 γωγῇ is an interpolation.

23. εἰ κακῶς ἐλάλησα. This
 alludes to his *doctrine*, con-
 cerning which the high priest
 had examined him, v. 19: and
 ἐλάλησα is the same as in v.
 20. *If I have ever taught a bad*
doctrine, bring proofs of it.

24. This verse has been
 taken to mean, that Annas *now*
 sent Jesus to Caiaphas: but it is
 plain, that the high priest, who
 had examined Jesus, was Cai-

aphas, so that he had been
 sent to him before; and S. John
 only meant to mark that Jesus
 was *bound*, when he was sent.
 This made him more helpless,
 when the officer struck him.
 The word οὖν, which some MSS.
 insert after ἀπέστειλεν, is an in-
 terpolation.

28. πραιτώριον. See note at
 Matt. xxvii. 27. Jesus was now
 brought to Pilate's house.

Ibid. These words have been
 quoted as proving that Jesus

εἰς τὸ πραιτώριον, ἵνα μὴ μianθῶσιν, ἀλλ' ἵνα φά-
 29 γωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς,
 καὶ εἶπε, “Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώ-
 30 “που τούτου;” Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Εἰ
 “μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν
 31 “αὐτόν.” Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, “Λάβετε αὐ-
 “τὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.”
 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, “Ἡμῖν οὐκ ἔξεστιν
 32 “ἀποκτεῖναι οὐδένα.” ἵνα ὁ λόγος τοῦ Ἰησοῦ πλη- ^{k Matt. 20.}
 ρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀπο- ^{19. Marc.}
 33 θνήσκειν. Ἐἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ ^{10. 33. Luc.}
 Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, ^{18. 32.}
 34 “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;” Ἀπεκρίθη αὐτῷ ^{1 Matt. 27.}
^{11. Marc.}
^{15. 2. Luc.}
^{23. 3.}

anticipated the passover; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called πάσχα. *Thes. Crit. Sacr.* part. I. p. 191. Ἄλλ' ἵνα φάγωσι, but that they might be fit to eat the passover.

31. ἡμῖν οὐκ ἔξεστιν κ. τ. λ. i. e. the power of life and death was taken away from them A. D. 8. when Judæa was reduced to the form of a Roman province. Prideaux, Lardner. But Biscoe has argued very ably that the Jews retained this power, p. 113, &c. He thinks these words mean, *It is not lawful for us to put any man to death this holy festival*: for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath. This was the interpretation of

Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7. Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19. xxvi. 2. John xii. 32, 33. and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. βασιλεὺς. Pilate had heard this from the people who brought Jesus to him. See Luke xxiii. 2.

ὁ Ἰησοῦς, “Ἀφ’ ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι
 “ σοι εἶπον περὶ ἐμοῦ;” Ἀπεκρίθη ὁ Πιλάτος, “Μήτι 35
 “ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιε-
 “ ρεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;” Ἀπεκρίθη ὁ 36
 Ἰησοῦς, “Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ
 “ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βα-
 “ σιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο,
 “ ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία
 “ ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” Εἶπεν οὖν αὐτῷ ὁ Πι- 37
 λάτος, “Οὐκοῦν βασιλεὺς εἶ σύ;” Ἀπεκρίθη ὁ Ἰη-
 σοῦς, “Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς
 “ τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν
 “ κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ
 “ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.” Λέγει αὐ- 38
 τῷ ὁ Πιλάτος, “Τί ἐστιν ἀλήθεια;” Καὶ τοῦτο εἰ-
 πὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει
 αὐτοῖς, “Ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.
 “ ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν 39
 “ τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βα-
 “ σιλέα τῶν Ἰουδαίων;” Ἡ ἑκράυγασαν οὖν πάλιν 40
 πάντες, λέγοντες, “Μὴ τοῦτον, ἀλλὰ τὸν Βαραβ-
 “ βᾶν.” ἦν δὲ ὁ Βαραββᾶς ληστής. Ὅτε οὖν ἔλαβεν 19
 ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. καὶ οἱ στρα- 2
 τιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν
 αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον
 αὐτὸν, καὶ ἔλεγον, “Χαῖρε, ὁ βασιλεὺς τῶν Ἰου- 3
 “ δαίων” καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν 4

m Matt. 27.

15. Marc.

15. 6. Luc.

23. 17.

n Act. 3. 14.

o Matt. 27.

26. Marc.

15. 15.

CHAP. XIX.

1. ἐμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, αἷς ἔθος τοὺς κακ-

ούργων πονηροτάτους προπηλακί-
 ζεσθαι. Vol. II. p. 528.

2. ἱμάτιον πορφυροῦν. See Matt.
 xxvii. 28.

πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, “ Ἴδε, ἄγω
 “ ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν
 5 “ αἰτίαν εὐρίσκω.” Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φο-
 ρῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμά-
 6 τιον. καὶ λέγει αὐτοῖς, “ Ἴδε, ὁ ἄνθρωπος.” Ὅτε οὖν
 εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
 λέγοντες, “ Σταύρωσον, σταύρωσον.” Λέγει αὐτοῖς ὁ
 Πιλάτος, “ Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ
 7 “ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” Ἀπεκρίθησαν
 αὐτῷ οἱ Ἰουδαῖοι, “ Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ
 “ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν υἱὸν
 “ τοῦ Θεοῦ ἐποίησεν.”
 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον,
 9 μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν,
 καὶ λέγει τῷ Ἰησοῦ, “ Πόθεν εἶ σύ;” Ὁ δὲ Ἰη-
 10 σοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ
 Πιλάτος, “ Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
 “ ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί
 11 “ σε;” Ἀπεκρίθη ὁ Ἰησοῦς, “ Οὐκ εἶχες ἐξουσίαν
 “ οὐδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοὶ δεδομένον ἄνωθεν·
 “ διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν
 12 “ ἔχει.” Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐ-
 τόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, “ Ἐὰν τοῦτον
 “ ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βα-
 13 “ σιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.” Ὁ οὖν
 Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν
 Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λε-

6. Most MSS. add αὐτὸν after σταύρωσον.

7. νόμον. Some think that allusion is made to Lev. xxiv. 16.

9. Πόθεν. Of what parents, vii. 27.

13. τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

γόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθά· ἦν δὲ ¹⁴
 παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτη· καὶ λέγει
 τοῖς Ἰουδαίοις, “Ἴδε, ὁ βασιλεὺς ὑμῶν.” Οἱ δὲ ¹⁵
 ἐκραύγασαν, “Ἄρον, ἄρον, σταύρωσον αὐτόν.” Λέγει
 αὐτοῖς ὁ Πιλάτος, “Τὸν βασιλέα ὑμῶν σταυρώσω ;”
 Ἀπεκρίθησαν οἱ ἀρχιερεῖς, “Οὐκ ἔχομεν βασιλέα εἰ
 “ μὴ Καίσαρα.” Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ¹⁶
 ἵνα σταυρωθῇ.

^p Matt. 27. ^p Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ ¹⁷
^{33.} Marc. βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-
^{15. 22.} Luc. ^{23. 33.} μενον κρανίου τόπον, ὃς λέγεται Ἐβραϊστὶ Γολγοθᾶ·

ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ¹⁸
^q Matt. 27. ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ^q Ε- ¹⁹
^{37.} Marc. γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ
^{15. 26.} Luc. ^{23. 38.}

^{13.} Λιθόστρωτον. Γαββαθά. Gabbatha signifies properly a parapet encompassing a flat roof; but here it seems to mean, a paved place upon which there was a βῆμα, or tribunal. Aristas, speaking of the temple, says, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε, apud Eus. *Præp. Evang.* p. 453. There was probably a raised pavement all round the temple. See Krebsius.

^{14.} παρασκευὴ τοῦ πάσχα. This does not mean, that it was the time when the Jews prepared the passover: but the day before the sabbath was always called παρασκευή; and the meaning here is, *it was the day preceding the passoversabbath.* Thes. Crit. Sacr. part. I. p. 193. See ver. 31.

Ibid. ἐκτη. Mark says, *τρίτη* xv. 25. See also Matt. xxvii. 45. Luke xxiii. 44. Some MSS.

also read *τρίτη* in this place. That John used the Roman notation of time is not probable, and will not solve the difficulty. See Newcome, Wolfius.

^{17.} ἀπήγαγον. See note at Acts xii. 19. but perhaps the reading is ἤγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom, as we learn from Plutarch, καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν, *de sera Num. vind.* p. 554. A. See also Dion. Hal. VII. p. 456. Chariton, p. 66. ed. D’Orville. Artemid. II. 61. p. 148. It would appear that Jesus was unable to carry the cross the whole distance, for it was carried by Simon of Cyrene. Matt. xxvii. 32. See Matt. x. 38. xvi. 24.

^{19.} τίτλον. From the Latin *titulus*. So Suetonius, “Patrem-

- σταυροῦ· ἦν δὲ γεγραμμένον, “ Ἰησοῦς ὁ Ναζωραῖος
 20 “ ὁ βασιλεὺς τῶν Ἰουδαίων.” Τοῦτον οὖν τὸν τίτλον
 πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς
 πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν
 21 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί. ἔλε-
 γον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, “ Μὴ
 “ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ’ ὅτι ἐκεῖ-
 22 “ νος εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.” Ἀπεκρίθη
 23 ὁ Πιλάτος, “ Ὁ γέγραφα, γέγραφα.” Ὅτι οὖν στρα- <sup>r Matt. 27.
35. Marc.
15. 24. Luc.
23. 34.</sup>
 τιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμά-
 τια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρα-
 τιώτῃ μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄρρα-
 24 φος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι’ ὅλου. <sup>s Psal. 22.
18.</sup> εἶπον οὖν
 πρὸς ἀλλήλους, “ Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχω-
 “ μεν περὶ αὐτοῦ, τίνος ἔσται.” ἵνα ἡ γραφὴ πλη-
 ρωθῇ, ἡ λέγουσα, ‘ Διεμερίσαντο τὰ ἱμάτιά μου ἐαν-
 ‘ τοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.’
 25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἰστήκει-
 σαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ,
 καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλω-
 26 πᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοὺς οὖν ἰδὼν τὴν
 μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει
 27 τῇ μητρὶ αὐτοῦ, “ Γύναι, ἰδοὺ, ὁ υἱός σου.” Εἶτα
 λέγει τῷ μαθητῇ, “ Ἰδοὺ, ἡ μήτηρ σου.” Καὶ ἀπ’

“ familias detractum e specta-
 “ culis in arenam canibus ob-
 “ jecit, cum hoc titulo, *Impie*
 “ *locutus parvularius.*” Domit.
 10.

25. Μαρία ἡ τοῦ Κλωπᾶ. Theo-
 phylact considered this to be
 the daughter of Joseph by the
 wife of his brother Clopas, and
 to be the sister of Salome. *ad*

Matt. xiii. 55. But if we com-
 pare *Matt. xxvii. 56.* she seems
 to have been the mother of
 James and Joses, who were
 called ἀδελφοί, i. e. *cousins* of
 our Lord. See *Matt. xiii. 55.*

27. There was a tradition
 that the Virgin accompanied
 S. John to Ephesus.

ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

t Psal. 69. ¹ Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλε- 28

21.

u Matt. 27. σται, ἵνα τελειωθῇ ἡ γραφή, λέγει, “ Διψῶ.” “ Σκευός 29

48.

οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, 30
“ Τετέλεσται” καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ 31
σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου·) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἄρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώ- 32
του κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἰ- 33
δον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ’ εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν 34
πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

29. ὑσσώπῳ. Matthew and Mark say καλάμῳ. See L. de Dieu, Wolfius.

31. See Deut. xxi. 23. Josh. x. 27. Josephus also says, τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Vol. II. p. 287.

Ibid. μεγάλη. It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. *Greswell*.

34. εἰς τῶν στρατιωτῶν. His name is said by Bede to have been

Legorrius, by others Longinus.

Ibid. αἷμα καὶ ὕδωρ. Many writers have supposed the two sacraments to be prefigured, and have connected this passage with 1 John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and uncertain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of v. 35. to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom.

35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν
 ἡ μαρτυρία, καὶ οὐδεὶς οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς
 36 πιστεύσητε. * ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πλη- ^{x Exod. 12.}
 37 ρωθῇ, ‘Ὅστούν οὐ συντριβήσεται αὐτοῦ.’ ^{46. Num. 9.} ^{12.} ^{y Zach. 12.} ^{10.} Καὶ πά-
 λιν ἑτέρα γραφὴ λέγει, ‘Ὅψονται εἰς ὃν ἐξέκέντη-
 ‘σαν.’

38 ^{z 12. 42.} ^{Matt. 27.} ^{57. Marc.} ^{15. 42. Luc.} ^{23. 50.} ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ
 ὁ ἀπὸ Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, κεκρυμ-
 μένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ
 σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν
 39 οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. ^{a 3. 1.} ἦλθε δὲ καὶ Νικό-
 δημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον,
 φέρων μίγμα σμύρνης καὶ ἀλόης ὥσεί λίτρας ἑκατόν.
 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ
 ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς
 41 Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυ-
 ρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ
 42 οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρασκευὴν
 τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
 Ἰησοῦν.

36. In Exod. xii. 46. the LXX write, καὶ ὁστούν οὐ συν-
 τρίψετε ἀπ’ αὐτοῦ : but the quo-
 tation more nearly resembles
 Psalm xxxiii. 20. φυλάσσει πάντα
 τὰ ὀστᾶ αὐτῶν, ἐν ἐξ αὐτῶν οὐ
 συντριβήσεται.

37. Καὶ ἐπιβλέπονται πρὸς με,
 ἀνθ’ ὧν κατωρχήσαντο. LXX. John
 appears to have read **יֵלֵךְ**
 him, instead of **יֵלֵךְ** me : and
 so read thirty-six Hebrew MSS.
 Ἐξέκέντησαν is in the versions of
 Aquila, Theodotion, and Sym-

machus, though not in the LXX.

39. τὸ πρῶτον. On the first
 occasion of his going to him.

Ibid. λίτρας ἑκατόν. It has
 been said that λίτρα signified a
 small coin, *obolus Ægineticus*.
Thes. Crit. Sacr. part. I. p. 276.

40. ὀθονίοις. Most MSS. read
 ἐν ὀθονίοις.

Ibid. τοῖς Ἰουδαίοις. The in-
 sertion of this remark seems
 to confirm the notion of this
 Gospel being written at Ephe-
 sus, or at least not for the
 Jews.

b Matt. 28.

1. Marc. 16.

1. Luc. 24.

1.

c Luc. 24.

12.

d Marc. 16.

5.

^bΤΗ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ 20
 ἔρχεται πρῶτῃ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ
 βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. τρέχει 2
 οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν
 ἄλλον μαθητὴν ὃν ἐφιλεῖ ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς,
 “Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν
 “ ποῦ ἔθηκαν αὐτόν.” ^cἘξῆλθεν οὖν ὁ Πέτρος καὶ ὁ 3
 ἄλλος μαθητῆς, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ἔτρεχον 4
 δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμε τά-
 χιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον,
 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι 5
 εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐ- 6
 τῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθό-
 νια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς 7
 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐν-
 τετυλιγμένον εἰς ἓνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ 8
 ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
 εἶδε, καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾗδειςαν τὴν γρα- 9
 φὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον 10
 οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. ^dΜαρία δὲ εἰ- 11
 στήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὥς οὖν ἔ-
 κλαιε, παρέκυνεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγ- 12
 γέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ,
 καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ
 Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, “Γύναι, τί κλαίεις;” 13
 λέγει αὐτοῖς, “Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα

CHAP. XX.

1. Μαρία. Both the Maries came, Matt. xxviii. 1. Mark xvi. 1, 2.

10. πάλιν merely means *back* again. See Palaiet.

11. Μαρία. Epiphanius supposed it to be the Virgin, vol. I. p. 1075. but it was certainly Mary Magdalene. See ver. 1, 18. Mark xvi. 9.

- 14 “ ποῦ ἔθηκαν αὐτόν.” ^e Καὶ ταῦτα εἰποῦσα ἐστράφη ^e Matt. 28.
 εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ ^{9.} Marc. 16.
- 15 οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί. λέγει αὐτῇ ὁ Ἰησοῦς,
 “ Γύναι, τί κλαίεις ; τίνα ζητεῖς ;” Ἐκείνη δοκοῦσα
 ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, “ Κύριε, εἰ σὺ ἐβά-
 “ στασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκαν· καὶ γὰρ
 16 “ αὐτόν ἀρῶ.” Λέγει αὐτῇ ὁ Ἰησοῦς, “ Μαρία.”
 Στραφεῖσα ἐκείνη λέγει αὐτῷ, “ Ῥαββουνί.” ὁ λέ-
 17 γεται, Διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς, “ Μή μου
 “ ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου·
 “ πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐ-
 “ τοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα
 18 “ ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.” Ἐρχεται
 Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς,
 ὅτι ἑώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
- 19 ^g Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν ^g Marc. 16.
 σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν ^{14.} Luc. 24.
 οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ^{36.} 1 Cor.
 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐ- ^{15.} 5.
- 20 τοῖς, “ Εἰρήνη ὑμῖν.” Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς
 τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ
- 21 μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰη-
 σοῦς πάλιν, “ Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ
- 22 “ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.” Καὶ τοῦτο εἰπὼν ἐν-
 εφύσησε καὶ λέγει αὐτοῖς, “ Λάβετε πνεῦμα ἅγιον.
- 23 “ ^h ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ^h Matt. 16.
 19. et 18. .
- 24 “ ἂν τινων κρατῆτε, κεκράτηνται.” Θωμᾶς δὲ, εἰς ἐκ ^{18.}
 τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν

17. Μή μου ἄπτου perhaps for I have not yet ascended to means, do not be in a hurry to my Father, but shall stay some lay hold of me and to keep me, time longer with you.

ὅτε ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μα- 25
θηταί, “Ἐώρακάμεν τὸν κύριον.” Ὁ δὲ εἶπεν αὐ-
τοῖς, “Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
“ τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν
“ τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν
“ πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.” Καὶ μεθ’ ἡμέ- 26
ρας ὁκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ
Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, “Εἰ-
“ ρήνη ὑμῖν.” Εἶτα λέγει τῷ Θωμᾷ, “Φέρε τὸν 27
“ δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ
“ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου·
“ καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.” Καὶ ἀπεκρίθη 28
ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, “Ὁ κύριός μου καὶ ὁ Θεός
i 1 Pet. 1. 8. “μου.” ἰ Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὅτι ἑώρακάς με, 29
“ Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ
“ πιστεύσαντες.”
k 21. 25. ἰ Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ 30
Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γε-
γραμμένα ἐν τῷ βιβλίῳ τούτῳ. ταῦτα δὲ γέγραπται, 31
ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς
τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνό-
ματι αὐτοῦ.

ΜΕΤΑ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς 2 I
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος·
ἐφάνέρωσε δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ 2
Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ
Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι
ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέ- 3

τρος, “ Ὑπάγω ἀλιεύειν.” Λέγουσιν αὐτῷ, “ Ἐρ-
 “ χόμεθα καὶ ἡμεῖς σὺν σοί.” Ἐξῆλθον καὶ ἀνέβη-
 σαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπί-
 4 ασαν οὐδέν. πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς
 εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι
 5 Ἰησοῦς ἐστί. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “ Παιδιά,
 “ μή τι προσφάγιον ἔχετε ;” Ἀπεκρίθησαν αὐτῷ,
 6 “ Οὐ.” Ὁ δὲ εἶπεν αὐτοῖς, “ Βάλετε εἰς τὰ δεξιὰ
 “ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” Ἐβα-
 λον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ
 7 πλήθους τῶν ἰχθύων. ¹ λέγει οὖν ὁ μαθητῆς ἐκείνος, ¹ 13. 23.
 ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, “ Ὁ κύριος ἐστί.”
 Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστί, τὸν
 ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνός,) καὶ ἔβαλεν
 8 ἑαυτὸν εἰς τὴν θάλασσαν. οἱ δὲ ἄλλοι μαθηταὶ τῷ
 πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς,
 ἀλλ’ ὥς ἀπὸ πηγῶν διακοσίων, σύροντες τὸ δίκτυον
 9 τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ-
 πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον,
 10 καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, “ Ἐνέγκατε ἀπὸ
 11 “ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.” Ἀνέβη Σίμων
 Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν
 ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσ-
 ούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.
 12 Λέγει αὐτοῖς ὁ Ἰησοῦς, “ Δεῦτε, ἀριστήσατε.”
 Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, “ Σὺ
 13 “ τίς εἶ ;” εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ

CHAP. XXI.

best MSS. read ἐνέβησαν.

3. It would seem, that the
 disciples had returned to their
 former employment. All the

7. γυμνός. He had only his
 under garment on. Mark xiv.
 52.

Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο ἤδη τρίτον ἔφα- 14
νερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ 15
Ἰησοῦς, “Σίμων Ἰωνᾶ, ἀγαπᾷς με πλείον τούτων;”
Λέγει αὐτῷ, “Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.”
Λέγει αὐτῷ, “Βόσκει τὰ ἀρνία μου.” Λέγει αὐτῷ 16
πάλιν δεύτερον, “Σίμων Ἰωνᾶ, ἀγαπᾷς με;” Λέγει
αὐτῷ, “Ναὶ, κύριε· σὺ οἶδας ὅτι φιλῶ σε.” Λέγει
αὐτῷ, “Ποίμαινε τὰ πρόβατά μου.” Λέγει αὐτῷ τὸ 17
τρίτον, “Σίμων Ἰωνᾶ, φιλεῖς με;” Ἐλυπήθη ὁ Πέ-
τρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, “φιλεῖς με;” καὶ
εἶπεν αὐτῷ, “Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις
“ὅτι φιλῶ σε.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Βόσκει τὰ
m 2 Pet. 1. 14. “πρόβατά μου. ^m ἀμὴν, ἀμὴν, λέγω σοι, ὅτε ἡς νεώ- 18
“τερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεῖς ὅπου ἤθε-
“λες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ
“ἄλλος σε ζώσκει, καὶ οἶσει ὅπου οὐ θέλεις.” Τοῦτο 19
δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν.
καὶ τοῦτο εἰπὼν λέγει αὐτῷ, “Ἀκολουθεῖ μοι.”

n ver. 7. et 13. 23. ⁿ Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν 20
ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, “Κύριε, τίς
“ἐστὶν ὁ παραδιδούς σε;” Τοῦτον ἰδὼν ὁ Πέτρος 21

15. πλείον τούτων. This was perhaps added, because Peter alone had come out of the boat to meet Jesus. *Am I to infer from this action, that thou lovest me more than these do?*

18. ἐζώννυες — περιεπάτεῖς. Dr. Clarke thinks that this al-

ludes to Peter having put on his fisher's coat and come to Jesus.

Ibid. ἐκτενεῖς. This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

22 λέγει τῷ Ἰησοῦ, “Κύριε, οὗτος δὲ τί;” Λέγει αὐτῷ
 ὁ Ἰησοῦς, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί
 23 “πρὸς σε; σὺ ἀκολούθει μοι.” Ἐξῆλθεν οὖν ὁ λό-
 γος οὗτος εἰς τοὺς ἀδελφούς, Ὅτι ὁ μαθητὴς ἐκεῖνος
 οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι
 οὐκ ἀποθνήσκει· ἀλλ’, “Ἐὰν αὐτὸν θέλω μένειν ἕως
 “ἔρχομαι, τί πρὸς σε;”

24 ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τού-
 των, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς
 25 ἐστὶν ἡ μαρτυρία αὐτοῦ. ὅ ἐστι δὲ καὶ ἄλλα πολλὰ^{ο 20. 30.}
 ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ’ ἓν,
 οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα
 βιβλία. Ἀμήν.

22. μένειν. V. 1 Cor. xv. 6.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58 ; but it was probably written during that period, or at the beginning of it ; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published ; for if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΙΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

1 ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, A. D.
ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσ- 31.
2 κειν, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
3 πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. οἷς καὶ
παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν
πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὅπτα-
νόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ
4 Θεοῦ. ^p καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ ^p Luc. 24.
Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ^{49. Joh. 14.}
5 ἐπαγγελίαν τοῦ πατρὸς, “ ἣν ἠκούσατέ μου. ^{26. et 15.} ὅτι ^{26.}
“ Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθή- ^q Matt. 3.
^{11. Marc. 1.}
^{8. Luc. 3.}
^{16. Joh. 1.}
^{26. infr. 2.}
^{4. et 11. 16.}

CHAP. I.

1. Τὸν πρῶτον λόγον. The allusion to S. Luke's Gospel is evident. Philo Judæus uses λόγος in the same way, ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ τοῦ κ. τ. λ. Vol. II. p. 445.

Ibid. Θεόφιλε. See Luke i. 3.

Ibid. ὧν ἤρξατο—ἄχρι ἧς ἡμέρας, *the things which he did from the beginning of his ministry till the day when, &c.* See Mark ii. 23.

2. The words διὰ πνεύματος ἁγίου have been connected with ἐξελέξατο, but they more properly belong to ἐντειλάμενος, and may mean, *having told the apo-*

stles that his commands would be more fully made known to them by the Holy Ghost.

4. συναλιζόμενος. Camerarius (with the Vulgate) understands this of Jesus *associating with* his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his *convening them* for the last time immediately before his ascension.

Ibid. ἣν ἠκούσατέ μου. He had promised this in Matt. x. 20. John xiv. 26. xv. 26. Compare Luke xxiv. 49.

A. D. 31. “σεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας
 “ἡμέρας.” Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, 6
 λέγοντες, “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστά-
 “νεις τὴν βασιλείαν τῷ Ἰσραήλ;” Εἶπε δὲ πρὸς 7
 αὐτοὺς, “Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς
 1 2. 2. “οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἡ ἀλλὰ λή- 8
 “ψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος
 “ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσα-
 “λὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως
 s Marc. 16. “ἐσχάτου τῆς γῆς.” s Καὶ ταῦτα εἰπὼν, βλέπόντων 9
 19. Luc. 24. αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν
 51. ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν 10
 οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρ-
 ειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, οἱ καὶ εἶπον, 11
 “Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν
 “οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ’ ὑμῶν
 “εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὁν τρόπον ἐθεά-
 “σασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.” Τότε 12
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλου-
 μένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαβ-
 βάτου ἔχον ὁδόν.

Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ 13

7. ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. *Hath appointed by his own power.*

8. Jerusalem—Judæa—Samaritania—the whole world. The gradual extension of the gospel is here foretold. When the disciples were sent out, as related in Matt. x. 5. the Samaritans and the Gentiles were expressly excluded.

10. The reading is probably ἐσθήσεσι λευκαῖς.

12. σαββάτου ὁδόν. About two miles. The ascension took place at Bethany, (Luke xxiv. 50,) which was fifteen stadia from Jerusalem; (John xi. 18.) Josephus says that the mount of Olives was five stadia from Jerusalem: *Antiq.* XX. 8, 6. but he measured from the foot of the hill nearest to the city. See L. de Dieu.

13. ὑπερῶον. L. Bos and

- ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
- 15 ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) “^t Ἄνδρες ἀδελφοί, ἔδει ^{t Joh. 13. 18. et 18. 3.} πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν·
- 17 “ ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν
- 18 “ κλῆρον τῆς διακονίας ταύτης.” (^u Οὗτος μὲν οὖν ^{u Matt. 27. 5.} ἐκτίσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρη-

Valekenær derive this word from ὑπέρ, ὑπερος, as from πατρός comes πατρώϊος. Krebsius and L. de Dieu interpret it of a chamber in the temple. Josephus mentions such, *Antiq.* VIII. 3, 2. XI. 5, 4. Luke says that when they returned to Jerusalem, they were continually *in the temple*, xxiv. 53. See also Acts ii. 46. v. 20, 21, 42. The passage seems to mean, that they went into *the* upper room, where they had been in the habit of meeting.

13. Ἰούδας Ἰακώβου. See note at Luke vi. 16.

14. The words καὶ τῇ δεήσει are wanting in many MSS.

Ibid. γυναιξί. We find mention of several women, Mary Magdalen, Mary mother of

James, Salome, Joanna.

15. ὀνομάτων. See Rev. iii. 4. xi. 13. For ἐπὶ τὸ αὐτὸ see note at Matt. xxii. 34.

16. γραφὴν ταύτην. He quotes it in ver. 20.

17. σὺν ἡμῖν. Probably ἐν ἡμῖν.

Ibid. ἔλαχε τὸν κλῆρον. *He had his share.* See ver. 25.

18, 19. These two verses should be in a parenthesis, as containing the remark of S. Luke, and not part of S. Peter's speech. This seems plain from the latter part of ver. 19.

18. ἐκτίσατο. According to Matthew xxvii. 7. it was not Judas himself who bought the field, but the chief priests with his money.

Ibid. Matthew says that he

A. D. 31. ^{31.} νῆς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, καὶ γνωστὸν ἐγένετο πᾶσι τοῖς 19 κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος.) “^x γέγραπται γὰρ ἐν βίβλῳ Ψαλ- 20 25. et 109. 8. “ μῶν, ‘Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔσ- “ τω ὁ κατοικῶν ἐν αὐτῇ.’ καὶ ‘τὴν ἐπισκοπὴν αὐτοῦ “ λάβοι ἕτερος.’ Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀν- 21 “ δρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ’ “ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίς- 22 “ ματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’ “ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν “ ἡμῖν ἓνα τούτων.” Καὶ ἔστησαν δύο, Ἰωσήφ τὸν κα- 23 λούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματ- θίαν. καὶ προσευξάμενοι εἶπον, “Σὺ, Κύριε, καρδιο- 24 “ γνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα, ὃν “ ἐξελέξω, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ 25 “ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν “ τόπον τὸν ἴδιον.” Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ 26

hanged himself, ἀπήγγατο, xxvii. 5. It is supposed that the rope broke and he fell down. See Raphel, ad Matt. A very different story is told by Theophylact: see Routh *Reliq. Sacr.* vol. I. p. 9. and notes; Wolfius.

20. Γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν. LXX.

22. ἀπὸ τοῦ βαπτίσματος Ἰωάννου, from the time of his being baptized by John. Wolfius.

23. Both these persons were said to have been of the seventy disciples. Eus. *H. E.* I. 12. Barnabas has been supposed to be

Barnabas, but without foundation. Papias said, that he drank poison without being hurt. (A-pud. Eus. III. 39.) Clement of Alexandria says, that some had considered Matthias to be Zachæus, which seems highly improbable, p. 579. Many MSS. read Βαρσαββᾶν.

24. Κύριε. If this prayer was addressed to Christ, as it seems to have been, it ascribes to him an unquestionable attribute of Deity. See vii. 59. 2 Cor. xii. 8.

25. κλῆρον. Many MSS. read τόπον, and ἀφ’ ἧς.

Ibid. τὸν τόπον τὸν ἴδιον. Some have understood this of a suc-

ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. A. D.
31.

- 2 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεν-
τηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.
2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερο-
μένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
3 ἦσαν καθήμενοι· καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι
γλῶσσαι ὥσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐ-
4 τῶν, ^γ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ^γ 1. 5.

cessor going into the place of Judas : but it seems certainly to refer to the place of departed spirits, into which Judas was gone. See Bull, Sermon II. Wolfius. Many MSS. read τόπον for κλῆρον, and ἀφ' ἧς for ἐξ ἧς.

26. ἔδωκαν κλήρους. Mosheim supposes this merely to mean, they gave their votes. *De rebus ante Const.* Cent. I. 14. Luke writes ἔβαλον κλῆρον in his Gospel, xxiii. 34.

CHAP. II.

1. Πεντηκοστῆς. This feast was celebrated on the fiftieth day after the 16th of Nisan, which was the second day of the passover. It was the last day of the feast of weeks, i. e. seven weeks after the passover. It was also called the feast of harvest, Exod. xxiii. 16, because the barley harvest, which began at the passover, ended at this time : and this day was called the day of the first-fruits, Numb. xxviii. 26, because on that day a new meat offering was offered. It has also been shewn, that the Law was delivered from Sinai on the fiftieth day after the Is-

raelites left Egypt.

Ibid. ἅπαντες. It is doubted whether this means *all the apostles*, or the hundred and twenty also, who are mentioned in i. 15.

Ibid. ἐπὶ τὸ αὐτό. See note at Matt. xxii. 34. They appear to have assembled at the third hour, (v. 15.) i. e. nine o'clock, which was an hour of prayer.

2. τὸν οἶκον. The house has been said to be that of Mary the mother of John, (xii. 12.) of Simon the leper, of Joseph of Arimathea, of Nicodemus, &c. Krebsius thinks it was a room in the temple. See i. 13.

3. διαμεριζόμεναι γλῶσσαι. This has generally been taken to mean *cloven tongues* : but διαμεριζόμεναι may signify *distributed*, i. e. to each of the apostles. See Heb. ii. 4. Theodoret conceived that the apostles' tongues were divided, and appeared to be on fire. *A tongue of fire* occurs at Isaiah v. 24. in the Hebrew.

Ibid. ἐκάθισε seems to have no nominative. L. de Dieu says it agrees with πῦρ· but it might agree with πνεῦμα understood.

A. D. ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα
 31. ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσα- 5
 λὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παν-
 τὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενομένης δὲ τῆς 6
 φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι
 ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐ-
 τῶν. ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες 7
 πρὸς ἀλλήλους, “Οὐκ, ἰδοὺ, πάντες οὗτοί εἰσιν οἱ
 “ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν 8
 “ ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,
 “ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦν- 9
 “ τες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-
 “ δοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ 10
 “ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς
 “ κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί

4. λαλεῖν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. ἐτέραις. In Mark xvi. 17. it is *καιναῖς*.

5. εὐλαβεῖς. Luke calls *Siméon δίκαιος καὶ εὐλαβής*, ii. 25. They may have been called *εὐλαβεῖς*, because they were come to attend the festival.

6. φωνῆς. This may perhaps allude to the *sound*. (*ἦχος* v. 2.) It was certainly heard by the multitude, (see v. 33.) who were perhaps assembled in the temple for prayer. *Φωνή* is nowhere used in the New Testament for a report.

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke.

9. Ἑλαμίται. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Ἰουδαίαν. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all, since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed.

Ibid. Ἀσίαν. This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. *Δερβαῖος* is not included among Ἀσιανοί.

10. οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι. The Romans that are in the country,

- 11 “τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν A. D.
 “λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ με- 31.
 12 “γαλεῖα τοῦ Θεοῦ;” Ἐξίσταντο δὲ πάντες καὶ διη-
 πόρουν, ἄλλος πρὸς ἄλλον λέγοντες, “Τί ἂν θέλοι
 13 “τοῦτο εἶναι;” Ἄτεροι δὲ χλευάζοντες ἔλεγον, “Ὅτι
 “γλεύκους μεμεστωμένοι εἰσὶ.”
 14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν
 φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, “Ἄνδρες
 “Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαν-
 “τες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ
 15 “ρήματά μου. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι
 16 “μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ἄλλὰ ^{z Joel. 2. 28.}
 “τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,
 17 “Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός,
 “ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
 “καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες
 “ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ
 “οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.

whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες Ῥωμαῖοι may have been the Jews who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12, 13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. ἄνδρες Ἰουδαῖοι are

the natives, οἱ κατ. Ἱερουσαλὴμ the foreigners.

13. Most MSS. read διαχλευάζοντες.

Ibid. γλεύκος is explained by Suidas, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῇ.

15. τρίτη. This was one of the hours of prayer. See iii. 1. x. 3, 9.

17. ἐν ταῖς ἐσχάταις ἡμέραις. The LXX have μετὰ ταῦτα, as it is in the Hebrew. The expression of the last days generally alludes to the gospel dispensation. See 1 Tim. iv. 1.

Ibid. ἐνύπνια. Many MSS. read ἐνυπνίους.

A. D. "καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας 18
31. "μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-

"ματός μου, καὶ προφητεύσουσι. καὶ δώσω τέρατα 19

"ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,

"αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ὁ ἥλιος μετα- 20

"στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα,

"πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ

a Rom. 10. "ἐπιφανῇ. ^a καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ 21
13.

b 10. 38. "ὄνομα κυρίου, σωθήσεται.' ^b Ἄνδρες Ἰσραηλῖται, 22

"ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζω-

"ραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς

"δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι'

"αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴ-

"δατε, τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει 23

"τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων

c ver. 32. et "προσπῆξαντες ἀνείλετε. ^c ὃν ὁ Θεὸς ἀνέστησε, λύ- 24
3. 15. et 4.

10. et 10. "σας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνα-

40. et 13. "τὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. ^d Δαβὶδ γὰρ λέγει 25
30, 34. et

17. 31. "εἰς αὐτὸν, 'Πρωρῶμην τὸν Κύριον ἐνώπιόν μου
Rom. 4. 24.

et 8. 11. 20. ἡμέραν. The first coming
1 Cor. 6. 14. of Christ. *Calovius, Wolfius.*

2 Cor. 4. 14. 22. ἀποδεδειγμένον. *Krebsius*
Gal. 1. 1. translates it, *qui multis docu-*

Eph. 1. 20. *mentis Dei filius verusque Mes-*
Col. 2. 12. *sias demonstratus est.* *Alberti,*

1 Thess. 1. 13. 20. *celebrem factum inter vos.*

d Psal. 16. 8. 23. ὀρισμένη. So in Luke
xxii. 22. ὁ μὲν υἱὸς τοῦ ἀνθρώπου

πορεύεται κατὰ τὸ ὀρισμένον. See
also Acts iv. 28. *Diodorus Si-*

culus writes, οὐχ ὡς ἔτυχε, οὐδ'
αὐτομάτως, ἀλλ' ὀρισμένη τι καὶ

βεβαίως κεκυρωμένη θεῶν κρίσει.
II. 30. p. 116. The βουλὴ and πρό-

γνωσις of God relate to ἔκδοτον:
it was determined by God to

give up Jesus to the Jews.
Λαβόντες is wanting in some
MSS.

Ibid. διὰ χειρῶν ἀνόμων per-
haps means, *by the instrumen-*
tality of the Gentiles. *Wolfius;*
and the true reading seems to
be *χειρός.*

24. ὠδῖνας. If we take this
word in its usual sense of *pains*
of labour, it may mean that the
grave was made to render back
the Lord with violent convul-
sions and throes. We find ὠδί-
νες ἄδου περιεκύκλωσάν με in Psal.
xvii. 5. ὠδίνων signifies *sor-*
rows in Matt. xxiv. 8.

- “ διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σα- A. D.
 26 “ λευθῶ· διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ 3 I.
 “ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ
 27 “ μου κατασκηνώσει ἐπ’ ἐλπίδι. ὅτι οὐκ ἐγκαταλεί-
 “ ψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν
 28 “ ὄσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδούς
 “ ζῶης· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσ-
 29 “ ῥωπου σου. ^e Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ ^e 13. 36.
1 Reg. 2. 10.
 “ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ,
 “ ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ
 30 “ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ^f προφήτης ^f 13. 34.
2 Sam. 7. 12.
1 Par. 22. 10.
Psal. 132.
11.
 “ οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ
 “ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα
 “ ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου
 31 “ αὐτοῦ, ^g προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ ^g 13. 35.
Psal. 16. 10.
 “ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς
 32 “ ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον
 “ τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς
 33 “ ἐσμὲν μάρτυρες. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεῖς,
 “ τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν

27. ἄδου. See note at Luke xvi. 23. Most MSS. read ἄδην.

29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxī. 11. are, ὤμοσε Κύριος — ἐκ καρποῦ τῆς κοιλίας σου θήσεται ἐπὶ τοῦ θρόνου σου.

Ibid. ἀναστήσειν here has no reference to the resurrection of Christ, but to God raising him up, or causing him to appear

among the Jews. See iii. 22, 26. vii. 37. xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read οὕτε κατελείφθη εἰς ἄδου, οὕτε κ. τ. λ. and omit ἡ ψυχὴ αὐτοῦ.

33. ἐπαγγελίαν. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably al-

A. D. “παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέ-

31.

“πετε καὶ ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς 34

^h Psal. 110. “οὐρανοῦς. Λέγει δὲ αὐτὸς, ‘^h Εἶπεν ὁ Κύριος τῷ

1.

“κυρίῳ μου, Κάθου ἐκ δεξιῶν μου· ἕως ἂν θῶ τοὺς 35

“ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’ Ἀσφα- 36

“λῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι κύριον

“καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν

“Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.”

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε 37

πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, “Τί

“ποιήσομεν, ἄνδρες ἀδελφοί;” Πέτρος δὲ ἔφη πρὸς 38

αὐτοὺς, “Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος

“ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν

“ἁμαρτιῶν· καὶ λήψῃσθε τὴν δωρεὰν τοῦ ἁγίου

“πνεύματος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς 39

“τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν

“προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν.” Ἐτέροις τε 40

λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων,

“Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.” Οἱ 41

μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ

luded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Νῦν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii. 43.

36. Most MSS. read ὅτι αὐτὸν καὶ Κύριον καὶ Χριστόν.

38. Many MSS. read τοῦ κυρίου Ἰησοῦ Χ.

39. τοῖς εἰς μακρὰν. It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. ἀσμένως is omitted in many MSS.

ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ A. D.
31.
ψυχαὶ ὥσεί τρισχίλιαι.

42 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀπο-
στόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου
43 καὶ ταῖς προσευχαῖς. ἐγένετο δὲ πάσῃ ψυχῇ φόβος,
πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων
44 ἐγένετο. ⁱ πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, ⁱ 4. 32.
45 καὶ εἶχον ἅπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς
ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθ-
46 ὅτι ἂν τις χρεῖαν εἶχε· ^k καθ' ἡμέραν τε προσκαρτε- ^k 20. 7.
ροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶ-
κον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
47 ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες
χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει
τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

3 ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον
εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννά-

42. κοινωνία. Hammond in-
terprets it of *making contribu-
tions for the poor*. So also Mo-
sheim, *De rebus ante Const.*
Cent. I. 37. See Rom. xv. 26.
2 Cor. viii. 4. ix. 13. Heb. xiii.
16.

Ibid. κλάσει τοῦ ἄρτου seems
to mean *the eucharist*. See xx.
7. 1 Cor. x. 16. So Pearson,
Wolfius.

43. Many MSS. add ἐν Ἱε-
ρουσαλὴμ after ἐγένετο.

44. Mosheim has shewn, that
they did not literally have all
their goods in common, but
considered themselves bound to
assist all who were in need.
See iv. 32. v. 4. For ἐπὶ τὸ
αὐτὸ see note at Matt. xxii. 34.

46. κατ' οἶκον probably means,
*in the different places or apart-
ments, where the Christians as-
sembled*. See v. 42. viii. 3. xx.
20.

47. Χάρις means *kindness* in
iv. 33. 1 Cor. xvi. 3. 2 Cor. viii.
4.

Ibid. σωζομένους is used for
those who are placed in a state
of salvation by baptism.

Ibid. ἐκκλησία. S. Luke used
the term in the sense which it
bore at the time of his writing.

CHAP. III.

1. The ninth hour of prayer,
i. e. three p. m. is mentioned
in x. 3, 30. This probably hap-
pened very soon after the day
of Pentecost.

A. D. 31. την. καὶ τις ἀνὴρ χολὸς ἐκ κοιλίας μητρὸς αὐτοῦ 2
 ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς
 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰ-
 τεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ
 ἱερὸν. ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσ- 3
 ἵεναι εἰς τὸ ἱερὸν, ἡρώτα ἐλεημοσύνην λαβεῖν. ἄτε- 4
 νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε,
 “Βλέψον εἰς ἡμᾶς.” Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδο- 5
 κῶν τι παρ' αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, “Ἀργύ- 6
 ριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό
 σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
 “Ναζωραίου, ἔγειραι καὶ περιπάτει.” Καὶ πιάσας 7
 αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἔστε-
 ρεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξαλ- 8
 λόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς
 εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν
 τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα 9
 καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι 10
 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
 ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους
 καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον 11
 καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ
 τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι. ἰδὼν 12

2. ὠραίαν. Josephus mentions a gate of the temple which was covered with Corinthian brass. *De Bel. Jud.* V. 5. 3.

5. ἐπεῖχεν. See note at Luke xiv. 7.

8. ἐξαλλόμενος ἔστη καὶ περι-
 πάτει. He first leapt up, then

stood upon his legs, and then walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ ἱαθέντος χωλοῦ.

Ibid. στοᾷ. This was a kind of cloister, or covered colon-

- δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, “ Ἄνδρες Ἰσ- A. D.
 “ ραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀπενί- 31.
 “ ζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ
 13 “ περιπατεῖν αὐτόν; ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ 15. 30.
 “ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε
 “ τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς παρεδώκατε, καὶ
 “ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναν-
 14 “ τος ἐκείνου ἀπολύειν. ^m ὑμεῖς δὲ τὸν ἅγιον καὶ δί- m Matt. 27.
20. Marc.
15. 11. Luc.
23. 18. Joh.
18. 40.
 “ καιον ἡρνήσασθε, καὶ ἡτήσασθε ἄνδρα φονέα χαρι-
 15 “ σθῆναι ὑμῖν, ⁿ τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτεί- n 2. 24.
 “ νατε· ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρ-
 16 “ τυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐ-
 “ τοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ
 “ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι’ αὐτοῦ ἔδωκεν αὐτῷ
 “ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.
 17 “ καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
 18 “ ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ Θεὸς ^o ἀ προ- o Luc. 24.
44.
 “ κατήγγειλε διὰ στόματος πάντων τῶν προφητῶν
 19 “ αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετα-
 “ νοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι

nade. Philo Judæus speaks of four such about the temple, vol. II. p. 223.

12. τοῦ περιπατεῖν. There is a similar construction in vii. 19: and in xxvii. 1. (ubi v. not.) Perhaps in every such case *περὶ* is to be understood, and the construction here may be,— *as if we had acted by our own power concerning this man's walking.*

13. Most MSS. read ὑμεῖς μὲν παρεδώκατε.

14. δίκαιον. Jesus is called ὁ

δίκαιος in vii. 52. xxii. 14.

15. τὸν ἀρχηγὸν τῆς ζωῆς. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the faith of the apostles.

17. ὥσπερ οἱ ἄρχοντες ὑμῶν perhaps relates only to ἐπράξατε, and not to κατὰ ἄγνοιαν.

18. Many MSS. place αὐτοῦ after Χριστὸν instead of after προφητῶν.

A. D.
31.

“ ὑμῶν τὰς ἀμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀνα-
 “ ψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀποστείλῃ ²⁰
 “ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστὸν, ὃν δεῖ ²¹
 “ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστά-
 “ σεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος
 “ πάντων ἁγίων αὐτοῦ προφητῶν ἀπ’ αἰῶνος. ^{P Mω- 22}
 “ σῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, “Οτι προ-
 “ φήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν
 “ ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
 “ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ, πᾶσα ²³
 “ ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου,
 “ ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.’ Καὶ πάντες δὲ οἱ ²⁴
 “ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλά-
 “ λησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

p 7. 37.
Deut. 18.
18.

19. ὅπως ἂν ἔλθωσι καιροὶ can hardly mean, *when the times shall come*. Wolf, Raphel, L. de Dieu, Alberti, all translate them literally *ut veniant*. *Repent, and be converted, for the remission of your sins, that you may see the time which the Lord has appointed &c.* Compare xvii. 30, 31. 2 Pet. iii. 12. (σπεύδοντας.)

Ib. ἀνάψυξις generally means *refrigeratio*, from ψύχω: but its meaning in this place is perhaps taken from ψυχὴ, as ἐξέψυξε is *expiravit* in v. 5. It would then mean, *the resurrection to eternal life*. It seems certainly to refer to the end of the world, and may be the same as the ἀνεσιν in 2 Thess. i. 7. See Wolfius.

20. ἀποστείλῃ, in allusion to the second coming of Christ. The reading is probably προκεχειρισμένον.

21. ὃν δεῖ οὐρανὸν δέξασθαι is translated by some, *quem occupare oportet cælum*; but more commonly, *quem cælum oportet receptum continere*.

Ibid. ἀποκαταστάσεως. See Matt. xvii. 11. Heb. ix. 10. The word is used by Polybius for a return to peace after disturbance, IV. 23. 1. and therefore the passage may be the same as 1 Cor. xv. 25. Ὡν ἐλάλησεν may perhaps relate to χρόνων, and not to πάντων. Most MSS. read τῶν ἁγίων.

22. Many MSS. read merely Μωσῆς μὲν εἶπεν.

23. This is very different in the LXX. καὶ ὁ ἄνθρωπος, ὃς ἔαν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκείνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

24. The literal construction is perhaps thus: *And to the same effect spoke all the prophets*

- 25 “ ὅτι υἱοὶ ἐστέ τῶν προφητῶν, καὶ τῆς διαθήκης A. D.
 “ ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων 31.
 “ πρὸς Ἀβραὰμ, ‘ Καὶ τῷ σπέρματί σου ἐνευλογη- 1 Gen. 12. 3.
et 22. 18. et
 26 “ θήσονται πάσαι αἱ πατριαὶ τῆς γῆς. ὅτι ὑμῶν πρῶτον 26. 4. Rom.
15. 8.
 “ ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέ- 13. 46.
 “ στείλει αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν
 “ ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.”

4 ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστη-
 σαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
 2 Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
 τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνά-
 3 στασιν τὴν ἐκ νεκρῶν· καὶ ἐπέβαλον αὐτοῖς τὰς χει-
 ρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ
 4 ἑσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
 ἐπίστευσαν· καὶ ἐγεννήθη ὁ ἀριθμὸς τῶν ἀνδρῶν
 5 ὥσεὶ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὔριον
 συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους

from Samuel downwards, as many as spoke and predicted these days. The true reading seems to be κατήγγειλαν.

25. υἱοί. See note at 2 Thess. ii. 3.

Ibid. τῷ σπέρματι. Most MSS. read ἐν τῷ σπ.

26. πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second. Compare v. 20, 21, 22.

Ibid. ἀναστήσας. See note at ii. 30.

CHAP. IV.

1. στρατηγὸς τοῦ ἱεροῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus

says, δραμόντες δ' οἱ τοῦ ἱεροῦ φύλακες ἡγγείλαν τῷ στρατηγῷ. De Bel. Jud. VI. 5. 3. See v. 24. See Deylingius, Obs. Sacr. part. III. p. 304.

Ibid. Σαδδουκαῖοι. See v. 17. This affords an additional reason for the persecution, since the Sadducees denied a resurrection.

3. τήρησιν perhaps means a prison. See v. 18.

Ibid. ἑσπέρα. The miracle had been worked at about three o'clock, iii. 1.

4. χιλιάδες πέντε. It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

A. D. 31. καὶ γραμματεῖς εἰς Ἱερουσαλήμ, καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο, “ Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς ;” Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτοὺς, “ Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ἢ ἐν ποίῳ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.”

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι

t Psal. 118.
22. Esa. 28.
16. Matt.
21. 42.
Marc. 12.
10. Luc. 20.
17. Rom. 9.
33. 1 Pet.
2. 7.
u Matt. 1.
21.

5. εἰς Ἱερουσαλήμ. Probably ἐν Ἱ.

6. Ἄνναν τὸν ἀρχιερέα. Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of “Annas the high priest,” as long as he lived. See note at Luke iii. 2.

Ib. Ἰωάννην. Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. Ἀλέξανδρον. This has been supposed to be Alexander, the brother of Philo Judæus, who was Alabarch of the Jews at Alexandria. *Krebsius*.

Ibid. γένους ἀρχιερατικοῦ. Annas had five sons, who held the office of high priest.

11. οἰκοδομούντων. Many MSS. read οἰκοδόμων.

12. οὔτε γὰρ ὄνομα. For neither is the name, which is given among men, whereby we are to be saved, any other name than this. Most MSS. read οὐδέ.

εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς A. D.
 14 ὅτι σὺν τῷ Ἰησοῦ ἦσαν· τὸν δὲ ἄνθρωπον βλέποντες 31.
 σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον
 15 ἀντειπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
 16 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες, “ Τί
 “ ποιήσομεν τοῖς ἀνθρώποις τούτοις ; ὅτι μὲν γὰρ
 “ γνωστὸν σημεῖον γέγονε δι’ αὐτῶν, πᾶσι τοῖς κατ-
 “ οικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρ-
 17 “ νήσασθαι· ἀλλ’ ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς
 “ τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λα-
 18 “ λεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.” Καὶ
 καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου
 μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
 19 Ἰησοῦ. * ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς ^x 5. 29.
 αὐτοὺς εἶπον, “ Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ,
 20 “ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυ-
 “ νάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἡκούσαμεν, μὴ λα-
 21 “ λεῖν.” Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐ-
 τοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς,
 διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ
 22 γεγονότι. ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄν-
 θρωπος, ἐφ’ ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
 23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγ-
 γειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-
 24 τεροι εἶπον. οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φω-
 νὴν πρὸς τὸν Θεόν, καὶ εἶπον, “ Δέσποτα, σὺ ὁ Θεὸς

14. ἐστῶτα, *standing upon his legs*, perfectly cured.

17. ἀπειλῇ ἀπειλησώμεθα. So παραγγελία παρηγγείλαμεν, v. 28.

18. Many MSS. omit αὐτοῖς.

23. τοὺς ἰδίους. See xxiv. 23.

In both places it means *the Christians*.

24. S. Luke was probably present when this speech was delivered.

A. D. 31. “ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, *ὁ διὰ στόματος Δα- 25
 x Psal. 2. 1. “βιδ τοῦ παιδός σου εἰπὼν, ‘Ἵνα τί ἐφρύαξαν ἔθνη, 26
 “καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασι- 26
 “λεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ 27
 “αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐ- 27
 “τοῦ.’ Συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐπὶ τὸν ἅγιον 27
 “παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ 28
 “Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, 28
 “ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε 28
 “γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς 29
 “αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας 29
 “πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου 30
 “ἐκτείνειν σέ, εἰς ἱασιν καὶ σημεῖα καὶ τέρατα γίνε- 30
 “σθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰη- 31
 “σοῦ.” Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν 31
 ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύ-
 ματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ
 παρρησίας.

y 2. 44. Ὁ ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά 32
 καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων
 αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ’ ἦν αὐτοῖς ἅπαντα κοινά.
 καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπό- 33
 στολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ· χάρις τε

27. We ought perhaps to add, ἐν τῇ πόλει ταύτῃ after ἀληθείας.

30. σέ after ἐκτείνειν is perhaps an interpolation.

32. ψυχὴ μία. This is mentioned as a proverb among friends, by Aristotle, *Eth. Nic.* IX. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αὐτῷ, i. e. *his own property*, though he felt that the poor had an interest in them. Κοινὰ τὰ τῶν φίλων was a common proverb.

33. χάρις. See note at ii. 47.

34 μεγάλη ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδέξης τις A. D.
 ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰ- 31.
 κίων ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πι-
 35 πρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-
 στόλων· διεδίδοτο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν
 εἶχεν.

36 Ἰωσήs δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀπο-
 στόλων, ὃ ἐστι μεθερμηνεύμενον, υἱὸς παρακλήσεως,
 37 Λευΐτης, Κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ,
 πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πό-
 5 δας τῶν ἀποστόλων. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι,
 2 σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ
 ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναι-
 κὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὶ παρὰ τοὺς πόδας τῶν
 3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, “ Ἀνανία, διατί
 “ ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί
 “ σε τὸ πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς
 4 “ τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενε, καὶ πρα-
 “ θεὺν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ
 “ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώ-

34. πωλοῦντες. Selling por-
 tions of them.

36. Βαρνάβας. Commentators
 are puzzled to derive *Barnabas*
 from any Syriac words signifying
Son of consolation. Schleus-
 ner says נְבִי is *vaticinari*,
hortari, *consolari*. L. de Dieu
 says נְבִי is the third per-
 son of the future from נְבִי,
consolari, in Syriac. According
 to Eusebius, Barnabas was one
 of the seventy disciples, *H. E.*
I. 12: but this seems impro-

bable. Simeon Metaphrastes
 says that he had studied under
 Gamaliel with S. Paul. Many
 MSS. have Ἰωσήφ instead of
 Ἰωσήs, and ἀπὸ for ὑπὸ.

CHAP. V.

2. αὐτοῦ is perhaps an inter-
 polation.

4. This also confirms what
 was said at ii. 44.

Ibid. τί ὅτι. Perhaps the con-
 struction is τί ἔστιν ὅτι; but we
 find in Aristophanes ὅτι τί δή;
 and in Plato ὅτι δὴ τί;

A. D. 31. “ ποῖς, ἀλλὰ τῷ Θεῷ.” Ἀκούων δὲ Ἀνανίας τοὺς 5
 λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος 6
 μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. ἀναστάντες 6
 δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες 7
 ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ 7
 ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός ἐισῆλθεν. ἀπεκ- 8
 ρίθη δὲ αὐτῇ ὁ Πέτρος, “ Εἰπέ μοι, εἰ τοσούτου τὸ 9
 “ χωρίον ἀπέδοσθε ;” Ἡ δὲ εἶπε, “ Ναὶ, τοσούτου.”
 Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, “ Τί ὅτι συνεφωνήθη 9
 “ ὑμῖν πειράσαι τὸ πνεῦμα κυρίου ; ἰδοὺ, οἱ πόδες 10
 “ τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ 11
 “ ἐξοίσουσί σε.” Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς 10
 πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανί-
 σκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν
 πρὸς τὸν ἄνδρα αὐτῆς. καὶ ἐγενετο φόβος μέγας ἐφ’ 11
 ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
 ταῦτα.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα 12
 καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν
 ἅπαντες ἐν τῇ στοᾷ Σολομώντος· τῶν δὲ λοιπῶν οὐ- 13
 δεῖς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ’ ἐμεγάλυνεν αὐ-
 τοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πιστεύοντες 14
 τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· ὥστε 15

6. νεώτεροι. In v. 10. we find οἱ νεανίσκοι. Mosheim conceives them to have been persons who held a certain office in the church, like to that of deacons. *De rebus ante Const.* Cent. I. 37.

Ibid. συνέστειλαν. The verb more commonly used is περι-στέλλειν.

7. ὥρων τριῶν. This perhaps

shews that the Christians observed the Jewish hours of prayer. See iii. 1: x. 3. Εἰσῆλθεν means, *entered the place where the Christians were holding their meeting.*

11. ἐκκλησία is here used for an assembly of Christians.

13. κολλᾶσθαι, to associate familiarly with them. See ix. 26.

- κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τι- A. D.
θέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέ- 31.
16 τρου καὶ ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν. συνήρχετο
δὲ καὶ τὸ πλῆθος τῶν περίξ πόλεων εἰς Ἱερουσαλὴμ,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων
ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.
- 17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,
18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,
19 καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ
κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς,
20 ἐξαγαγὼν τε αὐτοὺς εἶπε, “Πορεύεσθε, καὶ σταθέντες
“ λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς
21 “ ζωῆς ταύτης.” Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν
ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ
ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συν-
έδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ,
καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.
- 22 οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν
23 τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες,
“ Ὅτι τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν
“ πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἐστῶτας
“ πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὔρο-

15. κατὰ τὰς πλατείας, in every street. Many MSS. read καὶ εἰς for κατά.

17. Ἀναστὰς is not used literally for *rising up*, but *beginning*. See vi. 9. The high priest was Caiaphas, or perhaps Ananias. See iv. 6.

Ibid. αἵρεσις. This term was not yet used as one of re-

proach; but merely meant a sect or party. See xv. 5. xxvi. 5.

20. τὰ ῥήματα τῆς ζωῆς ταύτης perhaps mean τὰ ῥήματα ταῦτα τῆς ζωῆς, and may be compared with ὁ λόγος τῆς σωτηρίας ταύτης in xiii. 26.

21. Schleusner considers συνέδριον and γερουσία to be synonymous.

- A. D. “μεν.” Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ²⁴
^{31.} ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς,
 διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. παρα- ²⁵
 γερόμενος δέ τις ἀπήγγειλεν αὐτοῖς λέγων, “Ὅτι
 “ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν
 “τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.” Τότε ²⁶
 ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν
 αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα
 μὴ λιθασθῶσιν. ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ ²⁷
^{z 4. 18.} συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς ^z λέ- ²⁸
 γων, “Οὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ δι-
 “δάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπλη-
 “ρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ
 “βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώ-
^{a 4. 19.} “που τούτου.” ^a Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ²⁹
 ἀπόστολοι εἶπον, “Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ
^{b 2. 24. et} “ἀνθρώποις. ^b ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν ³⁰
^{3. 15.} “Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ
^{c Heb. 2. 10.} “ξύλου· ^c τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε ³¹
^{Luc. 24. 47.} “τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ
^{d Joh. 15.} “ἄφεσιν ἁμαρτιῶν. ^d καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυ- ³²
^{26, 27.} “ρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ
 “ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.”
 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀν- ³³

24. ἱερεὺς. Mill would read ἀρχιερεὺς. Krebsius defends the common reading, but understands it to mean *the high priest*, as in Matt. viii. 4. In ver. 27. we have ὁ ἀρχιερεὺς. Many MSS. omit ἱερεὺς καὶ ὁ.

31. ἀρχηγόν. In iii. 15. Christ is called ἀρχηγὸν τῆς ζωῆς, and

in Heb. ii. 10. ἀρχηγὸν τῆς σωτηρίας.

32. τὸ πνεῦμα. This is perhaps an appeal to the miraculous gifts of the Spirit, which many of the believers received. Some MSS. omit δέ.

33. διεπρίοντο. The metaphor is said to be taken from *the*

- 34 *ελεῖν αὐτούς. ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φα- A. D.*
ρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος 31.
παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀπο-
 35 *στόλους ποιῆσαι, εἶπέ τε πρὸς αὐτοὺς, “Ἄνδρες*
“ Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
 36 *“ τούτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν*
“ ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ
“ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὥσεί τετρακοσίων·
“ ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διε-
 37 *“ λύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ τοῦτον ἀν-*
“ ἔστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
“ γραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ·

grinding of the teeth against each other. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was president of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

Ibid. *ἔξω ποιῆσαι*, sc. *ἑαυτούς*. Krebsius. Many MSS. omit *τι* after *βραχύ*.

35. The construction is, *προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρώποις τούτοις*. Bos, Alberti, Palaiet.

36. Θεοδᾶς. Josephus mentions Theudas, a leader of an insurrection: (*Antiq.* XX. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's

within forty years, and three Judas' within ten years, all leaders of insurrections. *Casaubon, Krebsius*.

Ibid. *τινα*. In Philo Judæus we find *δοξὰς παρ' αὐτῷ τις εἶναι*, vol. II. p. 537. and in Epictetus, *κὰν δόξης τιςιν εἶναι τις*. In Acts viii. 9. we read, *λέγων εἶναί τινα ἑαυτὸν μέγαν*, and in Gal. vi. 3. *εἰ δοκεῖ τις εἶναί τι*. The phrases *εἶναί τινα* and *ἐγένοντο εἰς οὐδέν* may be opposed to each other.

37. Ἰούδας. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Bata-næa. He excited the people against the payment of the tax. *Antiq.* XVIII. 1.6. *De Bel. Jud.* II. 8. 1.

Ibid. *ἀπογραφῆς*. This *payment* was about ten years after the *enrolment* mentioned in Luke ii. 2: but it was one and the same *ἀπογραφή*.

Ibid. *ἱκανὸν* is perhaps an interpolation.

A. D. 31. “ κακείνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
 “ διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε 38
 “ ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς·
 “ ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον
 “ τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ 39
 “ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐ-
 “ ρεθῇτε.” Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλε- 40
 σάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ
 λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐ-
 τοὺς. ^c Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσ- 41
 ῥωπῆς τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ
 κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν τε ἡμέραν ἐν τῷ 42
 ἱερῷ καὶ κατ’ οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ
 εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

^c Matt. 5.
10, 11, 12.

Rom. 5. 3.
Phil. 1. 29.

Jac. 1. 2.
1 Pet. 4. 13.

ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν 6
 μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς
 τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
 καθημερινῇ αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ 2
 δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, “ Οὐκ ἄρε-

39. δύνασθε. We should per-
 haps read *δυνήσεσθε*, and αὐ-
 τοὺς.

40. δείραντες. Δέρω came to
 have this signification from the
 excoriation caused by scourg-
 ing.

41. αὐτοῦ is perhaps an in-
 terpolation.

42. κατ’ οἶκον. See note at
 ii. 46.

CHAP. VI.

I. Ἐν ταῖς ἡμέραις ταύταις. See
 i. 15, where the words can only
 imply the lapse of a few days.
 I conceive the appointment of
 the deacons to have happened

within a few months after the
 ascension: perhaps a little be-
 fore the feast of tabernacles,
 which took place about Octo-
 ber.

Ibid. Ἑλληνιστῶν. These were
 the Jews, who lived in foreign
 countries, and read the scrip-
 tures in Greek. The Ἑβραῖοι
 were the resident inhabitants
 of Jerusalem, who spoke the
 language of the country.

Ibid. παρεθεωροῦντο. It is ob-
 served by Biscoe, that the Jews
 in Jerusalem looked down upon
 the Hellenistic Jews, p. 83.

- “ στόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ A. D.
 3 “ Θεοῦ, διακονεῖν τραπέζαις. ἐπισκέψασθε οὖν, ἀδελ- 31.
 “ φοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλή-
 “ ρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσο-
 4 “ μεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ
 “ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.”
 5 Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους·
 καὶ ἐξελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ
 πνεύματος ἁγίου, καὶ ^f Φίλιππον, καὶ Πρόχορον, καὶ ^f 8. 5, 26.
 Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον ^{et} 21. 8.
 6 προσήλυτον Ἀντιοχέα, οὓς ἕστησαν ἐνώπιον τῶν
 ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς
 7 χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπλη-
 θύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφό-
 δρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πί-
 στει.
- 8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως
 9 ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἂν-
 ἕστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγο-

2. διακονεῖν τραπέζαις, *to keep an account of the money.* See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. Vol. I. p. 50.

Ibid. πλήρεις πνεύματος ἁγίου seems always to mean, *possessing the miraculous gifts of the Spirit.* For σοφία see 1 Cor. xii. 8.

5. πλήρη πίστεως καὶ πνεύματος ἁγίου. I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: πίστις is men-

tioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10. xi. 24.

Ibid. Φίλιππον. See viii. 5, 26, 40. xxi. 8. He seems to have lived at Cæsarea.

Ibid. Νικόλαον. The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

8. πλήρης πίστεως καὶ δυνάμεως. *Filled with that faith which enabled him to work miracles:* but many MSS. read χάριτος for πίστεως.

Α. D. μένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων,
 31. καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ
 Στεφάνῳ· καὶ οὐκ ἴσχουν ἀντιστῆναι τῇ σοφίᾳ καὶ 10
 τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ- 11
 γοντας, “Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα
 “βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.” Συνεκίνη- 12
 σάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
 γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ
 ἤγαγον εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευ- 13
 δεῖς λέγοντας, “Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥή-
 “ματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου
 “τούτου καὶ τοῦ νόμου. ἀκηκόαμεν γὰρ αὐτοῦ λέ- 14
 “γοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει
 “τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν
 “ἡμῖν Μωϋσῆς.” Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαν- 15
 τες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσ-
 ωπον αὐτοῦ ὥσεί πρόσωπον ἀγγέλου.

Εἶπε δὲ ὁ ἀρχιερεὺς, “Εἰ ἄρα ταῦτα οὕτως ἔχει;” 7
 Ὁ δὲ ἔφη, “Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. 2

9. Λιβερτίνων. This may come from the Latin word *Libertinus*: (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word *λεγομένης* would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were

built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. τῶν ἀπὸ Κιλικίας. Saul was probably one of these.

13. βλάσφημα is wanting in many MSS. as is τούτου after ἁγίου.

CHAP. VII.

2. In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long be-

- “ ὁ Θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ A. D.
 “ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐ- 31.
 3 “ τὸν ἐν Χαρρὰν, ^g καὶ εἶπε πρὸς αὐτὸν, “ Ἐξελθε ^g Gen. 12.
 “ ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ ^{1.}
 4 “ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω. Τότε ἐξελθὼν ἐκ
 “ γῆς Χαλδαίων, κατῴκησεν ἐν Χαρρὰν· κακέειθεν
 “ μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν
 “ αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοι-
 5 “ κείτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ,
 “ οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς
 “ κατὰσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ’ αὐ-
 6 “ τὸν, οὐκ ὄντος αὐτῷ τέκνου. ^h ἐλάλησε δὲ οὕτως ὁ ^h Gen. 15.
 “ Θεὸς, “ ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ^{13.}

fore the temple was built; and that at first they rejected Moses.

Ibid. It might be thought from the passage in Gen. xii. 1. that these words were spoken to Abram, while he was in Haran: but it will bear the sense drawn from it by Stephen. Some think he received a call in both places. Lightfoot, Biscoe. Josephus speaks of God calling him out of Chaldæa. *Antiq.* I. 7, 1. See also Gen. xv. 7. Heb. xi. 8.

Ibid. Χαρρὰν. In the Hebrew חַרְרָן, perhaps the place called by Lucan *Charraë*.

4. ἐκ γῆς Χαλδαίων. From Ur, which appears from v. 2. to have been in Mesopotamia.

¹ Ibid. μετὰ τὸ ἀποθανεῖν. In Gen. xi. 26, 32. Terah is said to have begot Abram when he was seventy, and to have been two hundred and five when he

died: and since Abram was seventy-five when he left Haran, (xii. 4.) Terah lived many years after. But Eusebius states, according to the Samaritan chronology, that Terah lived only seventy-five years after the birth of Abram: and the Samaritan Pentateuch makes his whole age one hundred and forty-five years. Biscoe thinks, that though Terah is said to have lived seventy years, and begot Abram, Nahor, and Haran, perhaps Abram was not the eldest, and Terah may have been one hundred and thirty, when Abram was born. So also Mercerus. L. de Dieu thinks that Stephen may have alluded to Abram settling at Hebron, literally in the tribe of Judah: (εἰς ἣν ὑμεῖς νῦν κατοικεῖτε:) and sixty years elapsed between this and his leaving Haran.

- A. D. “ ἄλλοτρίᾳ, καὶ δουλῶσουσιν αὐτὸ καὶ κακῶσουσιν,
 31. “ ἔτη τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, 7
 “ κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύ-
 “ σονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.”
 i Gen. 17. “ ⁱ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως 8
 9. et 21. 2. “ ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ
 et 25. 24. “ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ
 et 35. 23. “ τοὺς δώδεκα πατριάρχας. ^k καὶ οἱ πατριάρχαι ζηλώ- 9
 k Gen. 37. 28. “ σαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν
 i Gen. 41. 37. “ ὁ Θεὸς μετ’ αὐτοῦ, ^l καὶ ἐξείλετο αὐτὸν ἐκ πασῶν 10
 “ τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ
 “ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ
 “ κατέστησεν αὐτὸν ἡγούμενον ἐπ’ Αἴγυπτον καὶ ὅλον
 “ τὸν οἶκον αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ’ ὅλην τὴν γῆν 11
 “ Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ
 m Gen. 42. 1. “ εὑρισκον χορτάσματα οἱ πατέρες ἡμῶν. ^m ἀκούσας 12
 “ δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε
 n Gen. 45. 3. “ τοὺς πατέρας ἡμῶν πρῶτον· ⁿ καὶ ἐν τῷ δευτέρῳ 13
 “ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φα-
 “ νερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.
 o Gen. 46. 27. Deut. 10. 22. “ ^o ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα 14

6. τετρακόσια. So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40. Gal. iii. 17. Josephus says four hundred and thirty years in *Antiq.* II. 15, 2. and four hundred in II. 9, 1. *de Bel. Jud.* V. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births

of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

7. The words καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ are not in the LXX nor in the Hebrew. They may refer to ver. 16. *and they shall come hither again.* Wolfius refers to Exod. iii. 12.

12. We should perhaps read σῖτα εἰς Αἴγυπτον.

- “ αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν A. D.
- 15 “ ψυχαῖς ἐβδομηκονταπέντε. ^pκατέβη δὲ Ἰακώβ εἰς 31.
- “ Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες p Gen. 46.
5. et 49. 33.
- 16 “ ἡμῶν. ^qκαὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν q Gen. 47.
30. et 50.
13. Gen. 23.
- “ ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, 16. et 33.
- 17 “ παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. ^rΚαθὼς δὲ ἤγ- 19. Jos. 24.
- “ γιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ Θεὸς 32.
r Exod. 1.
- “ τῷ Ἀβραὰμ, ἠΰξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰ- 7, 8.
- 18 “ γύπτῳ, ἄχρισ οὐκ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει
- 19 “ τὸν Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν,
- “ ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ
- 20 “ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ^sἘν ᾧ καιρῷ s Exod. 2.
2. Hebr. 11.
23.
- “ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ. ὃς ἀνε-

14. Ἰακώβ is perhaps an interpolation.

Ibid. ἐβδομηκονταπέντε. It appears from Gen. xlv. 26, 27. that all the persons were seventy, including Jacob himself, Joseph and his two sons who were born in Egypt. The LXX say seventy-five, but they interpolate v. 20. by adding the children of Manasseh and Ephraim. If we except Joseph and his two sons, there were sixty-seven who came into Egypt: and Jacob's sons' wives may have made the number seventy-five. But it is most probable that Stephen followed the LXX.

16. There seems some confusion here. Abraham bought a burying place of Ephron the Hittite at Macpelah, Gen. xxiii: and the patriarchs were carried from Egypt and buried at that place according to Jacob's request, xlix. 29—32: but

it was Jacob, who bought a parcel of a field of Hamor the father of Shechem, xxxiii. 19. and nothing is said here of a burying place. This however became the inheritance of the children of Joseph; and he himself was buried there, Josh. xxiv. 32. Many MSS. read Ἐμμὸρ ἐν Συχέμ.

17. ὥμοσεν. Many MSS. read ὠμολόγησεν.

19. τοῦ ποιεῖν. See iii. 12. Here also I should understand ἔνεκα. *He afflicted our fathers, for the purpose of making them expose their own children.* So Krebsius.

20. ἀστείος τῷ Θεῷ. Almost all the commentators take this for a Hebraism, *exceedingly beautiful*. Palairer thinks it is the same as σὺν Θεῷ, *by the direction of God*. Josephus speaks of the extreme beauty of Moses. See Heb. xi. 23.

- A. D. " τράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.
 3 I. " ἔκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φα- 21
 t Exod. 2. " ραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ 22
 7. " ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν
 " δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ ἐπλη- 23
 " ροῦντο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ
 " τὴν καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφούς αὐ-
 u Exod. 2. " τοῦ τοὺς υἱοὺς Ἰσραήλ. u καὶ ἰδὼν τινα ἀδικούμενον, 24
 11. " ἡμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονου-
 " μένῳ, πατάξας τὸν Αἰγύπτιον. ἐνόμιζε δὲ συνιέναι 25
 " τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ
 x Exod. 2. " δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. * τῇ 26
 13. " δὲ ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ
 " συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, " Ἄνδρες,
 " ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους ; " Ὁ 27
 " δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν,
 " " Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ'
 " ἡμᾶς ; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεί- 28
 " λες χθὲς τὸν Αἰγύπτιον ; " Ἐφυγε δὲ Μωσῆς ἐν 29
 " τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροιχος ἐν γῇ Μα-
 y Exod. 3. " διαμ, οὗ ἐγέννησεν υἱοὺς δύο. v Καὶ πληρωθέντων 30
 2. " ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ
 " ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.
 " ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα· προσερ- 31

20. Many MSS. omit αὐτοῦ.

21. The reading is perhaps ἐκτεθέντος δὲ αὐτοῦ.

22. Philo Judæus mentions at great length the learning of Moses, vol. II. p. 83.

Ibid. Some MSS. read ἔρ-
 γοῖς αὐτοῦ.

27. Some MSS. read ἐφ'
 ἡμῶν.

29. Ἐφυγε. In Exod. ii. 15. Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. II. p. 87, 87.

Ibid. Μαδιάμ. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea.

- “χομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου A. D.
 32 “πρὸς αὐτόν, ‘Εγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς 31.
 “Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.’
 “Ἐντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατα-
 33 “νοῆσαι. εἶπε δὲ αὐτῷ ὁ Κύριος, ‘Λῦσον τὸ ὑπόδη-
 “μα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ
 34 “ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου
 “τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα·
 “καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀπο-
 35 “στελῶ σε εἰς Αἴγυπτον.’ Τοῦτον τὸν Μωϋσῆν ὃν
 “ἠρνήσαντο, εἰπόντες, ‘Τίς σὲ κατέστησεν ἄρχοντα
 “καὶ δικαστήν;’ τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυ-
 “τρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος
 36 “αὐτῷ ἐν τῇ βάτῳ. ²οὗτος ἐξήγαγεν αὐτούς, ποιήσας ^z Exod. 7.
 “τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ ^{et 8. et 9.}
 “θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. ^{et 10. et 11. et 13. et 16. 1.}
 37 “^aΟὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, ^{a 3. 22. Deut. 18. 15, 18.}
 “‘Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν
 “ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.’
 38 “^bΟὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ^{b Exod. 19. 3, 20.}
 “ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν

33. ἐν ᾧ. Perhaps ἐφ’ ᾧ.

34. ἰδὼν εἶδον. This seems to be an Hebraism, though it is used by Lucian, *Dial. Menel.* sub fin. vol. I. p. 300.

35. ἄρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and like him he was made an ἄρχων καὶ λυτρωτής, Some MSS. read ἀπέσταλκεν σὺν χειρὶ.

Ibid. ἀγγέλου. See Exod. xxiii.

20. Numb. xx. 16. Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush: but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elsner, *Diss. de lege Mosis per angelos data.*

37. Most MSS. read ἀναστήσει ὁ Θεὸς ἐκ.

- A. D. 31. “ τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο
 “ λόγια ζῶντα δοῦναι ἡμῖν. ᾧ οὐκ ἠθέλησαν ὑπὴ- 39
 “ κοοὶ γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπόσαντο, καὶ
 “ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
 c Exod. 32. 1. “ εἰπόντες τῷ Ἀαρὼν, ‘ Ποίησον ἡμῖν θεοὺς οἱ προ- 40
 “ πορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξή-
 “ γαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγο-
 “ νεν αὐτῷ.’ Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις 41
 “ ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐ-
 d Jer. 19. 13. Amos 5. 25. “ φραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. ^dΕ- 42
 “ στρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν
 “ τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βί-
 “ βλῳ τῶν προφητῶν, ‘ Μὴ σφάγια καὶ θυσίας προσ-
 “ ηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος
 “ Ἰσραὴλ ; καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, 43
 “ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύ-
 “ πους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ
 e Exod. 25. 40. Hebr. 8. 5. “ ὑμᾶς ἐπέκεινα Βαβυλῶνος.’ ^eἩ σκηνὴ τοῦ μαρτυ- 44
 “ ρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
 “ διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ

38. λόγια ζῶντα. The λόγια were all the commands given by God to Moses. They are called ζῶντα, not because they gave life, (for see Gal. iii. 21.) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2. Heb. v. 12.

42. Ἔστρεψε. Wolfius understands ἐαντὸν, Krebsius γνώ- μην.

43. ἀνελάβετε. The Hebrew word signifies *to raise up*: but some have taken ἀνελάβετε to

mean, *ye have borrowed or adopted*. Raphel.

Ibid. Ῥεμφάν. In the LXX. Ῥαιφάν; but the Hebrew is כִּיּוֹן, *Kijoun*, which is supposed to be the same as the Sun or Saturn. See L. de Dieu.

Ibid. τύπους. Images. Josephus calls Rachel's images τύποι. *Antiq.* I. 19. 11. Polybius also speaks of θεῶν τύπους. V. 9, 3.

44. Most MSS. read ἦν τοῖς πατράσιν.

- 45 “ τὸν τύπον ὃν ἑώρακει· ^f ἦν καὶ εἰσήγαγον διαδεξά- A. D.
 “ μνοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατα- 31.
 “ σχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου ^f Jos. 3. 14.
- 46 “ τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ· ^g ὅς g 1 Sam.
 “ εὔρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ἡγήσατο εὐρεῖν 16. 12, 13.
 “ σκηνῶμα τῷ Θεῷ Ἰακώβ. ^h Σολομῶν δὲ ᾠκοδόμη- 2 Sam. 7. 1.
 “ σεν αὐτῷ οἶκον. Ἀλλ’ οὐχ ὁ ὑψιστος ἐν χειροποι- &c. 1 Par.
 “ ῖς ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, ‘Ὁ 17. 12.
 “ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν Psal. 132. 5.
 “ μου· ποιοῦν οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος ; h 17. 24.
 50 “ ἢ τίς τόπος τῆς καταπαύσεώς μου ; οὐχὶ ἡ χεὶρ μου 1 Reg. 6. 1.
 “ ἐποίησε ταῦτα πάντα ; et 8. 27.
 51 “ ^k Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ ^k Jer. 6. 10.
 “ καὶ τοῖς ὥσιν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀν- et 9. 25, 26.
 52 “ τιπίπτετε· ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. τίνα τῶν ⁷ Ezech. 44.
 “ προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν ; καὶ ἀπέ-
 “ κτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως
 “ τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότηι καὶ φονεῖς γε-
 53 “ γένησθε· ¹ οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ¹ Exod. 19.
 54 “ ἀγγέλων, καὶ οὐκ ἐφυλάξατε.” Ἀκούοντες δὲ ταῦτα, ^{3. et seqq.} Gal. 3. 19.

45. διαδεξάμενοι. *Successores*, Erasmus, Hombergius. *Postea, deinceps*. Wolfius: but Krebsius understands it, *quod patres vestri, qui id, quasi per manus traditum, a majoribus acceperant, attulerunt*. So L. de Dieu.

Ibid. ἐν τῇ κατασχέσει τῶν ἐθνῶν, *while they were taking possession of the land of the heathen*. This was not fully effected till the time of David.

48. ναοῖς is perhaps an interpolation.

50. The Hebrew and LXX

have this verse affirmatively, πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου.

51. ἀπερίτμητοι τῇ καρδίᾳ. V. Jerem. ix. 26. Ezech. xlv. 7. Rom. ii. 29. Phil. iii. 3. Many MSS. read καρδίαις.

52. τοῦ δικαίου. Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called ὁ δίκαιος. See iii. 14. xxii. 14. James v. 6. 1 Pet. iii. 18.

53. See ver. 35. S. Paul speaks of ὁ νόμος διαταγὰς δι’ ἀγγέλων, Gal. iii. 19. and ὁ δι’

A. D. διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς
 31. ὀδόντας ἐπ' αὐτόν. Ὑπάρχων δὲ πλήρης πνεύματος 55
 ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ
 Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν, “Ἰδοῦ, 56
 “θεωρῶ τοὺς οὐρανοὺς ἀνεργμένους, καὶ τὸν υἱὸν τοῦ
 “ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ.” Κράζαν- 57
 τες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ
 m 22. 20. ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. ^m καὶ ἐκβαλόντες 58
 ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπ-
 ἔθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου
 n Matt. 5. καλουμένου Σαύλου, ⁿ καὶ ἐλιθοβόλουν τὸν Στέφανον, 59
 44. Luc. 6. ἐπικαλούμενον καὶ λέγοντα, “Κύριε Ἰησοῦ, δέξαι τὸ
 28. et 23. “πνεῦμά μου.” Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ 60
 34. μεγάλῃ, “Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν
 o 22. 20. “ταύτην.” Καὶ τοῦτο εἰπὼν ἐκοιμήθη. ^o Σαῦλος δὲ 8
 ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν
 ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
 τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ
 τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν
 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες 2
 εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

ἀγγέλων λαληθεὶς λόγος, Heb. ii.
 2. Josephus also says, ἡμῶν δὲ
 τὰ ὀσιώτατα τῶν ἐν τοῖς νόμοις δι'
 ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων.
Antiq. XV. 5. 3.

58. οἱ μάρτυρες. See Deut.
 xvii. 7. The witnesses laid
 down their clothes, that they
 might more readily throw the
 stones. See xxii. 23.

Ibid. νεανίου generally meant
 a man of about thirty years of
 age.

CHAP. VIII.

1. συνευδοκῶν. See note at
 vi. 9.

Ibid. ἐν ἐκείνῃ τῇ ἡμέρᾳ. I un-
 derstand this literally, that the
 persecution began immediately
 after the death of Stephen.
 His funeral is mentioned after-
 wards. Τὴν ἐκκλησίαν perhaps
 means particularly *all those who*
bore office in the church, such as
 the six other deacons.

3^p Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς A. D.
οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας 3ⁱ.
4 παρεδίδου εἰς φυλακὴν. οἱ μὲν οὖν διασπαρέντες δι- p 22. 4. et
ῆλθον, εὐαγγελιζόμενοι τὸν λόγον. 26. 10, 11.

5 ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμα-
6 ρείας, ἐκήρυσσε αὐτοῖς τὸν Χριστόν. προσεῖχόν τε
οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμα-
δὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ
7 ἐποίει. πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρ-
τα, βοῶντα μεγάλη φωνῇ ἐξήρχετο· πολλοὶ δὲ παρα-
8 λελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο
9 χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἀνὴρ δέ τις ὀνό-
ματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ
ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα
10 ἑαυτὸν μέγαν· ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως
μεγάλου, λέγοντες, “Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ
11 “ἡ μεγάλη.” Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ
12 ταῖς μαγείαις ἐξεστακέσαι αὐτούς. Ὅτε δὲ ἐπίστευ-

3. κατὰ τοὺς οἴκους. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii. 46.

5. Φίλιππος. This happened immediately after the death of Stephen, while Saul continued in Jerusalem. It was Philip the deacon.

7. Some MSS. read πολλοὶ — ἐξήρχοντο.

9. Σίμων. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius,

was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. ἐξιστῶν. Perhaps ἐξιστάνων.

10. πάντες seems to be an interpolation, and most MSS. read ἡ καλουμένη μεγάλη.

A. D.

31.

σαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασι-
 λείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ,
 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ 13
 αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν
 τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγά-
 λας γινομένας, ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἰε- 14
 ρουσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν
 λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον
 καὶ Ἰωάννην· οἵτινες καταβάντες προσηύξαντο περὶ 15
 αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον. οὐπω γὰρ ἦν ἐπ' 16
 οὐδενὶ αὐτῶν ἐπιτεπωκὸς, μόνον δὲ βεβαπτισμένοι
 ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε ἐπετί- 17
 θουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα
 ἅγιον. Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέ- 18
 σεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα
 τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, “ Δότε 19
 “ καὶ μοὶ τὴν ἐξουσίαν ταύτην, ἵνα ὡς εἰ ἐπιθῶ τὰς
 “ χεῖρας, λαμβάνῃ πνεῦμα ἅγιον.” Πέτρος δὲ εἶπε 20
 πρὸς αὐτὸν, “ Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώ-
 “ λειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρη-
 “ μάτων κτᾶσθαι. οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν 21
 “ τῷ λόγῳ τούτῳ. ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐ-
 “ θεῖα ἐνώπιον τοῦ Θεοῦ. μετανόησον οὖν ἀπὸ τῆς 22

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not related till c. ix. that the history of Philip may be finished :) and perhaps many of the foreign Jews had left the city,

the feast of tabernacles being over.

16. This shews, that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS. read ἰδών.

- “κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα
 23 “ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ A. D.
31.
 “χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρῶ σε ὄντα.”
 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, “Δεήθητε ὑμεῖς ὑπὲρ
 “ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ
 “ὧν εἰρήκατε.”
 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν
 λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολ-
 λὰς τε κόμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.
 26 Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέ-
 γων, “Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ
 “τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς
 27 “Γάζαν.” αὕτη ἐστὶν ἔρημος. καὶ ἀναστὰς ἐπορεύθη.
 καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ· εὐνοῦχος δυνάστης Κανδάκης
 τῆς βασιλείσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γά-
 ζης αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσα-
 28 λὴμ, ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρμα-

22. Θεοῦ. Most MSS. read κυρίου.

23. The phrases *χολὴν πικρίας* and *σύνδεσμον ἀδικίας* seem taken from Deut. xxix. 18. Isaiah lviii. 6.

26. ἔρημος. Strabo says the same of the city of Gaza, *ἔνδοξος πότε γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος*. XVI.

27. εὐνοῦχος. His name is said to have been Indich. He was probably a Jew, or Cornelius would not have been considered the first Gentile convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3. but Isaiah foretold, that the

eunuch should be admitted to a participation of the gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. *Κανδάκης*. Candace was a name of the female sovereigns of the country. Plin. VI. 29. The country was probably the modern Abyssinia.

Ibid. *προσκυνήσων*. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

A. D. τος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.

31.

εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, “Πρόσελθε καὶ κολ- 29

“λήθητι τῷ ἄρματι τούτῳ.” Προσδραμὼν δὲ ὁ Φί- 30

λιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην

Ἡσαΐαν, καὶ εἶπεν, “Ἀρά γε γινώσκεις ἃ ἀναγινώ-

“σκεις;” Ὁ δὲ εἶπε, “Πῶς γὰρ ἂν δυναίμην, εἰ ἂν 31

“μὴ τις ὁδηγήσῃ με;” Παρεκάλεσέ τε τὸν Φίλιπ-

9 Esa. 53. 7. πον ἀναβάντα καθίσαι σὺν αὐτῷ. ¹ ἡ δὲ περιοχὴ τῆς 32

γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, ‘Ὡς πρόβατον ἐπὶ

‘σφαγὴν ἤχθη, καὶ ὥς ἄμνός ἐναντίον τοῦ κείροντος

‘αὐτὸν ἄφωτος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

‘ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ 33

‘γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἵρεται ἀπὸ τῆς

‘γῆς ἡ ζωὴ αὐτοῦ.’ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ 34

Φιλίππῳ εἶπε, “Δέομαί σου, περὶ τίνος ὁ προφήτης

“λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός;”

Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξά- 35

μενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ

τὸν Ἰησοῦν. ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον 36

ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, “Ἰδοὺ, ὕδωρ·

“τί κωλύει με βαπτισθῆναι;” Εἶπε δὲ ὁ Φίλιππος, 37

“Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.” Ἀπο-

κριθεὶς δὲ εἶπε, “Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι

“τὸν Ἰησοῦν Χριστόν.” Καὶ ἐκέλευσε στηῆναι τὸ 38

28. Ἡσαΐαν. This also shews that he was a proselyte.

33. ἐν τῇ ταπεινώσει. S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, *By an oppressive judgment he was taken off*.

36. Eusebius says that the place was twenty miles from

Jerusalem, called Bethsoron.

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism: but the verse is wanting in the best MSS.

ἄρμα· καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ τε A. D.
 39 Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. ὅτε 31.
 δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασε
 τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος,
 40 ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ
 εὗρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο
 τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρ-
 ρειαν.

9 ¹ Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου r 26. 10.
 εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, Gal. 1. 13.
 2 ἡτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς 1 Tim. 1. 13.
 τὰς συναγωγὰς, ὅπως εἰάν τινας εὕρῃ τῆς ὁδοῦ ὄντας
 ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερου-
 3 σαλήμ. ^s ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγί- s 22. 6. et
 ζεῖν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν 26. 12.
 4 φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε
 φωνὴν λέγουσαν αὐτῷ, “Σαοὺλ, Σαοὺλ, τί με διώ-
 5 “κεις;” Εἶπε δὲ, “Τίς εἶ, κύριε;” Ὁ δὲ κύριος εἶ-

39. Eusebius says, that the eunuch preached the gospel in Ethiopia. *H. E.* II. 1.

CHAP. IX.

1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.

2. Δαμασκόν. Damascus was probably at this time in the possession of Aretas, king of Arabia Petrea, and Aretas would perhaps favour the Jews, that they might assist him a-

gainst the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. *De Bel. Jud.* II. 20.

Ibid. πρὸς τὰς συναγωγὰς. The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. τῆς ὁδοῦ. See xix. 23. xxii. 4. xxiv. 14.

3. Most MSS. read ἐκ τοῦ οὐρανοῦ.

5, 6. This passage is perhaps
 H h 2

A. D. πεν, “Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκληρόν σοι

31.

“πρὸς κέντρα λακτίζειν.” Τρέμων τε καὶ θαμβῶν 6

εἶπε, “Κύριε, τί με θέλεις ποιῆσαι;” Καὶ ὁ κύριος
πρὸς αὐτὸν, “Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν,

t 22. 9. et
26. 13.

“καὶ λαληθήσεταιί σοι τί σε δεῖ ποιεῖν.” ^tΟἱ δὲ 7

ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκού-
οντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. ἡγέρθη 8

δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ τῶν ὀφ-
θαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐ-

τὸν εἰσήγαγον εἰς Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ 9

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. ³Ἦν δέ τις μαθ- 10

ητῆς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς

αὐτὸν ὁ κύριος ἐν ὁράματι, “Ἀνανία.” Ὁ δὲ εἶπεν,

“Ἰδοὺ, ἐγὼ, κύριε.” Ὁ δὲ κύριος πρὸς αὐτὸν, “Ἀνα- 11

“στὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐ-

“θεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι,

“Ταρσέα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁρά- 12

“ματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπι-

“θέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.” Ἀπεκρίθη δὲ 13

ὁ Ἀνανίας, “Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ

interpolated. The best MSS. read, Εἶπε δὲ, “Τίς εἶ, κύριε;” Ὁ δὲ, “Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι καὶ εἴσ- “ελθε κ. τ. λ.”

5. σκληρόν κ. τ. λ. This pro- verb occurs in Æschylus, *Prom.* 323. *Agam.* 1633. Eurip. *Bacchæ*, 794. *Peliad. fragm.* and Pindar, *Pyth.* II. 173.

7. εἰστήκεισαν, *had stopped*: for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, τὴν φωνὴν οὐκ ἤκουσαν. They heard the sound of the

words, but not the words them- selves: or perhaps Saul's Cili- cian companions did not un- derstand the language of Pa- lestine, in which the words from heaven were spoken, xxvi. 14.

10. Ἀνανίας. See his cha- racter in xxii. 12.

12. Most MSS. read χεῖρας.

13. Ananias may have heard of Saul from the Jews who re- turned from the feast of taber- nacles, or from the Christians who fled from Jerusalem.

- “ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου A. D.
 14 “ ἐν Ἱερουσαλήμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν 31.
 “ ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ
 15 “ ὄνομά σου.” Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος, “ Πο-
 “ ρεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βα-
 “ στάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων,
 16 “ υἱῶν τε Ἰσραήλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ
 “ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.”
 17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν,
 καὶ ἐπιθεὶς ἐπ’ αὐτὸν τὰς χεῖρας εἶπε, “ Σαοὺλ ἀδελφέ,
 “ ὁ κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ
 “ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύ-
 18 “ ματος ἁγίου.” Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφ-
 θαλμῶν αὐτοῦ ὥσει λεπίδες, ἀνέβλεψέ τε παραχρῆμα,
 19 καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνίσχυ-
 σεν.

- Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μα- A. D.
 20 θητῶν ἡμέρας τινάς· καὶ εὐθέως ἐν ταῖς συναγωγαῖς 33.
 ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ

15. σκευὸς. So Polybius, Δα-
 μοκλῆς ὑπηρετικὸν ἦν σκευὸς εὐ-
 φυές. XIII. 5. For σκευὸς ἐκ-
 λογῆς being put for σκευὸς ἐκ-
 λεκτὸν, see note at Luke xvi. 8.

19. This account should be
 compared with S. Paul's own
 words in Gal. i. 18—21. He
 went to Damascus immediately
 after the vision, ix. 8. staid
 there a very short time, and
 then went to Arabia, and re-
 turned to Damascus, Gal. i. 17.
 He probably staid in Arabia
 great part of the three years
 mentioned in Gal. i. 18. i. e.

he went into Arabia late in the
 year 31, and returned to Da-
 mascus early in 33. S. Luke
 may have been ill informed of
 S. Paul's movements at this
 time, because he left Jeru-
 salem upon the persecution,
 viii. 1. and was one of those
 who went to Antioch, xi. 19.
 which appears to have been
 his native city.

20. εὐθέως, i. e. immediately
 upon his return from Arabia,
 the second time of his being
 in Damascus. Most MSS. read
 Ἰησοῦν for Χριστόν.

A. D. Θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, ²¹

33.

“ Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς
 “ ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο
 “ ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρ-
 “ χιερεῖς ;” Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ ²²
 συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
 μασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. ὥς ²³
 δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ
 Ἰουδαῖοι ἀνελεῖν αὐτόν. ἠγνώσθη δὲ τῷ Σαύλῳ ἡ ²⁴
 ἐπιβουλὴ αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας
 τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐ- ²⁵
 τὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χα-
 λάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ Σαῦλος ²⁶
 εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς·
 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ
 μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε ²⁷
 πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν
 τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ
 πῶς ἐν Δαμασκῷ ἐπαρρήσιάσατο ἐν τῷ ὀνόματι τοῦ
 Ἰησοῦ. καὶ ἦν μετ’ αὐτῶν εἰσπορευόμενος καὶ ἐκπο- ²⁸
 ρευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρήσιαζόμενος ἐν τῷ ²⁹
 ὀνόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει
 πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτόν ἀνε-

u 2 Cor. 11.
32.

21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

22. συμβιβάζειν means, *to put arguments together*.

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi. 32.

27. ἀποστόλους. One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19. and had a vision while he was there, Act. xxii. 17.

29. Ἑλληνιστάς· οἱ δὲ κ. τ. λ.

- 30 *λείν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς* A. D.
 31 *Καيسάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ* 33.
μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι-
λαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦνται
καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρα-
κλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.
- 32 *ἘΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων,* A. D.
κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας 32.
 33 *Λύδδαν. εὑρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι,*
ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν
 34 *παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, “ Αἰνέα,*
“ ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶ-
 35 *“ σου σεαυτῷ.” Καὶ εὐθέως ἀνέστη· καὶ εἶδον αὐτὸν*
πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵ-
τινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
- 36 *Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἡ*

He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

30. *Καيسάρειαν.* This is thought to be Cæsarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. *Γαλιλαίας.* Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches.

S. Luke particularises this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A. D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

35. *Σαρωνᾶν.* Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii. 29. Isaiah xxxiii. 9. xxxv. 2. lxv. 10. The LXX call it *Δρύμος*, as does Josephus, *Antiq.* XIV. 13, 3. *De Bel. Jud.* I. 13, 2. It is called Ono in Nehem. vi. 2. xi. 35. 1 Chron. viii. 12.

A. D. διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης
 32. ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει· ἐγένετο 37
 δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀπο-
 θανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. ἐγ- 38
 γὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαν-
 τες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας
 πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως
 αὐτῶν. ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν 39
 παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέ-
 στησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικ-
 νύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν
 οὖσα ἢ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, 40
 θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ
 σῶμα, εἶπε, “Ταβιθα, ἀνάστηθι.” Ἡ δὲ ἤνοιξε τοὺς
 ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.
 δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ 41
 τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.
 γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολ- 42
 λοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας 43
 ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι
 βυρσεῖ.

ἌΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, 10
 ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,
 εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ 2

38. ἐγγύς. Three leagues, Lightfoot.

CHAP. X.

I. σπείρης Ἰταλικῆς. The σπείρα Ἰταλικῇ is mentioned by Arrian, *Tactic.* p. 73. and the *legio prima Italica* by Tacitus, *Hist.* I. 59, 64. II. 100. III. 22: but this legion was not raised till

Nero's reign. Σπείρη generally signified a cohort; and Biscoe thinks that this was an independent cohort, stationed at Cæsarea, p. 302. Many MSS. omit ἦν after τις.

2. εὐσεβὴς καὶ φοβούμενος τὸν Θεόν. These expressions are applied to Gentiles; who, though

αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ A. D.
32.
 3 δεόμενος τοῦ Θεοῦ διαπαντός· εἶδεν ἐν ὁράματι φανε-
 ρῶς, ὥσεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ
 Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ,
 4 “Κορνήλιε.” Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμβοσος
 γενόμενος εἶπε, “Τί ἐστι, κύριε;” Εἶπε δὲ αὐτῷ,
 “Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβη-
 5 “σαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. καὶ νῦν
 “πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σί-
 6 “μωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρὰ
 “τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασ-
 7 “σαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.” Ὡς
 δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνή-
 σας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ
 8 τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐ-
 9 τοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ
 δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγ-
 γιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι,
 10 περὶ ὧραν ἕκτην. ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε
 γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν
 11 ἐπ’ αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγ-
 μένον, καὶ καταβαῖνον ἐπ’ αὐτὸν σκευὸς τι, ὡς ὀθόνην

not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were σεβόμενος, σεβόμενος τὸν Θεόν. See xiii. 43. xvii. 4.

3. ὥραν ἐννάτην. About three o'clock, which was a Jewish hour of prayer. See iii. 1. v. 7. This seems to shew that Cornelius conformed to the Jewish

worship.

Ibid. ἄγγελον. At ver. 20. this angel is identified with the Spirit.

6. The words οὗτος λαλήσει—ποιεῖν are perhaps an interpolation.

9. Τῇ ἐπαύριον. Cæsarea is about thirty miles from Joppa.

11. ἐπ’ αὐτὸν is perhaps an interpolation.

A. D.

32.

μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς 12 καὶ τὰ θηρία καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, “ Ἀναστὰς, 13 “ Πέτρε, θύσον καὶ φάγε.” Ὁ δὲ Πέτρος εἶπε, 14 “ Μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν “ ἢ ἀκάθαρτον.” Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς 15 αὐτὸν, “ Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.” Τοῦτο 16 δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ 17 ὄραμα ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες ἐπυν- 18 θάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ 19 ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, “ Ἰδού, ἄνδρες τρεῖς “ ζητοῦσίν σε· * ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου 20 “ σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέ- “ σταλκα αὐτούς.” Καταβὰς δὲ Πέτρος πρὸς τοὺς 21 ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς

x 15. 7.

11. ἀρχαῖς, *the ends or corners*. Euripides speaks of πλεκτὰς πεισμάτων ἀρχάς, Hippol. 760. and Philo Judæus of δοκίδος τὰς ἀρχάς, vol. II. p. 117.

12. Many MSS. read τὰ τετράποδα καὶ τὰ ἔρπετὰ τῆς γῆς καὶ τὰ π. τοῦ οὐρανοῦ.

14. Compare Ezek. iv. 14. For οὐδέποτε πᾶν see note at Matt. xii. 25.

15. κοίνου. So in Lev. xiii. when the priest declares the

leper to be cured or not cured, he is said καθαρίζειν, or μαιίνειν.

16. πάλιν is omitted in many MSS.

20. ἐγὼ, i. e. *the Spirit*, ver.

19. who in ver. 3. is called *the Angel of God*; and Cornelius addresses him as *Lord*, ver. 4.

21. The words τοὺς ἀπεσταλμένους—πρὸς αὐτὸν are perhaps an interpolation.

- αὐτὸν, εἶπεν, “ Ἴδου, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία, A. D.
32.
- 22 “ δι’ ἣν πάρεστε ;” Οἱ δὲ εἶπον, “ Κορνήλιος ἐκα-
 “ τοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν,
 “ μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰου-
 “ δαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμ-
 “ ψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
- 23 “ παρὰ σοῦ.” Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε.
 Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καί
 τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον
- 24 αὐτῷ. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·
 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσά-
 μενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φί-
 λους.
- 25 Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας
 αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύν-
 26 ησεν. ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, “ Ἀνάστηθι·
- 27 “ καγὼ αὐτὸς ἄνθρωπός εἰμι.” Καὶ συνομιλῶν αὐτῷ
 28 εἰσῆλθε, καὶ εὗρίσκει συνεληλυθότας πολλοὺς, ὧς ἔφη y Joh. 4. 9.
- τε πρὸς αὐτοὺς, “ Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν
 “ ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλο-
 “ φύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκά-
 29 “ θαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρρήτως
 “ ἦλθον μεταπεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ
- 30 “ μετεπέμψασθέ με ;” Καὶ ὁ Κορνήλιος ἔφη, “ Ἀπὸ

23. Many MSS. read ἀναστὰς before ὁ Πέτρος.

Ibid. τινες. There were six. See xi. 12.

24. ἀναγκαίους φίλους. We have the same expression in Eurip. *Alcest.* 651. and τοὺς ἀναγκαιοτάτους τῶν φίλων in Polybius VIII. 9. It means, the

most intimate friends.

25. Most MSS. read ἐγένετο τοῦ εἰσελθεῖν.

27. συνομιλῶν. Beza takes this in its usual sense, *colloquens cum eo*: Valckenaer, *ejus lateri junctus*.

30. Ἀπὸ τετάρτης ἡμέρας, *four days ago*. On the day of the

A. D. 32. “ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νη-
 “ στεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν
 “ τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἑστὴ ἐνώπιόν μου ἐν
 “ ἑσθῇτι λαμπρᾷ, καὶ φησι, Κορνήλιε, εἰσηκούσθη 31
 “ σου ἢ προσευχῇ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθη-
 “ σαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς Ἰόππην, 32
 “ καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·
 “ οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
 “ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. ἐξ αὐ- 33
 “ τῆς οὖν ἐπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας
 “ παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ
 “ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
 “ σοι ὑπὸ τοῦ Θεοῦ.”

z Deut. 10. 2^o Anοίξας δὲ Πέτρος τὸ στόμα εἶπεν, “ Ἐπ’ ἀλη- 34
 17. 2 Par. θείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπ-
 19. 7. Job. “ τῆς ὁ Θεὸς, ἀλλ’ ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ- 35
 34. 19. Sap. “ τὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.
 6. 7. Eccl. 35. 16.
 Rom. 2. 11. “ τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγ- 36
 Gal. 2. 6. “ γελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός
 Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17. “ ἐστὶ πάντων κύριος,) ὅτι οἴδατε τὸ γινόμενον 37
 a Luc. 4. 14.

vision he sent off the messen-
 gers, v. 7, 8: the next day they
 arrived at Joppa, v. 9: the
 next, they set out for Cæsarea,
 v. 23: and on the fourth they
 arrived there, v. 24. For this
 use of ἀπὸ see xxiii. 23.

Ibid. μέχρι ταύτης τῆς ὥρας,
 four days ago he had fasted up
 to the same hour at which he
 was then speaking.

36. τὸν λόγον. Some have
 understood Jesus Christ, who
 is called *Logos* in John i. 1.
 (Heinsius, Marckius;) but there

is no evidence that this term
 was in use so early. In xiii. 26.
 we find ὑμῖν ὁ λόγος τῆς σωτη-
 ρίας ταύτης ἀπεστάλη, where λό-
 γος means *doctrine*. The con-
 struction is perplexed, but λό-
 γον as well as ῥῆμα may be go-
 verned of οἴδατε: *Ye know the*
communication which God sent to
the children of Israel—the doc-
trine which was preached, or, the
thing which took place through-
out the whole of Judæa—I mean,
ye know about Jesus of Naza-
reth, &c.

- “ ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς A. D.
 “ Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης. 32.
 38 “ ^b Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ ^b Luc. 4. 18.
 “ Θεὸς πνεύματι ἀγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐερ-
 “ γετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομέν-
 “ ους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ’ αὐτοῦ.
 39 “ καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν
 “ τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν
 40 “ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. ^c τοῦτον ὁ Θεὸς ^c 2. 24.
 “ ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ
 41 “ γενέσθαι· ^d οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς ^d 13. 31.
 “ προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες
 “ συνεφέγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀνα-
 42 “ στῆναι αὐτὸν ἐκ νεκρῶν· ^e καὶ παρήγγειλεν ἡμῖν ^e 17. 31.
 “ κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ^{Rom. 14.}
 “ ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων ^{10. 2 Cor.}
 43 “ καὶ νεκρῶν. ^f τούτῳ πάντες οἱ προφῆται μαρτυροῦ- ^f 15. 9. Jer.
 “ σιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐ- ^{31. 34.}
 44 “ τοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.” Ἔτι λα- ^{Mi ch. 7. 18}
 λούντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ
 πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λό-
 45 γον. καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συν-
 ἦλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
 46 ἁγίου πνεύματος ἐκκέχυται· ἤκουον γὰρ αὐτῶν λαλ-
 ούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν· τότε
 47 ἀπεκρίθη ὁ Πέτρος, “ ^g Μήτι τὸ ὕδωρ κωλύσαι δύνα- ^g 15. 8.
 “ ταί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ

42. ὠρισμένος. *Appointed*. See xi. 29. Rom. i. 4.

43. There is an emphasis in

πάντα, as applying to the Gen- tiles. See Rom. x. 11, 12.

A. D. 32. “ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς ;” Προσ- 48
 “ ἔταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυ-
 ρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

“ ΗΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ 1 I
 ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο
 τὸν λόγον τοῦ Θεοῦ. καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερο- 2
 σόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέ- 3
 γοντες, “ Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰς-
 “ ἦλθες, καὶ συνέφαγες αὐτοῖς.” Ἀρξάμενος δὲ ὁ 4
 Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, “ ἡ Ἐγὼ 5
 “ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν
 “ ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην
 “ μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐ-
 “ ρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας κατε- 6
 “ νόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία
 “ καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἤκουσα 7
 “ δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θύσον
 “ καὶ φάγε. Εἶπον δὲ, Μηδαμῶς, κύριε· ὅτι πᾶν κοι- 8
 “ νὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα
 “ μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ 9
 “ οὐρανοῦ, Ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦ- 10
 “ το δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνеспάσθη ἅπαν-
 “ τα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξ αὐτῆς τρεῖς ἄνδρες 11
 “ ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι
 “ ἀπὸ Καισαρείας πρὸς με. εἶπε δέ μοι τὸ πνεῦμα, 12
 “ συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ
 “ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν

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but this is probably unfounded.

2. οἱ ἐκ περιτομῆς. Epipha-
 nius says that Cerinthus was
 one of these, vol. I. p. 111.

8. πᾶν is omitted in many
 MSS. but see note to Matt.
 xii. 25.

- 13 “ εἰς τὸν οἶκον τοῦ ἀνδρὸς, ἀπήγγειλέ τε ἡμῖν πῶς A. D.
 “ εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ 32.
 “ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ
 14 “ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς
 “ λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ
 15 “ πᾶς ὁ οἶκός σου. ἰ ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ^{i 2. 4.}
 “ ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτοὺς, ὥσπερ καὶ
 16 “ ἐφ’ ἡμᾶς ἐν ἀρχῇ. ^{k 1. 5. et 19. 4. Matt. 3. 11. Marc. 1. 8. Luc. 3. 16. Joh. 1. 26.} ἐμνήσθην δὲ τοῦ ῥήματος κυ-
 “ ρίου, ὡς ἔλεγεν, ‘ Ἰωάννης μὲν ἐβάπτισεν ὕδατι,
 17 “ ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.’ Εἰ
 “ οὖν τὴν ἴσῃν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ
 “ ἡμῖν, πιστεύσασι ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν,
 “ ἐγὼ δὲ τίς ἡμῖν δυνατὸς κωλύσαι τὸν Θεόν;”
 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν
 Θεόν, λέγοντες, “ Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν
 “ μετάνοιαν ἔδωκεν εἰς ζώην.”
 19 ¹Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς A. D.
 γενομένης ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ ^{31—42. 18. 1.}
 Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον
 20 εἰ μὴ μόνον Ἰουδαίοις. ἦσαν δέ τινες ἐξ αὐτῶν ἄν-
 δρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς

13. ἄνδρας is perhaps an interpolation.

16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.

17. ἐγὼ δὲ τίς ἡμῖν. Beza rejects δέ, which is wanting in some MSS. but Raphel defends it. Cicero often uses *ego vero* in the same manner.

19. ἐπὶ Στεφάνῳ, *post Stephanum*, Alberti, Palaiet. *Ob Stephanum*, Castalio, Beza, Erasmus, L. de Dieu.

Ibid. Κύπριοι. Mnason of Cy-

prus, an old disciple, is mentioned, xxi. 16.

20. Ἀντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, *κακείνους τρόπῳ τινι μοῖραν αὐτῶν πεποιήντο. De Bel. Jud. VII. 3. 3.*

Ibid. ἦσαν δέ τινες. This probably happened some time after what is mentioned in the preceding verse.

Ibid. Κυρηναῖοι. Lucius of Cyrene is mentioned in xiii. 1.

A. D. 42. Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγε-
 42. λίζόμενοι τὸν κύριον Ἰησοῦν. καὶ ἦν χεὶρ κυρίου 21
 μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν
 ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς 22
 ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ
 ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. ὃς 23
 παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη,
 καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσ-
 μένειν τῷ κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης 24
 πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος
 ἱκανὸς τῷ κυρίῳ. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνά- 25
 25 βας ἀναζητῆσαι Σαῦλον, καὶ εὐρὼν αὐτὸν ἤγαγεν αὐ- 26
 τὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον
 συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν,
 χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς
 Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον 27
 28 ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ἀναστὰς 28

Ibid. Ἑλληνιστάς. The reading of Ἑλληνας is supported by Grotius, Beza, Usher, Cocceius, Bengelius, Le Clerc, Drusius, Benson, &c. But there is more authority for Ἑλληνιστάς, and if Ἑλληνας means Gentiles, and if this took place before the conversion of Cornelius, it seems highly improbable that any Gentiles were converted. I conceive, however, that S. Luke was speaking of a later period, and, if so, there would be no objection to reading Ἑλληνας, and understanding by it *devout Gentiles*.

21. Philostratus may have alluded to this rapid progress of the gospel at Antioch, when he speaks of Apollonius leaving

it, καὶ τῆς Ἀντιοχείας συνήθως ὑβριζούσης, καὶ μηδὲν τῶν Ἑλληνικῶν ἐσπουδακίας. III. 58. p. 139. This was between A. D. 37 and 47.

25. Saul had gone to Tarsus in 33. See ix. 30. Gal. i. 21. He had probably preached in Syria and Cilicia; see xv. 41.

26. χρηματίζειν. See Rom. vii. 3. We find χρηματίζειν βασιλεὺς in Polybius xxx. 2. and χρηματίσας ὡς βασιλεὺς in Josephus de Bel. Jud. II. 2. 5. It is said that *Christianus* is rather a Latin than a Grecian form.

28. ἀναστὰς δὲ εἰς. The Alexandrian MS. reads ἦν δὲ πολλὰ ἀγαλλίασις. συνεστραμμένων δὲ ἡμῶν—. Augustin also reads

δὲ εἰς ἐξ αὐτῶν ὀνόματι ᾿Αγαβος ἐσήμανε διὰ τοῦ A. D.
 πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην 42.
 τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καί-
 29 σαρος. ^m τῶν δὲ μαθητῶν καθὼς ἠὐπορεῖτό τις, ὥρισαν ^m Rom. 15.
 ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ^{25. 1 Cor.}
 30 ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ⁿ ὃ καὶ ἐποίησαν, ἀποστεί- ^{16. 1.}
 λαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα ^{2 Cor. 8. 1.}
 καὶ Σαύλου. ^{Gal. 2. 10.}
ⁿ 12. 25.

I 2 ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ A. D.
44.

congregatis autem nobis. If this was the true reading, S. Luke was himself present. The fact is not improbable, though the reading may be wrong.

Ibid. ᾿Αγαβος. See xxi. 10.

Ibid. Λιμόν· Josephus mentions this famine. It began in the fourth year of Claudius, A. D. 44. but raged chiefly in the two following years. *Antiq.* XX. 2, 6. It is mentioned also by Suetonius, *Claud.* 18. Tacitus, *An.* XII. 43. See Krebsius. It might seem that this famine was predicted by Agabus before the reign of Claudius, which began Jan. 24, A. D. 41. and S. Paul came to Antioch in 42. If so, the words ἐν ταύταις ταῖς ἡμέραις relate to a former period, and the prophecy is mentioned here, because it was now fulfilled, and because the famine was the cause of Paul and Barnabas going to Jerusalem. Many MSS. read λίμον μεγάλην, and ἦτις for ὅστις.

28. οἰκουμένην. This has been thought to mean only Judæa,

as in Luke xxi. 26. but there were famines about this time in every country. See Biscoe, p. 60, 61.

30. πρεσβυτέρους. This is the first mention of elders in the Christian church. They were perhaps appointed in that period of ten or twelve years between 33 and 44, of which S. Luke says so little. Some have thought that there were now no apostles in Jerusalem, because the money was sent to the elders: but this does not follow: the apostles gave up the distribution of money to the deacons, vi. 2: and the elders were probably chosen from the deacons.

CHAP. XII.

I. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. He was made king of the tetrarchy of Philip, i. e. of Trachonitis by Caligula in 37. The same emperor afterwards gave him Galilee; and Claudius added Judæa and Samaria.

A. D. βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκ-
 44· κλησίας. ἀνείλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου 2
 μαχαίρα. καὶ ἰδὼν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, 3
 προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι
 τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παρα- 4
 δούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν
 αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν
 τῷ λαῷ. ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· 5
 προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας
 πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ 6
 νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο
 στρατιωτῶν, δεδεμένος ἀλύσει δις, φύλακές τε πρὸ
 τῆς θύρας ἐτήρουν τὴν φυλακὴν. καὶ ἰδοὺ, ἄγγελος 7
 κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
 πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν
 λέγων, “Ἀνάστα ἐν τάχει.” Καὶ ἐξέπεσον αὐτοῦ αἱ
 ἀλύσεις ἐκ τῶν χειρῶν. εἶπέ τε ὁ ἄγγελος πρὸς αὐ- 8

1. τινὰς τῶν ἀπὸ τῆς ἐκκλη-
 σίας perhaps means, *some who*
had office in the church.

2. Eusebius says that the
 person, who was the cause of
 James being brought before
 Herod, was converted to Chris-
 tianity, and beheaded together
 with James. *H. E.* II. 9.

Ibid. *μαχαίρα*, i. e. he was
 beheaded. See *Petr. Alex.*
apud Routh. Rel. Sacr. vol. III.
 p. 33².

3. ἀζύμων. Easter in the
 year 44 fell on the 31st of
 March. Most MSS. read *αἱ*
ἡμέραι.

4. τέσσαρσι τετραδίοις. Four

soldiers watched at a time, two
 in the prison, and two at the
 gate, where they were relieved
 every three hours. Sixteen
 soldiers therefore were em-
 ployed. So Polybius, *διδόασι δὲ*
καὶ φυλάκεια δύο, τὸ δὲ φυλάκειον
ἐστιν ἐκ τεττάρων ἀνδρῶν. VI.
 33, 7.

6. ἀλύσει δις. He had a
 chain on both hands, each of
 which had the other end fast-
 ened to a soldier.

Ibid. ἐτήρουν τὴν φυλακὴν.
 Raphael thinks this means *age-*
bant excubias, they kept the
 watch. So Polybius, VI. 35,

6.

- τὸν, “Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου” A. D.
 ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, “Περιβαλοῦ τὸ 44.
 9 “ἱμάτιόν σου, καὶ ἀκολούθει μοι.” Καὶ ἐξελθὼν
 ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γι-
 νόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
 10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον
 ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν
 πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες
 προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
 11 ἀπ’ αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε,
 “Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγ-
 “γελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ
 “πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.”
 12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς
 Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ
 συνηθροισμένοι καὶ προσευχόμενοι.
 13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶ-
 νος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη·
 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς

8. Περίζωσαι. Most MSS. read ζῶσαι.

10. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. γενόμενος ἐν ἑαυτῷ. We find the same phrase in Xen. *Cyrop.* I. Polyb. I. 49. 8.

12. Μάρκου. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evan-

gelist. See Grotius, Simon, *ad l.*

13. τοῦ Πέτρου is perhaps an interpolation for αὐτοῦ.

Ibid. ὑπακούσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακούων. So Xenophon, *Φίλιππος* δὲ ὁ γελω-
 τοποιὸς κρούσας τὴν θύραν εἶπε τῷ
 ὑπακούσαντι, εἰσαγγεῖλαι ὅστις τε
 εἶη. *Sympos.* p. 690. Ἐγὼ δὲ
 κόπτω προσελθὼν τὴν θύραν, καὶ
 μόλις μὲν καὶ βραδέως ὑπήκουσε δ’
 οὖν ἡ γυνὴ, εἶτα καὶ προσῆλθεν.
 Lucian. See Raphel and L. de
 Dieu.

A. D. οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν
 44. ἐστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. οἱ δὲ πρὸς 15
 αὐτὴν εἶπον, “Μαίνη.” Ἡ δὲ διῶσχυρίζετο οὕτως
 ἔχειν. Οἱ δὲ ἔλεγον, “Ὁ ἄγγελος αὐτοῦ ἐστίν.” Ὁ 16
 δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐ-
 τὸν, καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ 17
 σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγα-
 γεν ἐκ τῆς φυλακῆς. εἶπε δὲ, “Ἀπαγγείλατε Ἰακώ-
 “βω καὶ τοῖς ἀδελφοῖς ταῦτα.” Καὶ ἐξελθὼν ἐπο-
 ρεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἣν 18
 τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
 Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ 19
 μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπ-
 αχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν
 ο 1 Reg. 5. Καισάρειαν διέτριβεν. ὁ Ἡν δὲ ὁ Ἡρώδης θυμομα- 20
 9, 11. χὼν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν
 Ezech. 27. πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοι-
 17. τῶνος τοῦ βασιλέως, ἡτοῦντο εἰρήνην, διὰ τὸ τρέφε-
 σθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα 21

14. ἐστᾶναι. See 1 Cor. x. 12.

15. ἄγγελος. See Matt. xviii.

10.

17. Ἰακώβω. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13. xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from

Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the church at Jerusalem.

19. ἀπαχθῆναι, i. e. ad supplicium. V. Esther xii. 3. So Philo Judæus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχίζοντο, vol. II. p. 527. Pliny writes, perseverantes duci jussi. Epist. X. 97.

20. θυμομαχῶν. Determined to continue hostilities. Raphel, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod.

βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει A. D.
 22 πρὸς αὐτοὺς. ὁ δὲ δῆμος ἐπεφώνει, “ Θεοῦ φωνὴ καὶ 44.
 23 “ οὐκ ἀνθρώπου.” Παραχρήμα δὲ ἐπάταξεν αὐτὸν
 ἄγγελος κυρίου, ἀνθ’ ὧν οὐκ ἔδωκε τὴν δόξαν τῷ
 24 Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν. P^o 6. 7. et
19. 20.
 25 δὲ λόγος τοῦ Θεοῦ ἡὔξανε καὶ ἐπληθύνετο. ^aBar- Esa. 55. 11.
Col. 1. 6.
 νάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλήμ,
 πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ
 Ἰωάννην τὸν ἐπικληθέντα Μάρκον. q 11. 29.

13 ἮΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν A. D.
 ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὃ τε Βαρνάβας 45.
 καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυ-
 ρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντρο-
 2 φος, καὶ Σαῦλος. s 9. 15. et
22. 21. λειτουργούντων δὲ αὐτῶν τῷ κυ-
 ρίῳ καὶ νηστεούντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Rom. 1. 1.
et 10. 15.
 “ Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦ- Gal. 1. 15.
et 2. 8.
 3 “ λον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτοὺς.” ^tΤότε Eph. 3. 8.
1 Tim. 2. 7.
 νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς 2 Tim. 1. 11.
Matt. 9. 38.
 4 χεῖρας αὐτοῖς, ἀπέλυσαν. Οὗτοι μὲν οὖν ἐκπεμφθέν- t 6. 6. et 8.
15. et 14.
26.
 τες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν

He was celebrating games at Cæsarea in honour of Claudius. It was on the second day that he appeared in the theatre in a robe of silver. He lingered five days. *Antiq.* XIX. 8, 2. He was perhaps celebrating the birthday of Claudius, August 1. See Ranischius.

Ibid. βήματος. It means here a raised seat in the theatre.

23. ἀνθ’ ὧν. See Luke i. 20.

CHAP. XIII.

1. Λούκιος. In Rom. xvi. 21. S. Paul calls him συγγενής. There seems no reason to sup-

pose that Lucius was the same with S. Luke.

Ibid. Μαναήν. Josephus mentions Manaen an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. *Antiq.* XV. 10, 5. The son of this Manaen may have been educated with Herod’s son.

Ibid. σύντροφος. One who had been a companion of Herod when a boy, as was the custom in great families. See Raphel.

A. D. Σελεύκειαν, ἐκεῖθ' ἐπὶ τὴν Κύπρον.

45. καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον 5

u 12. 25. τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· ^uεἶχον

x 8. 9. δὲ καὶ Ἰωάννην ὑπηρέτην. ^xδιελθόντες δὲ τὴν νῆσον 6

ἄχρι Πάφου, εὗρον τινα μάγον ψευδοπροφήτην Ἰου-

δαῖον, ᾧ ὄνομα Βαριῆσους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ 7

Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσά-

μενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν

y Exod. 7. λόγον τοῦ Θεοῦ. ^yἀνθίστατο δὲ αὐτοῖς Ἑλύμας, ὃ 8

11. 2 Tim.

3. 8. μάγος· οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ·

ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

Σαῦλος δὲ, ὃ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, 9

z Matt. 13. καὶ ἀτενίσας εἰς αὐτὸν ^zεἶπεν, “Ὁ πλήρης παντὸς 10

38. Joh. 8.

44. 1 Joh. “δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ

3. 8.

“πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς

“κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ, χεὶρ τοῦ κυρίου 11

“ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι

4. Σελεύκειαν. Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo XVI. p. 751.

6. διελθόντες. Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read ὅλην τὴν νῆσον.

7. ἀνθυπάτῳ. *Proconsul*. Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκείνα τὰ ἔθνη πέμπεσθαι ᾤξαντο, LIV. p. 523. See also Sueton. *Aug.* 47. There is a coin of Proclus,

who probably succeeded Sergius Paulus, on which he is called ANΘΥΠΑΤΟΣ.

8. Ἑλύμας has the same signification as μάγος in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23. Col. iv. 11.

10. ῥαδιουργία seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle: Est et alia factio a Mose et Jamne et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria. XXX. 1.

- “ καιροῦ.” Παραχρήμα δὲ ἐπέπεσεν ἐπ’ αὐτὸν ἀχλὺς A. D.
45.
- 12 καὶ σκότος, καὶ περιάγων ἐξήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ἐκπλησ-
σόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.
- 13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦ-
λον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. ^a Ἰωάννης ^a 15. 38.
δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσό-
14 λυμα. αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγέ-
νοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες
εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθι-
15 σαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν
προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-
τοὺς, λέγοντες, “ Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν
16 “ ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.” ^b Ἀνα- ^b 12. 17. et
στάς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, <sup>19. 33. et
21. 40.</sup>
“ Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν,
17 “ ἀκούσατε. ^c ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξ- ^c Exod. 1. 1
“ ἐλέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ^{et} 6. 6. et
“ ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος <sup>12. 31. et
13. 14.</sup>
18 “ ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· ^d καὶ ὡς τεσ- ^d Exod. 16
“ σαρακονταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ <sup>2, 35.
Num. 14.
34. Psal.
95. 10.</sup>

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. ἀνάγνωσιν. The Law used to be read over every year: but when this was forbidden

by Antiochus Epiphanes, they substituted the Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Pri-
deaux, L. de Dieu.

16. κατασείσας τῇ χειρὶ. So in xii. 17. xxi. 40: but in xix. 33. it is κατασείσας τὴν χεῖρα.

17. Ἰσραὴλ is perhaps an interpolation.

18. ἐτροποφόρησεν. Most MSS.

- A. D. " ἐρήμῳ· ^e καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, 19
45. " κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. ^f καὶ μετὰ 20
^e Jos. 14. 1, " ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε
2. " κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· ^g καὶ κεῖθεν ἡγή- 21
^f Jud. 2. 16. " σαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαουλ
et 3. 9. " υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαρά-
^g 1 Sam. 8. " κουντα· ^h καὶ μεταστήσας αὐτὸν, ἡγείρεν αὐτοῖς τὸν 22
5. et 9. 15. " Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, ' Εὗρον
et 10. 1. " Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν
Ose. 13. 11. " μου, ὃς ποιήσει πάντα τὰ θελήματά μου.' ⁱ Τούτου 23
^h 7. 45. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγείρε
1 Sam. 13. " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ^j προκηρύξαντος Ἰω- 24
14. et 15. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
28. et 16. " μετανόιας παντὶ τῷ λαῷ Ἰσραὴλ. ^k ὡς δὲ ἐπλήρου 25
13. Psal. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
89. 20. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ,
ⁱ 2 Sam. 7. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγείρε
12. Esa. 11. " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ^j προκηρύξαντος Ἰω- 24
^j Mal. 3. 1. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
Matt. 3. 1. " μετανόιας παντὶ τῷ λαῷ Ἰσραὴλ. ^k ὡς δὲ ἐπλήρου 25
Marc. 1. 2. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
Luc. 3. 3. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ,
Joh. 3. 23. " ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγείρε
k Joh. 1. 20, " τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, ^j προκηρύξαντος Ἰω- 24
26, 27. " ἄννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
Matt. 3. 11. " μετανόιας παντὶ τῷ λαῷ Ἰσραὴλ. ^k ὡς δὲ ἐπλήρου 25
Marc. 1. 7. " ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, ' Τίνα με ὑπονοεῖτε
Luc. 3. 16. " εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ,

read ἐτροφοφόρησεν, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

19. ἑπτα. The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read κατεκληρονόμησεν.

20. It seems uncertain, whether this means, *four hundred and fifty years after this he gave judges*, or, *he gave judges for four hundred and fifty years*. Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and forty-seven years from the birth of

Isaac to the Judges. From the division of the Judges to Samuel was only three hundred and forty-eight years. Some would read *τριακοσίοις* for *τετρακοσίοις*.

21. Josephus says that Saul reigned forty years. *Antiq.* VI. 14, 9. and the probability of it is shewn by Biscoe, p. 558.

22. μεταστήσας. Vel *e regno*, vel *e vita*. Raphel.

Ibid. Εὗρον κ. τ. λ. These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14. Psalm lxxxix. 20.

23. ἡγείρε. Most MSS. read ἡγαγε.

25. ἐπλήρου. As John was fulfilling his course.

Ibid. Raphel removes the

- “ οὐδ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. A. D.
 26 “ ¹ Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν 45.
 “ ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σω- ¹ ver. 46.
 27 “ τηρίας ταύτης ἀπεστάλη. ^m οἱ γὰρ κατοικοῦντες ἐν ^{et} 3. 26.
 “ Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοή- ^{Matt.} 10. 6.
 “ σαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ ^m 3. 17. et
 “ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλή- ^{15.} 21.
 28 “ ρωσαν. ⁿ καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ^{Joh.} 16. 3.
 29 “ ἡτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. ^o ὥς δὲ ἐτέ- ¹ Cor. 2. 8.
 “ λεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθε- ¹ Tim. 1. 13.
 30 “ λόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. ^p ὁ δὲ ⁿ Matt. 27.
 31 “ Θεὸς ἡγείρεν αὐτὸν ἐκ νεκρῶν, ^q ὃς ὥφθη ἐπὶ ἡμέ- ^{20, &c.}
 “ ρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλι- ^{Marc.} 15.
 “ λαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ ^{11, &c.}
 32 “ πρὸς τὸν λαόν. ^r καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ^{Luc.} 23. 18,
 “ τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ^{&c.} Joh. 19.
 “ ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ^{6.}
 33 “ ἡμῖν, ἀναστήσας Ἰησοῦν. ^s ὥς καὶ ἐν τῷ ψαλμῷ ^o Matt. 27.
 “ τῷ δευτέρῳ γέγραπται, ‘Υἱὸς μου εἶ σὺ, ἐγὼ σή- ^{59.} Marc.
 34 “ μερον γεγέννηκά σε.’ ^t Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ ^{15.} 46.
 “ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθο-

note of interrogation after εἶ-
 ναι, and interprets the whole
 passage, *I am not the man whom
 you suppose me to be.* So Pa-
 lairet. I should then translate
 ἔρχεται, not *there comes one*, but
he comes.

27. κρίναντες. *Having con-
 demned Jesus.* Knatchbull, Beza,
 Hammond, Wolfius.

31. This seems to imply that
 S. Paul had not himself seen

Jesus. See Heb. ii. 3.

32. ἡμῖν is omitted in many
 MSS.

33. ἀναστήσας. See note at
 ii. 30.

Ibid. ψαλμῷ. This psalm was
 always considered to be pro-
 phetic of the Messiah. See
 Heb. i. 5. Many MSS. omit
 τῷ δευτέρῳ.

34. διαφθοράν. *Death*, the
 dissolution of soul and body.

¹ ver. 46.
^{et} 3. 26.
^{Matt.} 10. 6.
^m 3. 17. et
^{15.} 21.
^{Joh.} 16. 3.
¹ Cor. 2. 8.
¹ Tim. 1. 13.
ⁿ Matt. 27.
^{20, &c.}
^{Marc.} 15.
^{11, &c.}
^{Luc.} 23. 18,
^{&c.} Joh. 19.
^{6.}
^o Matt. 27.
^{59.} Marc.
^{15.} 46.
^{Luc.} 23. 53.
^{Joh.} 19. 38.
^p 2. 24.
^q 1. 3.
^{Matt.} 28. 2,
^{16.} Marc.
^{16.} 6, 14.
^{Luc.} 24. 36.
^{Joh.} 20. 19.
^{et} 21. 1.
¹ Cor. 15. 5,
^{6.}
^r Gen. 3. 15.
^{et} 22. 18. et
^{26.} 4. et 49.
^{10.} Deut.
^{18.} 15.
² Sam. 7.
^{12.} Psal.
^{132.} 11.
^{Esa.} 4. 2. et
^{7.} 14. et 9.
^{6.} et 40. 10.
^{Jer.} 23. 5.
^{et} 33. 14.
^{Ezech.} 34.
^{23.} et 37.
^{24.} Dan. 9.
^{24.} 25.
^s Psal. 2. 7.
^{Hebr.} 1. 5.
^{et} 5. 5.
^t Esa. 55. 3.

- A. D. 45. “*ρὰν, οὕτως εἶρηκεν, “Οτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ*
 “*τὰ πιστά.’* ^uΔιὸ καὶ ἐν ἐτέρῳ λέγει, ‘Οὐ δώσεις ³⁵
^u 2. 27, &c. Psal. 16. 10. “*τὸν ὁσιόν σου ἰδεῖν διαφθοράν.’* ^xΔαβὶδ μὲν γὰρ ³⁶
^x 2. 29. 1 Reg. 2. 10. “*ιδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμή-*
θη, καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ
εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε ³⁷
^y Luc. 24. “*διαφθοράν.* ^yΓνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελ- ³⁸
^{47. Rom. 3. 24, 28. Gal. 2. 16. 1 Joh. 2. 12.} “*φοῖ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγ-*
^z Rom. 8. 3. et 10. 4. “*γέλλεται·* ^zκαὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν ³⁹
^{Heb. 7. 19. et 9. 15.} “*τῷ νόμῳ Μωσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πι-*
^a Esa. 28. 14. Habac. 1. 5. “*στεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλθῃ ἐφ’* ⁴⁰
 “*ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, ‘*^a*Ἰδετε, οἱ* ⁴¹
 “*καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι*
 “*ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον*
 “*ὃ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν.’*”
 Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, ⁴²
 παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλη-
 θῆναι αὐτοῖς τὰ ῥήματα ταῦτα. ^bλυθείσης δὲ τῆς ⁴³
 συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ

34. “Οτι δώσω κ. τ. λ. In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαβὶδ τὰ πιστά. Our translators render ὅσια *mercies*, and the same Hebrew term, which is translated ὅσια here, is ἐλέη in 2 Chron. vi. 42. It means, *I will fulfil the mercies promised to David.*

39. ἐν τούτῳ is not to be connected with ὁ πιστεύων, but is opposed to ἐν τῷ νόμῳ Μωσέως. For δικαιοθῆναι ἀπὸ—see Rom. vi. 7.

41. Ἰδετε. In the LXX Ἰδετε, οἱ καταφρονηταὶ, καὶ ἐπιβλέ-

ψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. There is no word in the Hebrew answering to ἀφανίσθητε.

42. Most MSS. read ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ.

Ibid. μεταξὺ. Lightfoot understood this of the second and fifth days of the week, upon which the synagogues were held. *ad Matt.* iv. 23. But Krebsius quotes Josephus as using μεταξὺ for *post*: so it is understood by Erasmus, Capellus, L. de Dieu.

τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ. A. D. 45.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
 45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. ἰδόντες δὲ οἱ
 Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέ-
 λεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες
 46 καὶ βλασφημοῦντες. Ἐπαρρησιασάμενοι δὲ ὁ Παῦλος ^{c ver. 26.}
 καὶ ὁ Βαρνάβας εἶπον, “Ὑμῖν ἦν ἀναγκαῖον πρῶτον ^{et 1. 8. et}
 “ λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖ- ^{3. 25, 26.}
 “ σθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰῶ- ^{et 18. 6. et}
 47 “ νίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. ^{28. 28.} οὕτω ^{Deut. 32.}
 “ γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, ‘Τέθεικά σε εἰς φῶς ^{21. Esa. 55.}
 “ ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς ^{5. Matt. 8.}
 48 “ γῆς.” Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον ^{12. et 21.}
 τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τε- ^{43. Rom.}
 49 ταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ ^{10. 19.}
 50 κυρίου δι’ ὅλης τῆς χώρας. οἱ δὲ Ἰουδαῖοι παρώ- ^{d Esa. 49.}
 τρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας ^{6. et 42. 6.}
 καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ^{Luc. 2. 32.}
 ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐ-

43. ἔπειθον αὐτοὺς. *Rogabant eos.* Raphael. Most MSS. read *προσμένειν.*

46. οὐκ ἀξίους κρίνετε ἑαυτοὺς is the same as *κρίνετε ἑαυτοὺς οὐκ ἀξίους, ye pass sentence upon yourselves as unworthy.*

47. This quotation agrees with the Hebrew.

48. *τεταγμένοι.* This verse is to be contrasted with ver. 46: *ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ* is opposed to *ἐδόξαζον τὸν λόγον τοῦ Κυρίου*, and *οὐκ ἀξίους κρί-*

νετε ἑαυτοὺς τῆς αἰωνίου ζωῆς to *ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.* The Jews rejected the gospel, the Gentiles accepted it: the former act was voluntary, and so was the latter: *τάσσεσθαι εἰς* is therefore *to enrol oneself in, to put oneself in the number of.* See Rom. x. 3. 1 Cor. xvi. 15.

50. *εὐσχήμονας.* See xvii. 12. Mark xv. 43. It seems to mean, *persons of condition.* Most MSS. omit *τάς.*

^{e 2 Tim. 3. 11.}

A. D. τοὺς ἀπὸ τῶν ὀρίων αὐτῶν. ^fοἱ δὲ ἐκτιναξάμενοι τὸν 51
 45. κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς
^f 14. 6, 11. Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύ- 52
 et 18. 6. ματος ἁγίου.
 Matt. 10. ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν 14
 14. Marc. αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆ-
 6. 11. Luc. σαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλή-
 9. 5. νων πολὺ πλῆθος. οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπή- 2
 γειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν
^g 19. 11. ἀδελφῶν. ^gικανὸν μὲν οὖν χρόνον διέτριψαν παρῤῥή- 3
 Marc. 16. σιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ
 20. Hebr. τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γί-
 2. 4. νεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος 4
 τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ
^h 2 Tim. 3. δὲ σὺν τοῖς ἀποστόλοις. ^hὩς δὲ ἐγένετο ὁρμὴ τῶν 5
 11. ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν,
ⁱ Matt. 10. ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, ⁱσυνιδόντες κατέ- 6
 23. φυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ
 Δέρβην καὶ τὴν περίχωρον, κακεῖ ἦσαν εὐαγγελιζό- 7
 μενοι.

51. Iconium is placed in Lycaonia by Strabo XII. Cic. *ad Fam.* XV. 4. Plin. V. 27. in Pisidia by Ammian. Marcell. XIV. and the last city in Phrygia by Xenophon, *Anab.* I. See Raphael.

52. ἐπληροῦντο πν. ἁγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3.

CHAP. XIV.

3. τῷ λόγῳ τῆς χάριτος αὐτοῦ, literally, *the announcement of his free pardon.* This was made

by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycaonia. *Anab.* I.

Ibid. Δέρβην. It is probable that Timothy was converted during this visit to Derbe. See xvi. 1. 1 Tim. i. 2. Drusus thinks that Lystra and Derbe are not meant to be included among the cities of Lycaonia, being in fact in Isauria.

- 8 ^k Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν A. D.
 ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς 45.
 9 οὐδέποτε περιεπατήκει. οὗτος ἤκουε τοῦ Παύλου λα- ^k 3. 2.
 λούντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει
 10 τοῦ σωθῆναι, ¹ εἶπε μεγάλη τῇ φωνῇ, “ Ἀνάστηθι ἐπὶ ¹ Esa. 35. 6.
 “ τοὺς πόδας σου ὀρθός.” Καὶ ἤλλετο καὶ περιεπά-
 11 τει. ^m Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπή- ^m 28. 6.
 ραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, “ Οἱ
 “ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.”
 12 ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία, τὸν δὲ Παῦλον,
 13 Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ὁ
 δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν,
 ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν
 14 τοῖς ὄχλοις, ἤθελε θύειν. ⁿ Ἀκούσαντες δὲ οἱ ἀπό- ⁿ Matt. 26.
 στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμά- ⁶⁵.
 15 τια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες ^o καὶ ^o 10. 26.
 λέγοντες, “ Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς
 “ ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι
 “ ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν
 “ Θεὸν τὸν ζῶντα, ^p ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν ^p Gen. 1. 1.
 16 “ γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ^q ὃς ^q Psal. 33. 6.
 “ ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη ^{et} 124. 8. et
 17 “ πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· καί τοι γε οὐκ ἀμάρ- ^{146. 6.}
^{Apoc. 14. 7.}
^q 17. 30.
^{Psal. 81. 12.}

8. ὑπάρχων is perhaps an interpolation.

9. πίστιν τοῦ σωθῆναι. The lame man heard Paul announce the terms of salvation, and Paul knew that he had *faith in the salvation which had been procured*.

11. Λυκαονιστί. A dissertation was written by Jablonski, *de lingua Lycaonica*.

13. τοῦ ὄντος. *Who had a temple*. So Æschylus, πρὸ πόλεως. Theb. 170.

Ibid. πυλῶνας. The gates of the house in which the apostles were. *Wolfius*.

14. εἰσεπήδησαν. Probably ἐξεπήδησαν.

15. Most MSS. read ἐπὶ Θεὸν ζῶντα.

A. D. 45. “ τυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ἡμῖν
 “ ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν
 “ τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.” Καὶ 18
 ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ
 μὴ θύειν αὐτοῖς.

9 2 Cor. 11. 25. 2 Tim. 3. 11. ὁ Ἐπὶ ἦλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰου- 19
 δαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν
 Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν
 τεθνάναι. κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀνα- 20
 στας εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε
 σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί τε 21
 τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέ-
 στρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιό-
 11. 23. et 13. 43. χειαν· ἑπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα- 22
 Matt. 10. 38. et 16. 24. Luc. 22. 28, 29. et 24. 26. καλοῦντες ἐμμένειν τῇ πίστει, καὶ, “ ὅτι διὰ πολλῶν
 2 Tim. 3. 12. Rom. 8. 17. “ θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 1. 26. “ Θεοῦ.” 5 Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους 23
 Titus 1. 5. κατ’ ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέ-
 13. 1, 3. θεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. καὶ 24
 διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν· καὶ 25
 λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀτ-
 τάλειαν· ἑκάκειθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26
 ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον

17. Compare Cicero, “ Nam
 “ et fruges et reliqua, quæ
 “ terra pariat, et tempestates
 “ ac temporum varietates, cœli-
 “ que mutationes, quibus om-
 “ nia, quæ terra gignat, matu-
 “ rata pubescant, a diis im-
 “ mortalibus tribui generi hu-
 “ mano putant.” De Nat. Deor.
 I. 2.

22. παρακαλοῦντες—ὅτι. Po-

lybius uses παρακαλεῖν with ὅτι
 precisely in this way. See Ra-
 phel and Krebsius. But the
 form of the sentence seems to
 be like that in i. 4. xvii. 3.
 xxiii. 22.

23. κατ’ ἐκκλησίαν, in every
 church, i. e. in every place
 where they had made con-
 verts.

26. τῇ χάριτι τοῦ Θεοῦ. By

27 ὃ ἐπλήρωσαν. ^u παραγενόμενοι δὲ καὶ συναγαγόντες Ἀ. Δ. 45.
 τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ'
 αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ^u 15. 4.
 28 διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθη- ¹ Cor. 16. 9.
 ταῖς. ² Cor. 2. 12.
^{Apoc.} 3. 8.

15 ^x ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδί- Ἀ. Δ. 46.
 δασκον τοὺς ἀδελφοὺς, “Ὅτι ἐὰν μὴ περιτέμνησθε ^x Gen. 17.
 2 “ τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.” ^y Γενο- ^{10.} Lev. 12.
 μένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ ^{3.} Gal. 5.
 Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀνα- ^{1, 2.} Phil.
 βαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ ^{3, 2.} Col. 2.
 αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς ^{8, 11, 16.}
 3 Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. οἱ μὲν οὖν ^y Gal. 2. 1.
 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοι-
 νίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν
 τῶν ἐθνῶν· καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς
 4 ἀδελφοῖς. ^z παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπε- ^z 14. 27.
 δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ

the special interposition of God.
 See xiii. 2.

27. ἤνοιξε. The door there-
 fore had not been fully opened
 before to the Gentiles. See xv.

3. Cornelius, though not a pro-
 selyte, was not an idolatrous
 Gentile: see x. 2: and the
 gospel does not seem to have
 been openly preached to idol-
 atrous Gentiles till now. See
 xiii. 12.

28. ἐκεῖ is perhaps an inter-
 polation.

CHAP. XV.

1. τινές. Epiphanius says that
 Cerinthus was one of them, but
 probably without foundation.

Vol. I. p. 111. They may have
 been inhabitants of Jerusalem,
 or persons who had gone up
 from Antioch and returned. See
 xv. 24.

2. τινὰς ἄλλους. Titus was
 one of them. Gal. ii. 1. S. Paul
 speaks of having had a special
 revelation concerning this jour-
 ney, Gal. ii. 2. See Buxtorfius,
Catalect. p. 268.

Ibid. πρεσβυτέρους. When the
 apostles were absent from Je-
 rusalem, the church there was
 managed by James and the
 elders. See xii. 17. xxi. 18.
 S. John was now at Jerusalem,
 Gal. ii. 9.

A. D. τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε
 46. μετ' αὐτῶν. ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέ- 5
 σεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, “Ὅτι
 “δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν
 “νόμον Μωϋσέως.”

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι 6
 α 10. 20. et ἰδεῖν περὶ τοῦ λόγου τούτου. ^aπολλῆς δὲ συζητήσεως 7
 11. 1, 2. γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, “Ἄν-
 “δρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ’ ἡμερῶν ἀρ-
 “χαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός
 “μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου,
 b 10. 43, &c. “καὶ πιστεῦσαι. ^bκαὶ ὁ καρδιογνώστης Θεὸς ἐμαρ- 8
 1 Par. 28. 9. “τύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον,
 et 29. 17. “καθὼς καὶ ἡμῖν. ^cκαὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν 9
 Ps. 7. 9. Jer. 11. 20. “τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐ-
 et 17. 10. “τῶν. ^dνῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι 10
 1 Cor. 1. 2. c 1 Pet. 1. “ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ
 22. d Gal. 5. 1. “πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

4. ἀνήγγειλαν. This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wolfius.

Ibid. περιτέμνειν. S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

6. τοῦ λόγου τούτου. There were two questions, (see ver. 5.)

1. whether the Gentiles should be circumcised; 2. whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See xxi. 21.

7. ἀφ’ ἡμερῶν ἀρχαίων. This confirms what was said at ix. 32. The conversion of Cornelius was perhaps fourteen years ago.

Ibid. ἐν ἡμῖν. Among us apostles.

10. πειράζειν τὸν Θεόν is to try the patience of God by doing any thing wrong.

- 11 “^e ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ Χριστοῦ πι- A. D.
 12 “ στεύομεν σωθῆναι, καθ’ ὃν τρόπον καὶ οἱ πατέρες.” Ἐσί- 46.
 γησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ ^e Eph. 2. 4,
 Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα ^{8.} Titus 3.
 13 καὶ τέρατα ἐν τοῖς ἔθνεσι δι’ αὐτῶν. ^f Μετὰ δὲ τὸ ^f 12. 17.
 σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, “ Ἄνδρες
 14 “ ἀδελφοί, ἀκούσατέ μου. ^g Συμεὼν ἐξηγήσατο, κα- ^g 2 Pet. 1. 1.
 “ θὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν
 15 “ λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ τούτῳ συμφωνοῦ-
 “ σιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,
 16 “ ^h Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν ^h Amos 9.
 “ σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμ- 11, 12.
 “ μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
 17 “ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων
 “ τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκλη-
 “ ται τὸ ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν
 18 “ ταῦτα πάντα· Γνωστὰ ἀπ’ αἰῶνός ἐστι τῷ Θεῷ
 19 “ πάντα τὰ ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρενο-
 “ χλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν
 20 “ Θεόν· ⁱ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ ⁱ ver. 29.
 Gen. 9. 4.

11. Most MSS. read τοῦ Κυρίου Ἰησοῦ without Χριστοῦ.

11. καὶ οἱ πατέρες. Wolfius. *We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.*

13. Ἰάκωβος. See xii. 17.

14. Συμεὼν. Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. ἐπὶ. Most MSS. read

ἐν τῷ ὄν.

16, 17. This quotation agrees nearly with the LXX; but instead of ὅπως ἂν ἐκζητήσωσιν — ἀνθρώπων, it is in the Hebrew, *that they may possess the remnant of Edom.* The LXX appear to have read **עדן** for **עדן**, and S. Luke added τὸν κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read ὁ ποιῶν ταῦτα γνωστὰ ἀπ’ αἰῶνος. Διὸ ἐγώ.

20. ἐπιστεῖλαι αὐτοῖς τοῦ ἀπ-
κ k

- A. D. 46. “ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας
 “ καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. ^kΜωσῆς γὰρ ἐκ ²¹
 Lev. 3. 17. “ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐ-
 et 17. 14. “ τὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον
 Deut. 12. “ ἀναγινωσκόμενος.”
 23. 1 Cor. 8. 1, 9, 10. et 10. 14, 20, 21.
 1 Thess. 4. 3. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις ²²
 k 13. 27. σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
 Neh. 8. 1. πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ,
 Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄν-
 δρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ ²³
 χειρὸς αὐτῶν τάδε, “ Οἱ ἀπόστολοι καὶ οἱ πρεσβύ-
 “ τεροὶ καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
 “ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαί-
 1 ver. 1. “ ρειν. ¹Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελ- ²⁴
 Gal. 2. 4. “ θόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς
 1 Joh. 2. 19. “ ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν
 “ νόμον, οἷς οὐ διεσπειλάμεθα, ἔδοξεν ἡμῖν γενομένοις ²⁵

έχεσθαι, *to write to them for the purpose of their abstaining.*

20. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 29.

Ibid. καὶ τοῦ αἵματος. Irenæus adds, “et quæcunque nolunt sibi fieri, aliis ne faciant,” p. 199; and there is other authority for this insertion. See Lardner, vol. III. p. 22—35.

21. Μωσῆς γάρ. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were

forbidden in the Law, the Jews would constantly be reminded of them.

22. τοῖς ἀποστόλοις — ἐκλεξαμένους — γράψαντες. For similar instances, see Raphel, Wolfius, Krebsius.

Ibid. Σίλαν. He is called Silvanus in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read οἱ πρεσβύτεροι ἀδελφοί.

Ibid. Κιλικίαν. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See xv. 41.

24. The words λέγοντες — νόμον are perhaps an interpolation.

- “ ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς A. D.
 “ ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύ- 46.
 26 “ λῳ, ^m ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ^m 13. 50. et 14. 19.
 “ ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
 27 “ στοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ
 28 “ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε
 “ γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπι-
 “ τίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων,
 29 “ ⁿ ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ ⁿ ver. 20.
 “ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πρά- ^{et} 16. 4. et 21. 25.
 “ ξετε. ἔρρωσθε.”
 30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν·
 καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστο-
 31 λήν. ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.
 32 Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ
 λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπ-
 33 εστήριξαν. Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ’
 εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.
 34 ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ
 35 Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ
 εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον
 τοῦ κυρίου.

28. τῶν ἐπάναγκες τούτων. *These things, which though in themselves indifferent, may yet be considered necessary, when Jews and Gentiles are living familiarly together.*

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others: see ver. 20. It is the

same in xxi. 25.

Ibid. εὖ πράξετε. *Felices, beati eritis.* Irenæus adds, “ambulant in Spiritu Sancto,” p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστείλαντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii. 11.

A. D.

46.

ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρ- 36

νάβαν, “Ἐπιστρέψαντες δὲ ἐπισκεψώμεθα τοὺς ἀδελ-

“ φούς ἡμῶν κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλα-

o 12. 12, 25. “μεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσι.” °Βαρνά- 37

et 13. 5.

Col. 4. 10.

2 Tim. 4.

11. Philem.

24.

p 13. 13.

bas δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν

καλούμενον Μάρκον. °Παῦλος δὲ ἡξίου, τὸν ἀπο- 38

στάντα ἀπ’ αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελ-

θόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.

ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς 39

ἀπ’ ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν

Μάρκον ἐκπλεῦσαι εἰς Κύπρον. Παῦλος δὲ ἐπι- 40

λεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ

Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ 41

q 14. 6. et
et 17. 14.

et 19. 22. et

20. 4. Rom.

16. 21.

1 Cor. 4.

Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας. °Κατήνησε δὲ 16

εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν

ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας

36. ἡμῶν is perhaps an interpolation.

37. ἐβουλεύσατο. Most MSS. read ἐβούλετο.

Ibid. Μάρκον. When he left Paul and Barnabas at Perga (xiii. 13.) he went to Jerusalem. He may either have accompanied Paul and Barnabas to Antioch, (xv. 30.) or he may have come afterwards with Peter. See note at ver. 35.

38. ἡξίου might be either *he thought fit*, or *he asked*. The Vulgate has *rogabat*.

Ibid. It is pleasing to know that S. Paul was afterwards reconciled to Mark. See Col. iv. 10. 2 Tim. iv. 11.

39. Κύπρον. Barnabas was a native of Cyprus, iv. 36.

41. ἐπιστηρίζων. These churches, therefore, had been planted by S. Paul before: but he did not go through Syria and Cilicia on his first journey; it is probable, therefore, that he planted them during his residence at Tarsus from A. D. 33 to 42. See xv. 23. For ἐπιστηρίζων see xviii. 23.

CHAP. XVI.

1. Τιμόθεος. If he was not converted in S. Paul's first visit to Derbe, (see xiv. 6.) he had been converted in the interval. His mother Eunice and grandmother Lois are praised by S. Paul, 2 Tim. i. 5. He had known the scriptures from a child, 2 Tim. iii. 15.

2 πιστῆς, πατρὸς δὲ Ἑλλήνος· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν A. D.
 3 ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. ^{46.} τοῦτον ἠθέλησεν
 ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν 17. Phil. 2.
19. 1 Thess.
 αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις 3. 2. 1 Tim.
1. 2. 2 Tim.
 ἐκείνοις· ἥδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι 1. 5.
1. 6. 3.
 4 Ἑλλήν ὑπῆρχεν. ὥς δὲ διεπορεύοντο τὰς πόλεις, 2 1 Cor. 9.
20. Gal. 2.
 παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκρι- 3.
15. 20, 29.
 μένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν
 5 ἐν Ἱερουσαλήμ. αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ
 πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.
 6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλήσαι
 7 τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν
 ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἰ-
 8 ασεν αὐτοὺς τὸ πνεῦμα. ^u παρελθόντες δὲ τὴν Μυ- 20. 6.
2 Cor. 2. 12.
 9 σίαν, κατέβησαν εἰς Τρωάδα. καὶ ὄραμα διὰ τῆς 2 Tim. 4.
13.
 νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐσ-
 τὼς, παρακαλῶν αὐτὸν καὶ λέγων, “Διαβὰς εἰς Μα-
 10 “κεδονίαν, βοήθησον ἡμῖν.” Ὡς δὲ τὸ ὄραμα εἶδεν,
 εὐθέως ἐζήτησαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμ-

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4.). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See note at xv. 21, 28.

6. Διελθόντες. Most MSS. read διήλθον, and ἐλθόντες δὲ in ver. 7.

Ibid. Γαλατικὴν. They were warmly received in Galatia, Gal. iv. 13, 14, 15, and worked miracles there, iii. 5.

Ibid. Ἀσίᾳ. See ii. 9.

7. κατὰ τὴν Μυσίαν, *ad fines Mysiæ*. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. ἐζήτησαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. *Collatis argumentis colligentes*.

A. D. 46. βιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελί-
 λίσασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρω- 11
 ἄδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπι-
 ούσῃ εἰς Νεάπολιν, ἐκεῖθεν τε εἰς Φιλίππους, ἥτις 12
 ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κο-
 λωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας
 τινὰς, τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς 13
 πόλεως παρὰ ποταμὸν, οὗ ἐνομιζέτο προσευχὴ εἶναι,
 καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί.
 Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως 14
 Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ κύριος
 διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ
 τοῦ Παύλου. ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, 15
 παρεκάλεσε λέγουσα, “Εἰ κεκρίκατέ με πιστὴν τῷ
 “κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε.”
 καὶ παρεβιάσατο ἡμᾶς. Ὑἑγένετο δὲ πορευομένων 16
 ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσιν πνεῦμα

γ 19. 24.
 1 Sam. 28.
 7.

10. ὁ κύριος. Many MSS. read ὁ Θεός.

11. Νεάπολιν, distant about sixty-five miles from Samothrace.

12. πρώτη. Philippi was the first city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palaiet, as in Polybius, μέχρι πόλεως Πίσης, ἡ πρώτη κείται τῆς Τυρρηνίας. II. 16. 2.

Ibid. κολωνία. Pliny calls Philippi a colony, IV. 18. The people call themselves Romans in ver. 21.

13. πόλεως. Probably πύλῃς.

Ibid. προσευχὴ is taken for a place of prayer by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. II. p. 26. and Philo, vol. II. p. 523, 565: but ἐνομιζέτο can hardly be reconciled with this sense; and καθίσαντες—γυναιξί rather points out a place of general resort in the open air.

14. πορφυρόπωλις. Wheeler mentions an inscription in the ruins of Thyatira with the words ΟΙ ΒΑΦΕΙΣ, vol. III. p. 233.

16. Many MSS. read τὴν προσευχὴν.

- Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν πα- A. D.
 17 ρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη. αὕτη κατακο- 46.
 λουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα,
 “ Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου
 “ εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.”
 18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ^z διαπονηθεὶς ^z Marc. 16.
 δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, ^{17.}
 “ Παραγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ,
 “ ἐξελθεῖν ἀπ’ αὐτῆς.” Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
 19 ^a Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ^a 2 Cor. 6.
 ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν ^{5.}
 Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας·
 20 ^b καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ^b 17. 6.
 “ Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, ¹ Reg. 18.
 21 “ Ἰουδαῖοι ὑπάρχοντες· καὶ καταγγέλλουσιν ἔθῃ, ^a
 “ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥω-
 22 “ μαίοις οὖσι.” ^c Καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν, ^c 2 Cor. 11.
 καὶ οἱ στρατηγοὶ, περιρρήξαντες αὐτῶν τὰ ἱμάτια, ^{25. 1} Thess.
 23 ἐκέλευον ραβδίξειν· πολλὰς τε ἐπιθέντες αὐτοῖς πλη-

Ibid. Πύθωνος. Plutarch writes, ὥσπερ τοὺς ἐγγραστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσ-αγορευομένους. *De Defect. Orac.* p. 414. Πύθων was a person supposed to be inspired.

20. στρατηγοῖς. This was generally the Greek term for *prætors*. Biscoe thinks that they were the *duumviri* of the town, who were sometimes called *prætors*, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the Romans. See xvii.

7. xviii. 13.

22. αὐτῶν τὰ ἱμάτια. Erasmus said that it was doubtful whether the magistrates tore their own clothes or those of the apostles: but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοῖς ραβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικατάρρῃξαι καὶ ταῖς ράβδοις τὸ σῶμα ξαίνειν, IX. p. 596.

A. D. γὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμο-
 46. φύλακι, ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοι- 24
 αὐτὴν εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλα-
 κὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.
 d 4. 31. ^d Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευ- 25
 χόμενοι ὑμνοῦν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ
 e 5. 19. et 12. 7. δέσμιοι. ^e ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σα- 26
 λευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεῴχθησάν
 τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ
 ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν 27
 ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μά-
 χαιραν, ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι
 τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλη ὁ Παῦλος, 28
 λέγων, “Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ
 “ ἐσμεν ἐνθάδε.” Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ 29
 ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ
 f 2. 37. et 9. 6. Luc. 3. 10. Σίλᾳ· ^f καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, “Κύριοι, τί 30
 “ με δεῖ ποιεῖν ἵνα σωθῶ;” ^g Οἱ δὲ εἶπον, “Πίστευ- 31
 g Joh. 3. 16, 36. et 6. 47. “ σον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ
 i Joh. 5. 10. “ σὺ καὶ ὁ οἶκός σου.” Καὶ ἐλάλησαν αὐτῷ τὸν λόγον 32
 τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ 33
 παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλου-
 σεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐ-
 h Luc. 5. 29. et 19. 6. τοῦ πάντες παραχρῆμα· ^h ἀναγαγὼν τε αὐτοὺς εἰς τὸν 34
 οἶκον αὐτοῦ, παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο,
 πανοικὶ πεπιστευκῶς τῷ Θεῷ.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ 35
 τοὺς ῥαβδούχους, λέγοντες, “Ἀπόλυσον τοὺς ἀν-

32. Many MSS. read σὺν
 πᾶσι.

35. ῥαβδούχους, the lictors.
 The Codex Bezae reads, συνήλ-

- 36 “θρώπους εκείνους.” Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ A. D. 46.
 τοὺς λόγους τούτους πρὸς τὸν Παῦλον, “Ὅτι ἀπε-
 “στάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῇτε· νῦν οὖν
 37 “ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ.” ⁱ Ὁ δὲ Παῦλος ^{i 22. 25.}
 ἔφη πρὸς αὐτοὺς, “Δείραντες ἡμᾶς δημοσίᾳ, ἀκατα-
 “κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον
 “εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν· οὐ
 “γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.”
 38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥή-
 ματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥω-
 39 μαῖοί εἰσι, ⁱ καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ^j Matt. 8.
 40 ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. ἐξελθόντες ^{34.}
 δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ
 ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ
 ἐξῆλθον.
- 17 ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀ-
 πολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συν-
 2 αγωγή τῶν Ἰουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο

θον οἱ στρατηγοὶ ἐπὶ τὸ αὐτὸ εἰς
 τὴν ἀγορὰν, καὶ ἀναμνησθέντες τὸν
 σεισμὸν τὸν γεγονότα ἐφοβήθησαν
 καὶ ἀπέστειλαν τοὺς—

37. Ῥωμαίους. “Facinus est
 “vinciri civem Romanum, sce-
 “lus verberari.” Cic. *in Ver.*
 66. Porcia lex virgas ab om-
 nium civium Romanorum cor-
 pore amovit. Id. *pro Rabirio*.

39. παρεκάλεσαν, comforted
 them. Biscoe, p. 324.

40. εἰς τὴν Λυδίαν, or, as the
 reading probably is, πρὸς τ. Λ.
 to the house of Lydia. See Bos,
 Alberti, Raphel, Palaiet.

Ibid. ἐξῆλθον. S. Luke ap-

pears to have staid at Philippi.
 See xxi. 5.

CHAP. XVII.

1. Ἀπολλωνίαν. Stephanus
 Byz. places Apollonia in Illy-
 ria. See Rom. xv. 19.

Ibid. Θεσσαλονίκην. While
 S. Paul was at Thessalonica,
 the Philippians sent him assist-
 ance, Phil. iv. 15, 16. He work-
 ed miracles there, 1 Thess. i. 5.
 and maintained himself by his
 own labour, 1 Thess. ii. 9.
 2 Thess. iii. 8. He praises
 their faith and labour of love,
 1 Thess. i. 3, 8, 9. Many MSS.
 omit ἡ before συναγωγή.

A. D. αὐτοῖς ἀπὸ τῶν γραφῶν, ^kδιανοίγων καὶ παρατιθέ- 3
 46. μενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
^k Psal. 22. νεκρῶν, καὶ “ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν
 6. Esa. 53. “ ἐγὼ καταγγέλλω ὑμῖν.” ¹ Καὶ τινες ἐξ αὐτῶν ἐπέισ- 4
 Matt. 16. θησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ
 21. Luc. 24. Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος,
 26, 46. Joh. 1. 41. γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ζηλώσαντες δὲ 5
¹ ver. 17. et 28. 24. οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγο-
 ραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες,
 ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰά-
 m 16. 20. σονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ^m μὴ 6
 εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς
 ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, “ Ὅτι οἱ
 “ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε
 n Luc. 23. “ πάρεισιν, ” οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάν- 7
 2. Joh. 19. 12. “ τες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι,
 “ βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.” Ἐτάραξαν 8
 δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα·
 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν 9

3. παρατιθέμενος. *Putting one passage by the side of another, so as to shew the reference of the whole to Christ.*

4. προσεκληρώθησαν. *Were added to the number of the followers of.*

5. τῶν ἀγοραίων. *Circumforanei.* Demosthenes speaks of περιτρίμματα τῆς ἀγορᾶς. See Aul. Gell. XVII. 3. These persons were probably Gentiles: see 1 Thess. ii. 14.

Ibid. Ἰάσονος. He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. ἀγαγεῖν. Probably *παραγαγεῖν*.

7. ἀπέναντι. In every other place this signifies, *before, in front of*; and so here it may mean, *in the face of the decrees*. They probably alluded to the Christians' refusing to worship the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian *superstitions*, when he banished the Jews from Rome. See xviii. 2. xix. 26.

9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape

- 10 λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ A. D.
 τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν 46.
 εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγω-
 11 γὴν τῶν Ἰουδαίων ἀπήρσαν. ^p οὗτοι δὲ ἦσαν εὐγενέ- p Esa. 34.
 στεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λό- 16. Luc. 16.
 γον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίν- 29. Joh. 5.
 12 οντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν
 οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναι-
 13 κῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὥς δὲ
 ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ
 ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος
 14 τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. εὐ-
 θέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
 πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε
 15 Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ^r Οἱ δὲ καθιστῶντες τὸν r 18. 5.
 Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες
 ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὥς τάχιστα
 ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.
 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύ-
 λου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι
 17 κατείδωλον οὔσαν τὴν πόλιν. ^s διελέγετο μὲν οὖν ἐν s ver. 4.

punishment. *Reliq. Sacr.* vol. III. p. 338. but most interpreters conceive that he gave security. Grotius, Raphel.

10. Βέροϊαν. Beroëa was fifty-one miles from Thessalonica. Timothy followed, v. 14. See note at xxiii. 31.

11. εὐγενέστεροι. *Of a superior rank or class.*

12. εὐσχημόνων. See xiii. 50.

13. Many MSS. read σαλεύοντες καὶ ταράσσοντες.

14. ὥς ἐπὶ τὴν θάλασσαν. Raphel says that it merely means, *to the sea*. Many MSS. read ἕως, and ὑπέμειναν.

15. Οἱ δὲ καθιστῶντες, *but others conducting*—So Arrian. *Hist. Ind.* XXVII. 1. καταστήσειν αὐτοὺς μέχρι Καρμανίας.

Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2. which order may have been sent from Athens.

A. D. 46. τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγ-
 χάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊ- 18
 κῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον,
 “Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;” Οἱ δὲ,
 “Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι.” ὅτι τὸν
 Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπι- 19
 λαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἀρείου πάγον ἤγαγον,
 λέγοντες, “Δυνάμεθα γινῶναι, τίς ἢ καινὴ αὕτη ἢ ὑπὸ
 “σοῦ λαλουμένη διδαχὴ; ξενίζοντα γάρ τινα εἰς- 20
 “φέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι,
 “τί ἂν θέλοι ταῦτα εἶναι.” Ἀθηναῖοι δὲ πάντες καὶ 21
 οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἣ
 λέγειν τὸ καὶ ἀκούειν καινότερον.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, 22
 ἔφη, “Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαι-
 “μονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ καὶ ἀνα- 23

18. σπερμολόγος would be applied literally to a bird *picking up seed*, then to a person *picking up any idle report*.

Ibid. Ξένων δαιμονίων. So Socrates was accused of introducing ἕτερα καὶ καινὰ δαιμόνια. Xen. *Apol. Socrat.* pag. 555. *Mem.* I.

Ibid. ἀνάστασιν. Some think that the Athenians took Ἀνάστασις for a goddess.

19. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

21. καινότερον. So Demosthenes, ἣ βούλεσθε περιῶντες αὐ-

τοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεται τι καινόν; *Philip.* I. p. 43. ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ καὶ ψηφίζομενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον. *In Philip. Epist.* p. 156, 157. Most MSS. read λέγειν τὸ ἢ ἀκούειν.

22. δεισιδαιμονεστέρους. Δεισιδαιμονία is used in a good sense by Josephus, *Antiq.* p. 708, 709. Philo says, μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσεβεία. S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους. *Panegy.* p. 208. Pausanias says, λέλεκ-

- “θεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν A. D.
 “ὧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦν- 46.
- 24 “τες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ^{τὸ} 7. 48. et
 “Θεὸς, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, 14. 15. Gen.
 “οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χει- 1. 1. 2 Par.
 25 “ροποιήτοις ναοῖς κατοικεῖ, ^{οὐδὲ} ὑπὸ χειρῶν ἀνθρώ- 6. 30. Psal.
 “πων θεραπεύεται προσδεόμενος τινὸς, αὐτὸς διδοὺς 33. 6. et
 26 “πᾶσι ζῶην καὶ πνοὴν καὶ τὰ πάντα. ^ἐποίησέ τε ἐξ ^u Gen. 2. 7.
 “ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ^{8.} Psal. 50. 8.
 “πᾶν τὸ πρόσωπον τῆς γῆς, (ὀρίσας προτεταγμένους
 “καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,) ^x Dent. 32.
 27 “ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν
 “καὶ εὔροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου
 28 “ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-
 “μεθα καὶ ἐσμεν. ὥς καὶ τινες τῶν καθ’ ὑμᾶς ποιη-
 29 “τῶν εἰρήκασι, ‘Τοῦ γὰρ καὶ γένος ἐσμέν.’ ^y Esa. 40.
 18.

ται δέ μοι καὶ πρότερον, ὡς Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖά ἐστι σπουδῆς. *Attic.* p. 42. Josephus says of the Athenians and Spartans, ὧν τοὺς μὲν ἀνδρειοτάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγουσιν. *Antiq.* p. 479.

23. εὖρον καὶ βωμόν. *I observed different altars, and among them one &c.*

Ibid. Ἀγνώστῳ Θεῷ. Lucian mentions an altar at Athens with this inscription. *Philopat.* p. 997. Diogenes Laërtius gives the origin of it. *Epimen.* I. 10. Philostratus also speaks of an altar ἀγνώστων δαιμόνων. *Vit. Apol.* VI. 3.

25. ἀνθρώπων. Probably ἀνθρωπίνων.

26. All mankind are de-

scended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being αὐτόχθονες. Many MSS. read παντὸς προσώπου.

27. ζητεῖν as well as κατοικεῖν is governed by ἐποίησε. It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read ζητεῖν τὸν Θεόν.

28. ποιητῶν. The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—ἐκ σοῦ γὰρ γένος ἐσμέν.

A. D. 46. “ οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν
 “ χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ
 “ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. ^zΤοὺς ³⁰
^{Luc. 24.47.} “ μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τα-
 “ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 “ μετανοεῖν. ^aδιότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρί- ³¹
^{a 2. 24. et 10. 42.} “ νειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤ-
 “ ρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ
 “ νεκρῶν.” Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ ³²
 “ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, “ Ἀκουσόμεθά σου πάλιν
 “ περὶ τούτου.” Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ ³³
 “ μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπὶ- ³⁴
 “ στευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ
 “ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν ¹⁸

^b Ἀθηνῶν ἦλθεν εἰς Κόρινθον· ^b καὶ εὐρών τινα Ἰου- ²
^{3. 1 Cor. 16.} ^{19. 2 Tim.} ^{4. 19.} ^c δαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφά-
 “ τως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν
 “ γυναικα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί-
 “ ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσ-
^{c 20. 34. 1 Cor. 4. 12.} ἦλθεν αὐτοῖς· ^c καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ’ ³

^{30.} ὑπεριδὼν. It may either mean, that God *overlooked* the times of ignorance, i. e. suffered them to be, without punishing at the time: or, that he had *now pardoned* the times of ignorance, *overlooking* them and blotting them from his memory. L. de Dieu says, *spernens, negligens*. Krebsius, *condonans, remittens*. Compare iii. 19—21.

^{31.} διότι. Many MSS. read

καθότι.

^{34.} Διονύσιος. Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, *H. E.* III. 4. IV. 23.

CHAP. XVIII.

2. Κλαύδιον. Suetonius mentions this decree, “Judæos impulsore Chresto assidue tumultuant Roma expulit.” *Claud.* 25.

αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέ- A. D.
 4 χνην. διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάβ- 46.
 5 βατον, ἔπειθέ τε Ἰουδαίους καὶ Ἑλληνας. ^d Ὡς δὲ ²Cor. 11. 9.
 κατῆλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τι- et 12. 13.
 μόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυ- 1 Thess. 2.
 6 ρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ^e ἀντι- 9. 2 Thess.
 τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα- 3. 8.
 7 ξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, “Τὸ αἷμα ὑμῶν d 17. 14, 15.
 “ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν ^e 13. 45, 51.
 8 ^fΚρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ κυρίῳ ^f 1 Cor. 1.
 σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων 14.
 9 ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. ^g Εἶπε δὲ ὁ ^g 23. 11.
 κύριος δι’ ὀράματος ἐν νυκτὶ τῷ Παύλῳ, “Μὴ φο-

3. σκηνοποιοί. Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9. 2 Thess. iii. 8. See Witsius, *Meletem-Leidens*, p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. κατῆλθον. Compare 1 Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. συνείχετο. S. Paul became still more earnest in preaching the gospel in conse-

quence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7. iii. 6. Many MSS. read λόγῳ for πνεύματι, and εἶναι after Ἰουδαίοις.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See 1 Thess. i. 7. iii. 6.

8. Κρίσπος. He was baptized by S. Paul himself, 1 Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina.

Ibid. ἐβαπτίζοντο. S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

A. D. 46. “βοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης· ^h διότι ἐγώ ¹⁰
^h Joh. 10. 16. “εἰμι μετὰ σου, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κα-
 16. “κῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει
 A. D. 46-48. “ταύτῃ.” Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδά- ¹¹
 46-48. σκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατ- ¹²
 ἐπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ
 ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες, “Ὅτι παρὰ ¹³
 “τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβε-
 “σθαι τὸν Θεόν.” Μέλλοντος δὲ τοῦ Παύλου ἀνοί- ¹⁴
 γειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους,
 “Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν,
 “ὧ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμεν ὑμῶν· εἰ δὲ ¹⁵
 “ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου
 “τοῦ καθ’ ὑμᾶς, ὅψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τού-
 “των οὐ βούλομαι εἶναι.” Καὶ ἀπήλασεν αὐτοὺς ¹⁶
^k 1 Cor. I. 1. ἀπὸ τοῦ βήματος. ^k ἐπιλαβόμενοι δὲ πάντες οἱ Ἑλ- ¹⁷
 ληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπρο-

11. He seems to have work-
 ed many miracles at Corinth,
 2 Cor. xii. 12. It was during
 this period that he wrote his
 second Epistle to the Thessa-
 lonians.

12. Γαλλίωνος. This Gallio
 was probably the elder brother
 of Seneca. He was banished
 by Tiberius, A. D. 32, but af-
 terwards recalled. Tacit. *An.*
 VI. 3. His servility to Nero is
 mentioned, *ib.* XV. 73: he was
 put to death. Seneca gives a
 high character of him. *Nat.*
Quæst. IV. præf.

14. κατὰ λόγον ἂν ἠνεσχόμεν
 ὑμῶν, *rationi consentaneum esset*,
ut vos ferrem. L. de Dieu.

15. Many MSS. read ζητήματα.

Ibid. ὅψεσθε αὐτοί. The Jews
 had been allowed by several
 decrees to govern themselves
 after their own laws in matters
 of religion. Joseph. *Antiq.* XIV.
 10, 2, 23. XVI. 2, 3. XIX. 5,
 2, 3. Many MSS. omit γὰρ
 after κριτὴς.

17. Σωσθένην. Some have
 thought that Sosthenes was
 now the enemy of S. Paul,
 and beaten by the unbelieving
 Greeks for troubling the pro-
 consul. Beza, Grotius. Others,
 that he was already converted,
 and beaten at the instigation of
 the Jews. Basnage. See 1 Cor.
 i. 1.

See also the note on the name of the

σθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳνι Ἀ. Δ. 48.
ἔμελεν.

- 18 Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς
ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ
σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, ¹ κειράμενος τὴν ^{21. 23, 24.}
19 κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. κατήντησε ^{Num. 6. 18.}
δὲ εἰς Ἐφεσον, ἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ
εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.
20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ'
21 αὐτοῖς, οὐκ ἐπένευσεν· ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν,
“ Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι
“ εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς,
“ ^m τοῦ Θεοῦ θέλοντος.” Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέ- ^{m 1 Cor. 4.}
22 σου· καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπα- ^{19. Jac. 4.}
23 σάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. καὶ ^{15. Heb. 6.}
ποιήσας χρόνον τινα, ἐξῆλθε, διερχόμενος καθεξῆς
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάν-
τας τοὺς μαθητάς.
24 ⁿ Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς ^{n 1 Cor. 1.}
τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνα- ^{12.}
25 τὸς ὧν ἐν ταῖς γραφαῖς. ^o οὗτος ἦν κατηχημένος τὴν ^{o 19. 3.}

18. Κεγχρεαῖς. S. Paul appears to have founded a church here. Rom. xvi. 1.

Ibid. εἶχε γὰρ εὐχήν. This might apply to S. Paul or Aquila. It is referred to Aquila by Chrysostom, Grotius, Alberti: to S. Paul by Jerom, Augustin, Theophylact, Benson, Lardner, Whitby, Le Clerc, Basnage. The head was shaved at the end of the vow: see xx. 24.

19. κατήντησε. Probably κα-
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ήντησαν.

21. Many MSS. read ἀπο-
ταξάμενος αὐτοῖς καὶ εἰπὼν.

Ibid. ἑορτὴν, probably Pen-
tecost, which fell this year on
the sixth of June.

22. ἀνήχθη and κατελθὼν im-
ply that he went by sea.

Ibid. ἀναβὰς. Having gone
up to Jerusalem, as in Matt.
xx. 17. John ii. 13.

25. κατηχημένος. He had heard
of the way in which the Lord
wishes men to walk. John the

A. D. 48. ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτός τε ἤρξατο παρ- 26 ῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

p 1 Cor. 3. 6. ^p βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προ- 27 τρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς 28 Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

q 18. 24. ^q ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κο- 19
1 Cor. 1. 12. ρίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν
r 10. 44, &c. εἰς Ἐφεσον· καὶ εὐρών τινας μαθητάς, ^r εἶπε πρὸς 2
Joh. 7. 39. αὐτοὺς, “Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες;”

Baptist proclaimed the coming of the Messiah, and exhorted men to repent. Apollos had learnt these two points of doctrine, and preached them to others; but he did not as yet know that Jesus was the Messiah. See xix. 4. Many MSS. read *περὶ τοῦ Ἰησοῦ*.

26. Aquila and Priscilla were at Ephesus, A. D. 52, when S. Paul wrote to the Corinthians, 1 Cor. xvi. 19. They were at Rome A. D. 53, when he wrote to the Romans, Rom. xvi. 3. having probably left Ephesus on account of the tumult, *ib.*: but they were again at Ephesus A. D. 64 or 66, when S. Paul wrote his second Epistle to Timothy, 2 Tim. iv. 19. Theophylact says that they were

martyred under Nero, *ad Rom.* xvi. 4.

Ibid. ἀκριβέστερον. They explained to Apollos, that the Messiah, whom he expected, was already come, *εἶναι τὸν Χριστὸν Ἰησοῦν*, as in ver. 28.

27. ἀδελφοί. Aquila and Priscilla, and perhaps a few others: see xix. 1: but there does not seem yet to have been a church at Ephesus.

CHAP. XIX.

1. τὰ ἀνωτερικὰ μέρη. Phrygia and Galatia, xviii. 23. It meant the inland parts, as opposed to the sea-coast.

Ibid. τινὰς μαθητάς. They had probably come with Apollos: see xviii. 25.

2. S. Paul meant to ask, whether they had received any

- Οἱ δὲ εἶπον πρὸς αὐτὸν, “ Ἀλλ’ οὐδὲ εἰ πνεῦμα ἅγιόν A. D.
 3 “ ἐστίν, ἠκούσαμεν.” Εἶπέ τε πρὸς αὐτοὺς, “ Εἰς τί 48.
 “ οὖν ἐβαπτίσθητε;” Οἱ δὲ εἶπον, “ Εἰς τὸ Ἰωάννου
 4 “ βάπτισμα.” ^s Εἶπε δὲ Παῦλος, “ Ἰωάννης μὲν ἐβά- s 1. 5. et 11. 16. Matt. 3.
 “ πτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν 11. Marc. 1. 4, 8.
 “ ἐρχόμενον μετ’ αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς Luc. 3. 16. Joh. 1. 26.
 5 “ τὸν Χριστὸν Ἰησοῦν.” Ἀκούσαντες δὲ ἐβαπτί-
 6 σθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ^t καὶ ἐπι- t 2. 4. et 6. 6. et 8. 17. et 10. 46. et 11. 15.
 θέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦ-
 μα τὸ ἅγιον ἐπ’ αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ
 7 προεφήτευον. ἦσαν δὲ οἱ πάντες ἄνδρες ὥσεί δεκα-
 8 δύο. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιάζετο,
 ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ
 9 περὶ τῆς βασιλείας τοῦ Θεοῦ. ^u Ὡς δέ τινες ἐσκλη- A. D. 49. u 2 Tim. 1. 15.
 ρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώ-
 πιον τοῦ πλήθους, ἀποστάς ἀπ’ αὐτῶν ἀφώρισε τοὺς
 μαθητὰς, καθ’ ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυ-
 10 ράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε A. D. 49-51.
 πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν
 λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας.

χάρισμα, or miraculous effusion of the Holy Ghost, and they answered that they had not heard of any such effect. *Grotius*. Compare John vii. 39. They had perhaps been converted by Aquila, who had not power to impart these miraculous gifts. See Rom. i. 11.

4. Most MSS. omit Χριστόν.

5. Ἀκούσαντες. Some make this a continuation of S. Paul’s speech. Beza, Cocceius. It is opposed by G. I. Vossius and Grotius.

10. ἔτη δύο, beside the three months mentioned in ver. 8: but in xx. 31. he speaks of *τριετίαν*. I should conjecture, that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval, that some of the events happened, which are mentioned in 2 Cor. xi. 23—26. Many MSS. omit Ἰησοῦ after κυρίου.

A. D. ^x Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν 11
 49-51. χειρῶν Παύλου, ^y ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπι- 12
^x 14. 3. φέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίν-
 Marc. 16. 20. θια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ
^y 5. 15. τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. Ἐπ- 13
 εχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων
 ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα
 τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες,
 “ Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσ-
 “ σει.” Ἦσαν δέ τινες υἱοὶ Σκεῦα Ἰουδαίου ἀρχιε- 14
 ρέως ἐπτά οἱ τοῦτο ποιοῦντες. ἀποκριθὲν δὲ τὸ 15
 πνεῦμα τὸ πονηρὸν εἶπε, “ Τὸν Ἰησοῦν γινώσκω, καὶ
 “ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ;” Καὶ 16
 ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ
 πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε
 κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκ-
 φυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ ἐγένετο γνω- 17
 στὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησι τοῖς κατοικοῦσι
 τὴν Ἐφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς,
^z Matt. 3. 6. καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ^z Πολ- 18
 λοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι

12. ἐπιφέρεισθαι. Probably ἀπο-
 φέρεσθαι.

Ibid. σουδάρια and σιμικίνθια
 are both Latin words. Suda-
 rium signified properly *lintheum*
quo sudor detergitur, and then
 any cloth: see Luke xix. 20.
 John xi. 44. xx. 7. Semicinc-
 tium answers exactly to our
 word *apron*.

13. τινὲς ἀπό. Probably τινὲς
 καί.

Ibid. ἐξορκιστῶν. For these

exorcists see Josephus Antiq.
 VIII. 2, 5. Luke xi. 19.

14. ἀρχιερέως. There was no
 high priest, properly so called,
 of the name of Sceva. He may
 have been one of the heads of
 the twenty-four courses, and
 the chief of the priests then
 living at Ephesus.

16. καὶ κατακυριεύσας αὐτῶν.
 Most MSS. read κατακυριεύσας
 ἀμφοτέρων.

- 19 καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν A. D.
τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους 49-51.
κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς
τιμὰς αὐτῶν, καὶ εἶδρον ἀργυρίου μυριάδας πέντε.
- 20 ^a οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ἡῤῥξανε καὶ a 6. 7. et
12. 24. Esa.
55. 11.
ἴσχυεν.
- 21 ^b Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ A. D.
πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πο- 52.
b Rom. 15.
ρεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, “Ὅτι μετὰ τὸ γε- 25.
- 22 “ νέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.” ^c Ἀποστεί- c Rom. 16.
23. 2 Tim.
λας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων 4. 20.
αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχε χρόνον
- 23 εἰς τὴν Ἀσίαν. ^d Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνων d 2 Cor. 1.
8.
- 24 τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ^e Δημήτριος γάρ e 16. 16.
τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρ-
τέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην·
- 25 οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας,
εἶπεν, “Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργα-
- 26 “ σίας ἡ εὐπορία ἡμῶν ἐστι· ^f καὶ θεωρεῖτέ καὶ ἀκού- f Psal. 115.
4. Jer. 10 3.
“ ετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης

19. περίεργος signified properly *præter rem curiosus*: then *in rebus humanæ menti imperviis male curiosus*. Horace uses *curiosus* so in Epod. XVIII. 25. The Ephesian letters, or characters, were celebrated in magic.

Ibid. ἀργυρίου. About 1614*l*. if we understand Roman denarii: or 625*ol*. if we take it to mean the Jewish siclus.

21. ἔθετο πορεύεσθαι. So *Ælian* ἔθηκα ἐρεῖν, *statui dicere*. Hist. Animal. II. 11. Compare with this verse 1 Cor. xvi. 4, 5.

22. χρόνον. He meant to

stay till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. τῆς ὁδοῦ. See ix. 2. xxii. 4. xxiv. 14.

24. ναοὺς. The *ναὸς* meant properly a shrine inclosing a statue. See Herodot. II. 63. Hence it came to signify a small portable shrine.

24, 25. The ἀργυροκόπος was the silversmith, who received orders for these shrines: he employed factors or tradesmen, τεχνίτας, whose labourers or ἐργάται made the shrines.

A. D. 52. “ τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν
 “ ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν
 “ γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ 27
 “ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά-
 “ λης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
 “ μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐ-
 “ τῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.”
 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον 28
 λέγοντες, “ Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.” 29 Καὶ 29
 ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμο-
 θυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
 Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου.
 τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, 30
 οὐκ εἶων αὐτὸν οἱ μαθηταί. τινὲς δὲ καὶ τῶν Ἀσιαρ- 31
 χῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρ-
 εκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν 32
 οὖν ἄλλό τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυ-
 μένη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συν-
 εληλύθεισαν. ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξαν- 33
 δρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέ-
 ξανδρος ἠ κατασείσας τὴν χεῖρα, ᾗθελεν ἀπολογεῖσθαι

g 20. 4. et
 27. 2. Col.
 4. 10.

h 12. 17. et
 13. 16. et
 21. 40.

28. Μεγάλη. So Aristides speaks of the people of Smyrna crying out, *Great is Esculapius*, *Serm. Sacr.* II. p. 520.

29. Ἀρίσταρχον, a native of Thessalonica, xx. 4. xxvii. 2. συνεκδήμους, who had left their own country together with Paul.

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τὸν ἄρχοντα, because the baths were not heated. *Vit. Apol.*

I. 16. and of Apollonius convening all the population in the theatre, IV. 10.

31. Ἀσιαρχῶν. There were thirteen Asiarchs of the thirteen confederate cities of Asia Minor: but they had little else to do than to preside over the games at Ephesus. See Biscoe, p. 277.

33. προεβίβασαν. Many MSS. read συνεβίβασαν.

- 34 τῷ δήμῳ. ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ A. D.
ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κραζόντων, 52.
- 35 “Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.” Καταστείλας δὲ
ὁ γραμματεὺς τὸν ὄχλον, φησὶν, “Ἄνδρες Ἐφέσιοι,
“ τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφε-
“ σίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἄρ-
36 “ τέμιδος καὶ τοῦ Διοπετοῦς; ἀναντιρρήτων οὖν ὄν-
“ των τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπ-
37 “ ἀρχειν, καὶ μηδὲν προπετεὲς πράττειν. ἡγάγετε γὰρ
“ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασ-
38 “ φημοῦντας τὴν θεὰν ὑμῶν. εἰ μὲν οὖν Δημήτριος
“ καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν,
“ ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν· ἐγκαλείτω-
39 “ σαν ἀλλήλοις. εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ
40 “ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ κινδυνεύ-
“ ομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μη-
“ δενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀπο-
41 “ δοῦναι λόγον τῆς συστροφῆς ταύτης.” Καὶ ταῦτα
εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

34. The reading seems to be ἐπιγνόντες, the nominative absolute.

35. γραμματεὺς. Apollonius wrote, Ἐφεσίων γραμματεῦσι, *Epist.* XXXII. See Biscoe, p. 279.

Ibid. νεωκόρον. This signified properly a person who swept the temple, then the *ædituus*, who took care of the temple: and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius *de urbibus Neocoris*. Θεᾶς is perhaps an interpolation.

Ibid. Διοπετοῦς. Which fell from heaven. The statue is mentioned by Pliny, XVI. 79. It was of Diana.

38. ἀγόραιοι. That the word should be accented thus, and not ἀγοραῖοι, is said by Casaubon, Salmasius, Raphel, Krebsius. See also Wolfius, and Suicer. *in v.* We are probably to understand *ἡμέραι, days for trying causes*.

Ibid. ἀνθύπατοι. Though this is in the plural, he probably only meant to say, that such causes are always decided by

A. D. ⁱ ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκα- 20

52. λεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμε-

ⁱ 1 Tim. 1. 3. νος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν 2

δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ

A. D. πολλῶ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας τε μῆνας 3

53. τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων,

μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη

^k 16. 1. et 19. 29. et 21. 29. et 27. 2. Col. 4. 7, 10. Eph. 6. 21. τοῦ ὑποστρέφειν διὰ Μακεδονίας. ^k συνείπετο δὲ αὐ- 4

τῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσα-

λονικέων δὲ Ἀρίσταρχος καὶ Σεκουῦνδος, καὶ Γάϊος

the proconsuls. There was only one proconsul at Ephesus, and the Syriac version uses the singular.

CHAP. XX.

1. προσκαλεσάμενος. Many MSS. read μεταπεμφάμενος, and παρακαλέσας before ἀσπασάμενος.

2. τὰ μέρη ἐκεῖνα. He was at Troas, 2 Cor. ii. 12, 13. and Titus met him in Macedonia, vii. 6. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. Ἑλλάδα. Hellas is here opposed to Macedonia, as in Arrian, ἢ Ἑλλήνων μὲν ἀφέξῃ, Μακεδόσι δὲ προσθήσεις τήνδε τὴν ἀτιμίαν; *Exped. Alex.* IV. 11, 14. and Q. Curtius, "Nec Macedonia hæc erat culpa, sed "Græcorum," VIII. 5, 7.

3. ποιήσας, the nominative absolute for ποιήσαντι. So Arrian, καὶ ἰδὼν τε ταπεινῶς διακειμένους, καὶ ἀκούσας σὺν οἰμωγῇ τῶν πολλῶν βοώντων, καὶ αὐτῷ προχέεται δάκρυα. *Exped. Alex.* VII.

11, 8.

Ibid. μῆνας τρεῖς. He wintered at Corinth, and there wrote his Epistle to the Romans.

4. συνείπετο. This seems to refer only to Sopater; for the rest did not literally accompany S. Paul till after he had come to Troas, nor did they all go only *as far as Asia*: Trophimus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. Σώπατρος, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom. xvi. 21. Many MSS. read Σώπατρος Πύρρον.

Ibid. Θεσσαλονικέων. Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. Γάϊος. Caius a Macedonian is mentioned xix. 29, which has led some persons to read Δερβαῖος δὲ Τιμόθεος.

Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρό- A. D.
 5 φιμος, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· 53.
 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ^{2 Tim. 4.}
 ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρω- ^{12, 20.}
 ᾶδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. ^{Titus 3. 12.}
 7 ¹ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μα- ^{12. 42, 46.}
 θητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, ^{1 Cor. 10.}
 μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον ^{16. et 11.}
 8 μέχρι μεσονυκτίου· ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ^{20.}
 9 ὑπερφῶ οὗ ἦσαν συνηγμένοι. καθήμενος δέ τις νεα-
 νίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος
 ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατ-
 ενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου
 10 κάτω, καὶ ἦρθη νεκρός. ^m καταβὰς δὲ ὁ Παῦλος ἐπέ- ^{m 1 Reg.}
 πεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, “Μὴ θορυβεῖσθε· ^{17. 21.}
 11 “ ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.” Ἀναβὰς δὲ ^{2 Reg. 4.}
 καὶ κλάσας ἄρτον καὶ γεύσάμενος, ἐφ’ ἱκανόν τε ὀμι-
 12 λήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ἦγαγον δὲ τὸν
 13 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς
 δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσ-
 σον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον·
 οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.
 14 ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες

Ibid. Τρόφιμος was an Ephesian, xxi. 29.

5. ἡμᾶς. S. Luke here resumes the first person plural, which he had not used since xvi. 17. It is probable therefore that he had staid all this time at Philippi.

6. ἀζύμων. Easter this year fell on the 23rd of March.

7. Many MSS. read συνηγμένων ἡμῶν κλάσαι.

8. ἦσαν συν. Probably ἦμεν συν.

9. καταφερόμενος—κατενεχθεὶς. The former implies the progress of his drowsiness, the latter his being completely overcome by it.

11. οὕτως. See Raphael *ad l.*

A. D. 53. αὐτὸν ἦλθομεν εἰς Μιτυλήνην· κακείθεν ἀποπλεύ- 15
σαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ
δὲ ἐτέρα παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν
n 21. 12. Τρωγυλλίῳ, τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον. ¹⁶ ἔ- 16
κρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως
μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε
γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοσ-
τῆς γενέσθαι εἰς Ἱεροσόλυμα.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετ- 17
o 19. 10. εκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας· ὥς δὲ 18
παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, “ Ὑμεῖς ἐπί-
“ στασθε, ἀπὸ πρώτης ἡμέρας ἀφ’ ἧς ἐπέβην εἰς τὴν
“ Ἀσίαν, πῶς μεθ’ ὑμῶν τὸν πάντα χρόνον ἐγενόμην,
“ δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης 19
“ καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάν-
“ των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὥς οὐ- 20
“ δὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγ-
“ γεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ’ οἴ-
p Marc. I. 15. Luc. 24. 47. “ κους, ²¹ διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι 21
“ τὴν εἰς τὸν Θεὸν μεάνοιαν, καὶ πίστιν τὴν εἰς τὸν

16. ἔκρινε. Most MSS. read κεκρίκει.

Ibid. Πεντηκοστῆς. It fell this year on the 13th of May.

17. πρεσβυτέρους. In v. 28. they are called ἐπίσκοποι. It appears also from 1 Tim. iii. 1. that there were then ἐπίσκοποι at Ephesus, and that Timothy had power to ordain them, v. 22. Perhaps the distinction did not yet exist: all πρεσβύτεροι were literally and by their office ἐπίσκοποι, and of these there were many at Ephesus: but

Timothy was the bishop, in the modern sense of the term, having authority over the presbyters.

19. πολλῶν is perhaps an interpolation.

20. δημοσίᾳ καὶ κατ’ οἴκους, in the place where the delegates from the different congregations met, and in the houses where these different congregations were held. See Mo-
sheim *de rebus ante Const.* Cent. I. 37.

- 22 “ Κύριον ἡμῶν Ἰησοῦν Χριστόν. καὶ νῦν ἰδοὺ, ἐγὼ A. D.
 “ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, 53.
- 23 “ τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ εἰδώς, ¹ πλὴν ὅτι 21. 4, 11.
 “ τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέ-
 24 “ γον, ² Ὅτι δεσμά με καὶ θλίψεις μένουσιν. ³ ἄλλ’ 21. 13.
 “ οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου
 “ τιμίαν ἐμαντῶ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ
 “ χαρᾶς, ⁴ καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυ- s Gal. 1. 1.
 “ ρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χά- Tit. 1. 3.
- 25 “ ριτος τοῦ Θεοῦ. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι
 “ ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς
 26 “ διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. διὸ
 “ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς
 27 “ ἐγὼ ἀπὸ τοῦ αἵματος πάντων. ⁵ οὐ γὰρ ὑπέστειλά- s Luc. 7.
 “ μην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλήν τοῦ 30. Eph. 1.
 28 “ Θεοῦ. ⁶ προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμ- t 1 Petr. 5.
 “ νίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκό- 2. 1 Tim. 3.
 “ πους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περι- 1, 2. et 4.
 29 “ εποίησατο διὰ τοῦ ἰδίου αἵματος. ⁷ ἐγὼ γὰρ οἶδα 16. Philipp.
 “ τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύ- 1. 1. Eph. 1.
7. Col. 1.
14. 1 Pet. 1.
19. Apoc.
5. 9.
u 2 Pet. 2. 1.
Matt. 7. 15.

22. δεδεμένος τῷ πνεύματι. *Spiritu munitus, firmatus et quasi circumligatus.* Alberti. Palairot points it καὶ νῦν ἐγὼ δεδεμένος, τῷ πνεύματι πορεύομαι. But see ver. 23. xxi. 4.

25. This seems to imply that S. Paul never visited Ephesus after this time: unless he meant that *all* of them would not see him again; and there was at least an interval of four years before he could have been at Ephesus. See ver. 38. Τοῦ Θεοῦ is perhaps an interpolation.

28. Θεοῦ—αἵματος. *The blood*

must be referred to *Christ*, who is plainly called *God*: but many MSS. read κυρίου for Θεοῦ. The Vatican MS. however has Θεοῦ, and *the church of God* occurs eleven times in the New Testament, but *the church of the Lord* not once. The reading seems to be αἵματος τοῦ ἰδίου.

29. ἄφιξιν. This word generally means *arrival*; here it means *departure*, as in Demosthenes *De Pace*, p. 58. L. de Dieu. But it may mean, *after this my visit to you*.

- A. D. "κοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου·
 53. "καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦν- 30
 x 1. 17. "τες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὅπι-
 Psal. 41. 9. "σω αὐτῶν. ^yδιὸ γρηγορεῖτε, μνημονεύοντες ὅτι τρι- 31
 Matt. 26. "ετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακ-
 21. 1 Joh. "ρύων νοουθετῶν ἓνα ἕκαστον. ^zκαὶ τανῦν παρατίθε- 32
 2. 19. "μαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χά-
 y 19. 10. "ριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι
 z Eph. 1. 18. "ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. ^aἀρ- 33
 a 1 Sam. "γυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·
 12. 3. 1 Cor. "αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς 34
 9. 12. 2 Cor. ^bοὔσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. πάντα 35
 11. 9. et 12. "ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβά-
 13. "νεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λό-
 b 18. 3. "γων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριον
 1 Cor. 4. 12. "ἐστι διδόναι μᾶλλον ἢ λαμβάνειν." ^cΚαὶ ταῦτα 36
 1 Thess. 2. "εἰπὼν, θεὸς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσ-
 9. 2 Thess. "ῆύξατο. Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ 37
 3. 8. "ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφί-
 c 21. 5. "λουν αὐτόν· ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰ- 38
 "ρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεω-
 "ρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἮΣ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας 21

30. τοὺς μαθητὰς means *the disciples*, i. e. Christians: many of whom after the death of S. Paul were seduced to embrace the errors of the Gnostics. See 2 Thess. ii. 3. 1 Tim. iv. 1.

31. *τριετίαν*. See note at xix. 10.

34. Compare 1 Cor. iv. 12.

which Epistle was written from Ephesus.

35. τῶν ἀσθενούντων. Chrysostom took it to mean *the poor*, and so Raphael.

Ibid. Μακάριον. For this saying, which is not recorded by the Evangelists, see Fabricius, *Cod. Apoc. N. T.* p. 322.

ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶν, A. D.
 2 τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, καὶ ἐκεῖθεν εἰς Πάταρα. καὶ 53.
 εὐρόντες πλοῖον διαπερὼν εἰς Φοινίκην, ἐπιβάντες
 3 ἀνήχθημεν. ἀναφάναντες δὲ τὴν Κύπρον, καὶ κατα-
 λιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ
 κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-
 4 φορτιζόμενον τὸν γόμον. ^{e ver. 12.} καὶ ἀνευρόντες τοὺς μαθη- ^{et 20. 23.}
 τὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύ-
 λῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς Ἱε-
 5 ρουσαλήμ. ^{f 20. 36.} ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέ-
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς
 πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως,
 καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξά-
 6 μεθα. καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ
 7 πλοῖον, ἐκείνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. Ἡμεῖς δὲ
 τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς
 Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείνα-
 8 μεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον ἐξελ-
 θόντες οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν·
 καὶ εἰσελθόντες εἰς τὸν οἶκον ^{g 6. 5. et 8.} Φιλίππου τοῦ εὐαγ- ^{26, 40.}
 γελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' ^{Eph. 4. 11.}
 9 αὐτῷ. ^{h 2. 17.} τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες ^{Joel. 2. 28.}
 10 προφητεύουσαι. ^{i 11. 28.} ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλεί-
 ουσ, κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι

CHAP. XXI.

3. We should probably read
 ἀναφανέντες τὴν Κύπρον. There is
 a phrase somewhat similar in
 Lucian, τηλικούτον ἄχθος ἐπικείμε-
 νος. *Necyomant.* vol. I. p. 480.

8. οἱ περὶ τὸν Παῦλον is per-
 haps an interpolation.

Ibid. Φιλίππου. See viii. 40.

9. θυγατέρες. Clement of Alex-
 andria says, that his daughters
 married, vol. I. p. 535. Sozo-
 men says, that they raised a
 person from the dead, VII. 27.
 but see Reliq. Sacr. vol. I. p.
 30, 378.

A. D. 53. ^kκαὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην 11
 του Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πό-
^{k ver. 33.} ^{et 20. 23.}δας εἶπε, “ Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄν-
 “ δρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱε-
 “ ρουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας
 “ ἐθνῶν.” Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν 12
 ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς
 1 20. 24. Ἱερουσαλήμ. Ἰαπεκρίθη δὲ ὁ Παῦλος, “ Τί ποιεῖτε 13
 “ κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν ;
 “ ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς
 “ Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ
^{m Matt. 6.} ^{10. Luc. 11.} ^{2. et 22. 42.} “ Κυρίου Ἰησοῦ.” ^mΜὴ πειθομένου δὲ αὐτοῦ, ἦσυν- 14
 χάσαμεν εἰπόντες, “ Τὸ θέλημα τοῦ κυρίου γενέσθω.”

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνε- 15
 βαίνομεν εἰς Ἱερουσαλήμ. συνῆλθον δὲ καὶ τῶν μαθ- 16
 ητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ’ ᾧ ξεν-
 ισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμέ- 17
^{n 15. 13.} ^{Gal. 1. 19.}νωσ ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. ⁿτῇ δὲ ἐπιούσῃ εἰσῆει 18
 ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρ-
 εγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς, 19
 ἐξηγεῖτο καθ’ ἐν ἑκάστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς
^{o Rom. 10.} ^{2. Gal. 1.} ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ^oοἱ δὲ ἀκούσαντες 20
 14.

10. Ἄγαθος. See xi. 28.

11. Many MSS. read δῆσας
 ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας.

15. ἀποσκευασάμενοι. Probably
 ἐπισκευασάμενοι.

16. ἄγοντες κ. τ. λ. either,
bringing with them one Mnason a
Cyprian, with whom we might
lodge : or, bringing us to one
Mnason, with whom &c. Wolfius

prefers the former, which is
 perhaps too Attic : Grotius and
 Valckenaer support the latter.

18. Ἰάκωβον. James the bi-
 shop of Jerusalem. See note
 at xii. 17. It would appear
 from this verse, that none of
 the apostles were now in Jeru-
 salem.

A. D.

53.

- ἐδόξαζον τὸν κύριον· εἰπόν τε αὐτῷ, “ Θεωρεῖς, “ ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, ²²μηδὲ τοῖς ἔθεσι περιπατεῖν. τί οὖν ἐστι; πάντως δεῖ πλήθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³τοῦτο οὖν ποιήσον, ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ’ ἑαυτῶν· ²⁴τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ’ αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γινῶσι πάντες ὅτι ὦν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. ²⁵περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον

^{18. 18.}
^{Num. 6. 2,}
^{13, 18.}

^{15. 20, 29.}

20. τὸν κύριον. Probably τὸν Θεόν: and ἐν τοῖς Ἰουδαίοις for Ἰουδαίων.

21. ἔθεσι. Such as abstaining from blood, things strangled, &c.

24. ἀγνίσθητι. This is the word used for the separation of a Nazarite in Numb. vi. It does not allude to the purification at the end of the vow, but to their *abstaining and keeping themselves pure* from certain things during the vow.

Ibid. δαπάνησον ἐπ’ αὐτοῖς. When the vow was ended, the person was to make an offering, Numb. vi. 14, 15. and it sometimes happened, that persons were not able to provide these offerings, and therefore

could not be released from their vow. S. Paul now took upon him to defray this expense. See Josephus, *Antiq.* XIX. 6, 1. *de Bel. Jud.* II. 15, 1.

Ibid. ἵνα ξυρήσωνται. They were not to shave their heads during the continuance of the vow, Numb. vi. 5; so that these persons had been waiting since the continuance of their vow, and not being able to provide the offering, they could not cut their hair. The phrase, ἵνα ξυρήσωνται, is therefore equivalent to, *that they may end their vow*. Maimonides mentions the saying, *Mihi incumbit, ut radatur Naziræus per me*. The best MSS. read γνῶσονται.

25. τηρεῖν — φυλάσσεσθαι.

A. D. 53. “καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.” ^r Τότε ὁ ²⁶
^r 24. 18. Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ
Num. 6. 13. σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων
τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ
προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.
ὥς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ ²⁷
τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ,
συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας
ἐπ’ αὐτὸν, κράζοντες, “Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. ²⁸
“οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ
“νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ δι-
“δάσκων· ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ
“ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον.”
^s 20. 4. ^s Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ²⁹
^{2 Tim. 4. 20.} ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν
^t 26. 21. εἰσήγαγεν ὁ Παῦλος. ^t ἐκινήθη τε ἡ πόλις ὅλη, καὶ ³⁰
ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ
Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως
ἐκλείσθησαν αἱ θύραι. ζητούντων δὲ αὐτὸν ἀποκτεῖ- ³¹
ναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη

There is a difference between these words. The Gentiles were not *bound to keep* these customs: but they were advised to *guard against certain causes of offence*. See xv. 21.

26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

27. ἔμελλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one

of these, but probably without reason, vol. I. p. 112.

28. κεκοίνωκε. Philo Judæus says, θάνατος ἀπαραίτητος ὄρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων τῶν οὐχ ὁμοειδῶν, vol. II. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχῳ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, καθὰ δὲ συνήπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις, δι’ ὧν κατιόντες οἱ φρουροὶ, (καθῆστο γὰρ

- 32 συγκέχυνται Ἱερουσαλήμ· ὃς ἐξ αὐτῆς παραλαβὼν A. D.
στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐ- 53.
τούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώ-
33 τας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. ^uτότε ἐγγίσας ^{u ver. 11.}
ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι
ἀλύσεισι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι
34 πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ
δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον,
35 ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε
δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι
αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.
36 ^xἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον, “ Αἶρε ^{x 22. 22.}
“ αὐτόν.” Luc. 23. 18.
Joh. 19. 15.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ
Παῦλος λέγει τῷ χιλιάρχῳ, “ Εἰ ἔξεστί μοι εἰπεῖν τι
“ πρὸς σε ;” Ὁ δὲ ἔφη, “ Ἑλληνιστὶ γινώσκεις ;
38 “ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμε-
“ ρῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον
39 “ τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων ;” ^yΕἶπε <sup>y 9. 11, 30.
et 22. 3.</sup>
δὲ ὁ Παῦλος, “ Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος
“ Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολί-

αἰεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων,) καὶ
δυστάμενοι περὶ τὰς στοὰς μετὰ
τῶν ὄπλων, ἐν ταῖς ἑορταῖς τὸν δῆ-
μον, ὥς μή τι νεωτερισθεῖη, παρ-
εφύλαττον. *De Bel. Jud.* V. 5, 8.

34. ἐβόων. Many MSS. read
ἐπεφώνουν.

Ibid. παρεμβολήν. Quarters
for the soldiers. The tower of
Antonia. Beza, L. de Dieu.

35. ἀναβαθμοὺς. Josephus, as
quoted at ver. 31, mentions the
καταβάσεις.

38. Αἰγύπτιος. Josephus men-
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tions this impostor approach-
ing Jerusalem with thirty thou-
sand men. From S. Luke's ex-
pression ἐξαγαγὼν, we may per-
haps infer that these four thou-
sand sicarii were induced to
follow him from Jerusalem.
Antiq. XX. 8, 6. *De Bel. Jud.*
II. 13, 5. Josephus also men-
tions the rise of these sicarii.

39. οὐκ ἀσήμου. Xenophon
calls Tarsus πόλιν τῆς Κιλικίας
μεγάλην καὶ εὐδαίμονα: and Jo-
sephus says of it, Ταρσὸς γὰρ

A. D. “της· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς
53. “τὸν λαόν.”

z 12. 17. et
13. 16. et
19. 33.

z Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ 40

τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς
δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι δια-
λέκτῳ, λέγων, “Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκού- 2 2

“σατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.” Ἀκού- 2
σαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐ-

a 5. 34. et
9. 11. et 21.
39. 2 Cor.
11. 22.

τοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, “^a Ἐγὼ 3

Gal. 1. 14.
Rom. 10. 2.

“^a μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ

“τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ

“παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ

“ἀκρίβειαν τοῦ πατρός μου νόμου, ζηλωτῆς ὑπάρχων

b 8. 3. et 9.
1. et 26. 9.

“τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον.” ^b ὅς 4

1 Cor. 15. 9.
Gal. 1. 13.

“ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων

1 Tim. 1. 13.

“καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖ-

c 9. 2. et 26.
12.

“^c κας, ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ 5

“πρεσβυτέριον· παρ’ ὧν καὶ ἐπιστολὰς δεξάμενος

“πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην,

“ἄξων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερου-

d 9. 3. et 26.
12. 1 Cor.

“σαλῆμ, ἵνα τιμωρηθῶσιν.” ^d ἐγένετο δέ μοι πορευο- 6

15. 8. 2 Cor.
12. 2.

παρ’ αὐτοῖς τῶν πόλεων ἡ ἀξιολο-
γωτάτη, μητρόπολις οὖσα. *Antiq.*
I. 6, 1. Stephanus Byz. calls
it ἐπισημοτάτη.

CHAP. XXII.

3. Γαμαλιήλ. See v. 34. Jo-
sephus speaks of him as πόλεως
μὲν Ἱεροσολύμων, γένους δὲ σφό-
δρα λαμπροῦ, τῆς τῶν Φαρισαίων
αἵρέσεως, οἱ περὶ τὰ πάτρια νόμιμα
δοκοῦσι τῶν ἄλλων ἀκριβεῖα δια-
φέρειν. *Vita*, 38. S. Paul had
been educated at Jerusalem ἐκ
νεότητος, xxvi. 4.

Ibid. Ζηλωτῆς τοῦ Θεοῦ is used
by Arrian, *Epictet.* II. 14. See
xxi. 20.

5. ὁ ἀρχιερεὺς. He seems to
mean the high priest who had
given him the letters to Da-
mascus, who was probably Cai-
aphas: or he might mean An-
nas: see iv. 6. Schmidius and
Wolfius say, that μαρτυρεῖ is the
future.

Ibid. πρὸς τοὺς ἀδελφούς. In
ix. 2. it is πρὸς τὰς συναγωγάς.

- “ μένω καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν A. D.
 “ ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν 53.
 7 “ περὶ ἐμέ· ^e ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα ^e 26. 14, 15.
 “ φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις;
 8 “ Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; Εἶπέ τε πρὸς
 “ με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.
 9 “ ^f Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ^f 9. 7.
 “ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ Dan. 10. 7.
 10 “ λαλοῦντός μοι. Εἶπον δὲ, Τί ποιήσω, κύριε; Ὁ δὲ
 “ κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμα-
 “ σκόν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέ-
 11 “ τακταί σοι ποιῆσαι. Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς
 “ δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν
 12 “ συνόντων μοι, ἦλθον εἰς Δαμασκόν. ^g Ἀνανίας δέ ^g 9. 17.
 “ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος
 13 “ ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν
 “ πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφέ, ἀνά-
 “ βλεψον· καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
 14 “ ^h Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχει- ^h 3. 14. et
 “ ρίσάτό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν ^{7. 52. et 26.}
 “ δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐ- ^{16. 1 Joh.}
 15 “ τοῦ· ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ^{2. 1.}
 16 “ ὧν ἐώρακας καὶ ἤκουσας. ⁱ καὶ νῦν τί μέλλεις; ⁱ Matt. 3.
 “ ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας ^{11. Marc.}
 17 “ σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. ^k Ἐγέ- ^{1. 4. Luc.}
 “ νετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσ- ^{3. 3.}
 “ ευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ^k 9. 26.
 18 “ καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε

12. εὐσεβής. Many MSS. ἐπιθεὶς τὰς χεῖρας.
 read εὐλαβής.

16. τοῦ κυρίου. Probably αὐ-

13. ἐπιστάς. In ix. 17. it is τοῦ.

A. D. 53. “ ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέχονται
 σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹Κἀγὼ εἶπον, Κύριε, ¹⁹
 αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμὴν φυλακίζων καὶ δέ-
 ρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·
 καὶ ὅτε ἐξεχέιτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός ²⁰
 σου, καὶ αὐτὸς ἡμὴν ἐφeskτὼς καὶ συνενδοκῶν τῇ
 ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀν-
 αιρούντων αὐτόν. ²¹Καὶ εἶπε πρὸς με, “ Πορεύου, ²¹
 ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.”
 Ἡκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ²²
 ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες, “ Αἶρε ἀπὸ τῆς
 γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτὸν ζῆν.”
 Κραυγαζόντων δὲ αὐτῶν, καὶ ριπτούντων τὰ ἱμάτια, ²³
 καὶ κονιορτὸν βαλλόντων εἰς τὸν αέρα, ἐκέλευσεν αὐ- ²⁴
 τὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν
 μᾶστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῶ δι’ ἣν αἰτίαν
 οὕτως ἐπεφώνουν αὐτῷ. ²⁵Ὡς δὲ προέτεινεν αὐτόν τοῖς ²⁵
 ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦ-
 λος, “ Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν
 ὑμῖν μαστίξειν;” Ἀκούσας δὲ ὁ ἐκατόνταρχος, ²⁶
 προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, “ Ὅρα

20. τῇ ἀναιρέσει αὐτοῦ is per-
 haps an interpolation.

23. ριπτούντων τὰ ἱμάτια, throw-
 ing off their clothes, prepara-
 tory to stoning him. See vii. 58.

Ibid. κονιορτόν. This also was
 perhaps indicative of their pick-
 ing up stones to throw at him.

25. τοῖς ἱμάσιν has been taken
 to mean either *the ropes* with
 which he was bound, or *the*
scourges: in either case the
 meaning is, that they were pre-
 paring to scourge him; but

τοῖς ἱμάσιν should be translated
 for the scourges, and προέτεινεν,
 or προέτειναν, (which is proba-
 bly the true reading,) means,
 they were stretching him out, or
 making him bend forward.

Ibid. Ῥωμαῖον. “ Illa vox et
 “ imploratio, Civis Romanus
 “ sum, quæ sæpe multis, in ul-
 “ timis terris, opem inter bar-
 “ baros et salutem tulit.” Cic.
 in Ver. Act. II. 5, 57.

26. Ὅρα is perhaps an inter-
 polation.

- “ τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός A. D.
 27 “ ἐστὶ.” Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, 53.
 “ Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ ;” Ὁ δὲ ἔφη, “ Ναί.”
 28 Ἀπεκρίθη τε ὁ χιλιάρχος, “ Ἐγὼ πολλοῦ κεφαλαίου
 “ τὴν πολιτείαν ταύτην ἐκτησάμην.” Ὁ δὲ Παῦλος
 29 ἔφη, “ Ἐγὼ δὲ καὶ γεγέννημαι.” Εὐθέως οὖν ἀπέστη-
 σαν ἀπ’ αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξιν. καὶ ὁ
 χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ
 ὅτι ἦν αὐτὸν δεδεκώς.
 30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές,
 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν
 ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς
 καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν
 23 Παῦλον ἔστησεν εἰς αὐτούς. Ἡ Ατενίσας δὲ ὁ Παῦλος ¹ 24. 16.
 τῷ συνεδρίῳ εἶπεν, “ Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συν- ² Tim. 1.3.
 “ εἰδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης
 2 “ τῆς ἡμέρας.” Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε ¹ 1 Reg. 22.
 3 τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ^{24.} Jer. 20.
 ὁ Παῦλος πρὸς αὐτὸν εἶπε, “ Τύπτειν σε μέλλει ὁ ^{2.} Joh. 18.
22.

27. εἰ σύ. Many MSS. omit εἰ.

28. κεφάλαιον answers to our word *sum*. Dio Cassius speaks of the freedom of Rome costing a large sum, LX. p. 955.

Ibid. Ἐγὼ γεγέννημαι. The people of Tarsus had taken part with J. Cæsar, and had suffered much from Cassius. Antony therefore gave them the freedom of the city, and Augustus extended their privileges. Tarsus was called Juliopolis. Hence S. Paul was by birth a Roman citizen. See Appian, *de Bel.*

Civ. p. 1077. Dio Chrys. XLVII. p. 508.

30. There are many various readings in this verse : the best MSS. read — ὑπὸ τῶν Ἰουδαίων, καὶ ἔλυσεν αὐτὸν, καὶ ἐκέλευσε συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ κ. τ. λ.

CHAP. XXIII.

1. πεπολίτευμαι τῷ Θεῷ. *I have lived according to the laws of God.*

3. Τύπτειν. This may be considered prophetic. Ananias was killed in a sedition. Joseph. *de Bel. Jud.* II. 17, 2, 6, 9.

A. D. 53. “Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με
 “κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπ-
 “τεσθαι.” Οἱ δὲ παρεστῶτες εἶπον, “Τὸν ἀρχιερέα 4
 t Exod. 22. “τοῦ Θεοῦ λουδορεῖς ;” Ἦ’ Εφη τε ὁ Παῦλος, “Οὐκ 5
 28. “ἦδεν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ,
 u 24. 15, “Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.” Ὡς 6
 21. et 26. δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ
 5, 6. Phil. δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, “Ἀν-
 3. 5. “δρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου·
 “περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.”
 Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν 7
 Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ
 x Matt. 22. πλῆθος. *Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνά- 8
 23. Marc. στασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ
 12. 18. Luc. 20. 27. ὁμολογοῦσι τὰ ἀμφότερα. Ὡς ἐγένετο δὲ κραυγὴ με- 9
 y 5. 39. et 25. 25. et γάλῃ· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν
 26. 31. Φαρισαίων διεμάχοντο, λέγοντες, “Οὐδὲν κακὸν εὐ-
 “ρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ. εἰ δὲ πνεῦμα ἐλά-
 “λησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν.” Πολλῆς 10

3. κεκονιαμένε. Appearing fair outwardly. See Matt. xxiii. 27.

5. Οὐκ ἦδεν. These words may perhaps be translated, *I was not aware, that there is now an high priest*. Ananias had been made high priest some years before, and was sent to Rome in consequence of a dispute between the Jews and Samaritans. During his absence Jonathan was made high priest, but was soon put to death by Felix. Ananias then returned from Rome, and took the office upon himself without any regular appointment. It was at this period that S. Paul

arrived at Jerusalem. See Michaelis, *Introd.* Vol. I. p. 51—54. Krebsius. Biscoe gives a different explanation, p. 64.

6. Φαρισαίου. Probably Φαρισαίων.

8. Σαδδουκαῖοι. Josephus says of them, ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ’ ἑδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. *De Bell. Jud.* II. 8, 14.

Ibid. ἀμφότερα. The two things are, 1, the resurrection: 2, angels and spirits.

9. οἱ γραμματεῖς. Probably τινες τῶν γραμματέων. The words μὴ θεομαχῶμεν are omitted in many MSS.

δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ δια- A. D.
σπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα 53.
καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς
τὴν παρεμβολήν.

- 11 ^zΤῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε, ^z 18. 9.
“Θάρσει, Παῦλε· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ
“εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρ-
12 “τυρῆσαι.” ^aΓενομένης δὲ ἡμέρας, ποιήσαντές τινες a ver. 20, 30.
Matt. 26. 74
τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέ-
γοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι
13 τὸν Παῦλον· ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύ-
14 τῃ τὴν συνωμοσίαν πεποιηκότες· οἵτινες προσελ-
θόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον,
“Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύ-
15 “σασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον· νῦν οὖν
“ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ,
“ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλ-
“λοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ·
“ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ
16 “ἀνελεῖν αὐτόν.” Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν
17 εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. προσκα-
λεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἐκατοντάρχων, ἔφη,
“Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον·
18 “ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.” Ὁ μὲν οὖν παρα-
λαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν,
“Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε,
“τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λα-
19 “λῆσαί σοι.” Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ

10. εὐλαβηθεὶς. Probably φο-
βηθεὶς.

12. The best MSS. read ποιή-
σαντες συστροφὴν οἱ Ἰουδαῖοι.

A. D. 53. χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο,
 53. “ Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαί μοι;” ^b Εἶπε δὲ, “^a Ὅτι 20
^b ver. 12. “ οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὐ-
 “ ριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς
 “ μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.
 “ σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν 21
 “ ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες
 “ ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως
 “ οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχό-
 “ μενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.” Ὁ μὲν οὖν χιλιάρ- 22
 χος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλα-
 λῆσαι, “ ὅτι ταῦτα ἐνεφάνισας πρὸς με.” Καὶ προσκα- 23
 λεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, “ Ἐτοι-
 “ μάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
 “ ἕως Καισαρείας, καὶ ἵππεῖς ἐβδομήκοντα, καὶ δεξιο-
 “ λάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·
 “ κτήνῃ τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦ- 24
 “ λον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα.” γράψας 25
 ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· “ Κλαύ- 26
 “ διος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν.
^c 21. 33. “ ^c Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰου- 27
 “ δαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπι-
 “ στας σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν
 “ ὅτι Ῥωμαῖός ἐστι. βουλόμενος δὲ γινῶναι τὴν αἰ- 28

20. μέλλοντες. Many MSS. have a better reading μέλλων.

21. τὴν ἐπαγγελίαν. *The order to be given by you for Paul to be brought to the council.*

23. δεξιολάβους. *Lancearios, satellites.* Some say, that it was their special office to guard prisoners.

24. Φήλικα. Antonius Felix,

the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, *Annal.* XII. 54. *Hist.* V. 9. Sueton. *Claud.* 28.

25. τύπον. *Conceived in this form.*

- “τίαν δι’ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς A.D.
 29 “τὸ συνέδριον αὐτῶν· ὃν εὗρον ἐγκαλούμενον περὶ 53·
 “ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανά-
 30 “του ἢ δεσμῶν ἔγκλημα ἔχοντα. μηνυθείσης δέ μοι
 “ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν
 “Ἰουδαίων, ἐξ αὐτῆς ἔπεμψα πρὸς σε, παραγγείλας
 “καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
 “Ἐρῶσο.”
 31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον
 αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς
 32 νυκτὸς εἰς τὴν Ἀντιπατρίδα. τῇ δὲ ἐπαύριον ἐάσαν-
 τες τοὺς ἵππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν
 33 εἰς τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Και-
 σάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι,
 34 παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ ὁ
 ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ
 35 πυθόμενος ὅτι ἀπὸ Κιλικίας, “Διακούσομαί σου,”
 ἔφη, “ὅταν καὶ οἱ κατήγοροί σου παραγένωνται.”
 Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου
 φυλάσσεσθαι.

24 ^d ΜΕΤΑ δὲ πεντε ἡμέρας κατέβη ὁ ἀρχιερεὺς ^{d 23. 2.}

30. μέλλειν is perhaps an interpolation.

31. διὰ τῆς νυκτός. Biscoe says that this does not necessarily mean *in one night*, but that they travelled by night, p. 356. Cæsarea was sixty miles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two thirds of the distance.

32. πορεύεσθαι. Many MSS. read ἀπέρχεσθαι.

34. ὁ ἡγεμὼν is perhaps an interpolation.

35. πραιτωρίῳ. The building of this magnificent palace by Herod is mentioned by Josephus.

CHAP. XXIV.

1. πέντε ἡμέρας. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

A. D. 53. Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερ-
 τύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ
 τοῦ Παύλου. κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγο- 2
 ρεῖν ὁ Τέρτυλλος, λέγων, “ Πολλῆς εἰρήνης τυγχά-
 “ νοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ
 “ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ 3
 “ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πά-
 “ σης εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλείον σὲ ἐγκόπτω, 4
 “ παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπι-
 “ εικείᾳ. εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ 5
 “ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν
 “ οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων
 c 21. 28. “ αἱρέσεως· ὅς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλῶσαι, ὃν 6
 “ καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡθε-
 “ λήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χιλιάρχος 7
 “ μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,
 “ κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· 8
 “ παρ’ οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τού-
 “ των ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.”
 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως 9
 ἔχειν.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγε- 10
 μόνος λέγειν, “ Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ

1. τῶν πρεσβυτέρων. Probably πρεσβυτέρων τινῶν.

2. εἰρήνης. Felix had liberated the country from banditti and impostors. Joseph. *Antiq.* XX. 8, 5. See Krebsius.

Ibid. κατορθωμάτων. Some MSS. read διορθωμάτων.

3. πάντῃ τε καὶ πανταχοῦ, at all times and in all places. These words are to be coupled

with γινομένων, not with ἀποδεχόμεθα.

5. εὐρόντες. The construction is imperfect. Many MSS. read στάσεις.

9. Συνέθεντο. Probably συνεπέθεντο.

10. Ἐκ πολλῶν ἐτῶν. This was spoken in 53; and so Tacitus, writing of the year 52, speaks of Felix *jampridem Ju-*

- “ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐ- A.D.
 11 “ μαυτοῦ ἀπολογουμαι· δυναμένου σου γινῶναι ὅτι 53.
 “ οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ’ ἧς ἀνέ-
 12 “ βην προσκυνήσων ἐν Ἱερουσαλήμ· ^f καὶ οὔτε ἐν τῷ ^f 25. 8. et
 “ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπισύστα- 28. 17.
 “ σιν ποιῶντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε
 13 “ κατὰ τὴν πόλιν· οὔτε παραστήσαί με δύνανται περὶ
 14 “ ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι,
 “ ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λα-
 “ τρεύω τῷ πατρώῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ
 15 “ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις, ^g ἐλ- ^g Dan. 12.
 “ πίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσ- 2. Joh. 5.
 “ δέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δι- 28, 29.
 16 “ καίων τε καὶ ἀδίκων· ^h ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ^h 23. 1.
 “ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ
 17 “ τοὺς ἀνθρώπους διαπαντός. ⁱ δι’ ἐτῶν δὲ πλειόνων ⁱ 11. 29.
 “ παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου Gal. 2. 10.
 Rom. 15.
 25.

dæa impositus, An. XII. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. εὐθυμότερον. Many MSS. read εὐθύμως.

11. δυναμένου σου γινῶναι. Felix would know, that if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27. xxii. 30. xxiii. 12, 32. xxiv. 1. Most MSS. read ἡμέραι δώδεκα without ἦ.

14. κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν. Αἵρεσις was the common term for a sect, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17. xxvi. 5. It was not therefore necessarily

a term of reproach: but ἡ ὁδὸς, *the way*, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, *but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers.*

15. νεκρῶν is perhaps an interpolation.

16. ἐν τούτῳ, *on this account.* L. de Dieu.

Ibid. ἀσκῶ is a neuter verb in Polybius, οἱ περὶ τὰς βαναύσους τέχνας ἀσκοῦντες, IX. 20. 9.

17. δι’ ἐτῶν πλειόνων. This speech was spoken in 53. The last time he had been at Jerusalem was in 48. See xviii. 22.

A. D. “καὶ προσφοράς· ^k ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ 18

53.

^k 21. 26,
27.

“ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ

“ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ παρεῖναι 19

“καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς με· ἡ αὐτοῖ οὗτοι 20

“εἰπάτωσαν, εἴ τι εὐρον ἐν ἐμοὶ ἀδίκημα, στάντος

1 23. 6. et
28. 20.

“μου ἐπὶ τοῦ συνεδρίου, ^l ἢ περὶ μιᾶς ταύτης φωνῆς, 21

“ἣς ἔκραξα ἐστὼς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως

“νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ’ ὑμῶν.”

Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, 22

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, “Ὅταν

“Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ’

m 27. 3. et
28. 16.

“ὑμᾶς.” ^m διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖ- 23

σθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κω-

λύειν τῶν ιδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι

αὐτῷ.

Μετὰ δὲ ἡμέρας τινὰς παρεγενόμενος ὁ Φῆλιξ σὺν 24

Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ Ἰουδαία, μετε-

πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς

εἰς Χριστὸν πίστεως. διαλεγομένου δὲ αὐτοῦ περὶ 25

18. ἐν οἷς. *In the performance of which*, as in xxvi. 12. But some MSS. read ἐν αἷς.

Ibid. ἡγνισμένον. See xxi. 24.

19. τινὲς Ἰουδαῖοι. The sentence is imperfect. L. de Dieu supplies εἶσιν: some MSS. read τινὲς ἀπὸ τῆς Ἀσίας without δὲ, and so connect it with what goes before; but the authority is in favour of δέ.

20. εἰ is perhaps an interpolation.

22. The reading seems to be ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ.

23. ἔχειν ἄνεσιν, *relaxandum esse a vinculis*. Raphel.

24. παρεγενόμενος perhaps means, that Felix had been absent from Cæsarea, and was now returned.

24. Δρουσίλλῃ—Ἰουδαία. Tacitus says that Drusilla the wife of Felix was daughter of Antony and Cleopatra. *Hist.* V. 9. But Felix married three wives, Sueton. *Claud.* 28. and this Drusilla was sister to Agrippa: she had been married before to Azizus king of the Emeseni. See Josephus, *Antiq.* XX. 7, 2. Most MSS. read τῇ ἰδίᾳ γυναικὶ without αὐτοῦ.

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλ- A. D.
 λοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρί- 53.
 θη, “Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν
 26 “μετακαλέσομαί σε.” ἅμα δὲ καὶ ἐλπίζων, ὅτι χρή-
 ματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ
 αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος
 27 ὠμίλει αὐτῷ. ⁿ Διετίας δὲ πληρωθείσης ἔλαβε διά- A. D.
 δοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας ^{55.}
 καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν ^{n 25. 14.}
 Παῦλον δεδεμένον.

25 ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς
 2 ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνε-
 φάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰου-
 3 δαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, αἰ-
 τούμενοι χάριν κατ’ αὐτοῦ, ὅπως μεταπέμψῃται αὐ-
 τὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν
 4 κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖ-
 σθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν

25. ἔμφοβος. Felix might well tremble. He had persuaded Drusilla to abandon her lawful husband; and Tacitus says of him, “per omnem sæ-
 vitiam ac libidinem jus re-
 gium servili ingenio exer-
 cuit.” *Hist.* V. 9. “ἔσεσθαι is perhaps an interpolation.

26. χρήματα. Josephus states, that in the time of Albinus, who succeeded Festus, bribery of this sort was very common: καὶ μόνος ὁ μὴ δοὺς τοῖς δεσποτη-
 ρίοις ὥς πονηρὸς ἐγκατελείπετο. *De Bel. Jud.* II. 14, 1.

27. χάριτας. The Jews were dissatisfied with Felix, and sent

a deputation to Rome to ac-
 cuse him, after he had been
 removed. *Josephus.* Most MSS.
 read χάριτα.

CHAP. XXV.

1. ἐπαρχία. The more proper
 term would be ἐπιτροπή, but
 Josephus calls Festus ἑπαρχος,
 though he was only *procurator.*
Antiq. XX. 8, 11.

2. Most MSS. read οἱ ἀρ-
 χιερεῖς.

3. ἐνέδραν. Josephus men-
 tions that when Festus suc-
 ceeded Felix, there were many
sicarii who infested the coun-
 try and committed murder.
Antiq. XX. 8, 10.

A. D. 55. τάχει ἐκπορεύεσθαι “Οἱ οὖν δυνατοὶ ἐν ὑμῖν,” φησὶ, 5
 “συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ,
 “κατηγορεῖτωσαν αὐτοῦ.” Διατρίψας δὲ ἐν αὐτοῖς 6
 ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ
 ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν
 Παῦλον ἀχθῆναι. παραγενομένου δὲ αὐτοῦ, περιέ- 7
 στησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰου-
 δαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ
 Παύλου, ᾧ οὐκ ἴσχυον ἀποδείξαι, ὁ ἀπολογουμένου 8
 αὐτοῦ, “Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε
 “εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τὶ ἥμαρτον.” Ὁ 9
 Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι,
 ἀποκριθεὶς τῷ Παύλῳ εἶπε, “Θέλεις εἰς Ἱεροσόλυμα
 “ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ’ ἐμοῦ;”
 Εἶπε δὲ ὁ Παῦλος, “Ἐπὶ τοῦ βήματος Καίσαρος 10
 “ἐστώς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν
 “ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. Ἡ εἰ μὲν 11
 “γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παρ-
 “αιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι
 “κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρί-
 “σασθαι. Καίσαρα ἐπικαλοῦμαι.” Τότε ὁ Φῆστος 12
 συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, “Καί-
 “σαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.”

5. οἱ δυνατοί. *Homines potentes, qui auctoritate dignitateque ceteris omnibus praestant.*

Ibid. ἀνδρὶ τούτῳ. Many MSS. read ἄτοπον for τούτῳ.

6. Most MSS. read ἡμέρας οὐ πλείους ὅκτω ἢ δέκα.

7. Many MSS. read αὐτὸν after περιέστησαν, and αἰτιώματα

καταφέροντες without κατὰ τοῦ Παύλου: but in ver. 8. τοῦ Παύλου ἀπολ.

10. οὗ με δεῖ κρίνεσθαι. He perhaps alludes to his being a Roman citizen.

11. Krebsius wrote a dissertation, *de provocatione Pauli ad Caesarem.*

- 13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βα- A. D.
 σιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπα- 55.
 14 σόμενοι τὸν Φῆστον. ^q ὥς δὲ πλείους ἡμέρας διέτρι- q 24. 27.
 βον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
 Παῦλον, λέγων, “ Ἀνὴρ τις ἐστὶ καταλελειμμένος
 15 “ ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου εἰς
 “ Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρε-
 “ σβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ’ αὐτοῦ δί-
 16 “ κην· πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥω-
 “ μαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν,
 “ πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχῃ τοὺς
 “ κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ
 17 “ ἐγκλήματος. συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀνα-
 “ βολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ
 18 “ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ
 “ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον
 19 “ ὧν ὑπενόουν ἐγώ· ζητήματα δέ τινα περὶ τῆς ιδίας
 “ δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰη-
 20 “ σοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπο-
 “ ρούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλε-

13. Ἀγρίππας. Agrippa II. son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five years after, A. D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took away Chalcis from him, and gave him Ituræa, Trachonitis, Batanea, and Abilene. Nero, A. D. 55, added part of Galilee, Peræa, and some other towns. After a reign of fifty-

one years he died A. D. 100.

Ibid. Βερνίκη. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Ptolemy king of Cilicia. See Juvenal, VI. 154. Biscoe, p. 46, 47.

16. εἰς ἀπώλειαν is perhaps an interpolation.

18. ἐπέφερον. Many MSS. read ἔφερον ὧν ὑπ. ἐγὼ ποιηρῶν.

20. τούτου. Probably τούτων.

A. D.
55.

“ γον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, καὶ κεῖ
κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου ἐπικαλεσα- 21
“ μένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ δια-
“ γνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω
“ αὐτὸν πρὸς Καίσαρα.” Ἀγρίππας δὲ πρὸς τὸν 22
Φῆστον ἔφη, “ Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου
“ ἀκούσαι.” Ὁ δὲ, “ Αὐρίον,” φησὶν, “ ἀκούσῃ αὐ-
“ τοῦ.”

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς 23
Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων
εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀν-
δράσι τοῖς κατ’ ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύ-
σαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος. καὶ φησιν ὁ 24
Φῆστος, “ Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπα-
“ ρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν
“ τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱερο-
“ σολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν
“ μηκέτι. ^s ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θα- 25
“ νάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπι-
“ καλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν.
“ περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ 26
“ προήγαγον αὐτὸν ἐφ’ ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ,
“ βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομέ-
“ νης σχῶ τι γράψαι. ἄλογον γάρ μοι δοκεῖ, πέμ- 27
“ ποντα δέσμιον, μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας ση-
“ μᾶναι.”

ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, “ Ἐπι- 26
“ τρεπεταί σοι ὑπὲρ σεαυτοῦ λέγειν.” Τότε ὁ Παῦ-

21. πέμψω. Probably ἀνα-
πέμψω.

MSS. read καταλαβόμεν, and
omit καὶ before αὐτοῦ.

25. καταλαβόμενος. Many

26. γράψαι. Probably γράψω

- 2 ^{λος ἀπελογοῖτο, ἐκτείνας τὴν χεῖρα, “ Περὶ πάντων} A. D.
 “ ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ^{55.}
 “ ἥγημαι ἑμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ
 3 “ σοῦ σήμερον· μάλιστα γνώστην ὄντά σε πάντων
 “ τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων. διὸ
 4 “ δέομαί σου, μακροθύμως ἀκούσαί μου. Τὴν μὲν
 “ οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ’ ἀρχῆς
 “ γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι
 5 “ πάντες οἱ Ἰουδαῖοι, [†] προγινώσκοντές με ἄνθρωπον, ^{t 23. 6. Philipp. 3.}
 “ εἰς ἃν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην ^{5.}
 “ αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος·
 6 “ ^u καὶ νῦν ἐπ’ ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγ- ^{u 24. 15, 21. Gen. 3. 15. et 22. 18. et 26. 4. et 49. 10.}
 “ γελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, ^{et 22. 18. et 26. 4. et 49. 10.}
 7 “ εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ^{49. 10. Deut. 18. 15. 2 Sam. 7. 12 Psal. 132.}
 “ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλ- ^{2 Sam. 7. 12 Psal. 132.}
 “ πίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰου- ^{11. Esa. 4. 2. et 7. 14. et 9. 6. et 40. 10.}
 8 “ δαίων. τί ; ἄπιστον κρίνεται παρ’ ὑμῖν, εἰ ὁ Θεὸς ^{2. et 7. 14. et 9. 6. et 40. 10.}
 9 “ νεκροὺς ἐγείρει ; ^x ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς ^{Jer. 23. 5. et 33. 14. Ezech. 34.}
 “ τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία ^{23. et 37. 24. Dan. 9. 24. Mich. 7. 20.}
 10 “ πρᾶξαι· ^y δὲ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολ- ^{23. et 37. 24. Dan. 9. 24. Mich. 7. 20.}
 “ λους τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν ^{7. 20. x 8. 3. et 9. 1. et 22. 4. 1 Cor. 15. 9. Gal. 1. 13. 1 Tim. 1. 13. y 8. 3.}

CHAP. XXVI.

3. γνώστην. For the accusative absolute, see Elmsley *ad Heraclid.* 693. Wolfius, Raphel, Alberti.

4. ἐκ νεότητος. Because he was educated in the school of Gamaliel, xxii. 3.

5. αἵρεσιν. Josephus applies this term to the three sects of the Pharisees, Sadducees, and Essenes. *Vita.*

Ibid. ἀκριβεστάτην. For ex-

pressions in Josephus confirming this, see Biscoe, p. 85 ; and note at xxii. 3.

6. Many MSS. read τῆς εἰς τοὺς πατέρας ἡμῶν.

7. νύκτα καὶ ἡμέραν λατρεῖν seems to have been a phrase for constant devotion. See Luke i. 75. ii. 37. xviii. 1. xxiv. 53. 1 Tim. v. 5. 1 Thess. v. 17.

Ibid. Many MSS. read ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ, without Ἀγρίππα.

A. D.
55.

“ παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμέ-
νων τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας 11

“ τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἡνάγκα-

“ ζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς,

z 9. 2. et
22. 6.

“ ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. ^z ἐν οἷς καὶ 12

“ πορευόμενος εἰς τὴν Δαμασκὸν μετ’ ἐξουσίας καὶ

a 9. 3.

“ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ^a ἡμέρας μέσης, 13

“ κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν

“ λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ

“ τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπε- 14

“ σόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν

“ πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ,

“ Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα

“ λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; Ὁ δὲ εἶ- 15

“ πεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνά- 16

“ στηθι, καὶ στηθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο

“ γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ

“ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι, ἔξαι- 17

“ ρούμενός σε, ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς

b Esa. 35. 5.
et 42. 7.
et 60. 1.
Eph. 1. 18.
Col. 1. 13.
1 Pet. 2. 25.

“ νῦν σε ἀποστέλλω, ^b ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ 18

“ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας

“ τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφε-

“ σιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πί-

12. ἐν οἷς. *In the performance of which*, as in xxiv. 18.

14. τῇ Ἑβραϊδὶ διαλέκτῳ. This proves that S. Paul addressed Agrippa in Greek. Many MSS. read φωνὴν λέγουσαν πρὸς με τῇ Ἑβ. δ.

15. Many MSS. read ὁ δὲ κύριος.

16. ὧν τε ὀφθήσομαί σοι. This seems to promise future reve-

lations. See xxii. 17. Gal. ii. 2. 2 Cor. xii. 2. Eph. iii. 3. It may be paraphrased, *and of the things which I shall tell you in future revelations*.

17. ἐξαιρούμενός σε, ἐκ τοῦ λαοῦ. *Selecting you, that out of the Jews and the Gentiles, (to whom I am now sending you,) you may open the eyes of some of them.* Most MSS. omit νῦν.

- 19 “ στει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ A. D.
- 20 “ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ, ^c ἀλλὰ τοῖς 55.
- “ ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν c 9. 20, 28.
- “ τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπ- et 13. 14.
- “ ἀγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, et 22. 17,
- 21 “ ἄξια τῆς μετανοίας ἔργα πράσσοντας. ^d ἕνεκα τού- 21. Matt. 3.
- “ των με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπει- 8.
- 22 “ ρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν τῆς
- “ παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,
- “ μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς
- “ λέγων ὧν τε οἱ προφήται ἐλάλησαν μελλόντων
- 23 “ γίνεσθαι, καὶ Μωσῆς, ^e εἰ παθητὸς ὁ Χριστὸς, εἰ e ver. 18.
- “ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγ- 1 Cor. 15. 20.
- 24 “ γέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.” Ταῦτα δὲ αὐτοῦ Col. 1. 18.
- ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, Apoc. 1. 5.
- “ Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν Luc. 2. 32.
- 25 “ περιτρέπει.” Ὁ δὲ, “ Οὐ μαίνομαί,” φησι, “ κρά-
- “ τιστε Φῆστε, ἀλλ’ ἀληθείας καὶ σωφροσύνης ῥή-
- 26 “ ματα ἀποφθέγγομαι. ^f ἐπίσταται γὰρ περὶ τούτων ὁ f Joh. 18. 20.
- “ βασιλεὺς, πρὸς ὃν καὶ παρρήσιαζόμενος λαλῶ. λαν-
- “ θάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ
- 27 “ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. πιστεύεις,
- “ βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πι-
- 28 “ στεύεις.” Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη,
- 29 “ Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.” Ὁ

22. μαρτυρούμενος. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.

23. εἰ παθητός. He uses this phrase, as meaning that he was in the habit of reasoning out

of the prophets, *whether Christ was to suffer.*

28. ἐν ὀλίγῳ generally signifies *shortly, in a short time*: but here it is the same as *παρ’ ὀλίγον, within a little*. S. Paul in his answer makes a play upon the word. *Raphel.*

- A. D. 55. δὲ Παῦλος εἶπεν, “Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν
 “ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας
 “τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
 “ὅποῖος καὶ γὰρ εἰμὶ, παρεκτὸς τῶν δεσμῶν τούτων.”
 Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ 30
 ἡγεμὼν, ἧ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.
 h 23. 9. et h καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγον- 31
 25. 25. τες, “Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει ὁ
 “ἄνθρωπος οὗτος.” Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, 32
 “Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
 “ἐπεκέκλητο Καίσαρα.”
 i 25. 12. i Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰτα- 27
 λίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους
 δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σε-
 βαστῆς. ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλον- 2
 τες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν,
 k 19. 29. et 20. 4. ὄντος σὺν ἡμῖν k Ἀριστάρχου Μακεδόνης Θεσσαλο-
 Col. 4. 10. νικέως. τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα. i φιλαν- 3
 l 24. 23. et 28. 16. θρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέ-
 τρεψε πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν.

29. ἐν πολλῷ. Many MSS. read ἐν μεγάλῳ.

30. Most MSS. read ἀνέστη τε without καὶ ταῦτα εἰπόντος αὐτοῦ.

CHAP. XXVII.

I. ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς. Valckenaer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12. 1 Cor. ii. 2: he compares also Acts xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν, and thinks that here the meaning is the same as ὡς δὲ ἐγένετο κρίσις τοῦ ἀποπλεῖν. But in all

these cases we may supply περί. See also 1 Cor. vii. 37. Gal. iii. 10.

Ibid. σπείρης Σεβαστῆς. Josephus mentions ἱλὴν ἱππέων καλουμένην Σεβαστηνῶν being at Cæsarea a little before this time. *De Bel. Jud.* II. 12, 5. Biscoe conceives this to have been an independent cohort, p. 312. See x. 1.

2. μέλλοντες. Some MSS. read μέλλοντι πλεῖν εἰς.

Ibid. Ἀριστάρχου. See xix. 29. xx. 4. Col. iv. 10. Philemon 24.

- 4 *κακέϊθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ* A. D.
 5 *τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος τὸ* 55.
κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες,
 6 *κατήλθομεν εἰς Μύρα τῆς Λυκίας. Κακέϊ εὐρῶν ὁ*
ἐκατόνταρχος πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν
 7 *Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. ἐν ἱκαναῖς δὲ*
ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ
τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπε-
 8 *πλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· μόλις τε*
παραλεγόμενοι αὐτήν, ἦλθομεν εἰς τόπον τινὰ καλού-
μενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.
 9 *Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπι-*
σφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη
 10 *παρεληλυθέναι, παρήνει ὁ Παῦλος λέγων αὐτοῖς,*
“ Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζη-
μίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ
καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.”
 11 *Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ*

4. *ὑπεπλεύσαμεν* was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, *we sailed close under the southern shore of Cyprus.*

7. *Σαλμώνην.* Pliny calls it Sammonium, IV. 12. Dionysius, Salmonis, 110. It was a promontory on the eastern side of Crete.

8. *Λασαία.* No other writer mentions such a city in Crete. Pliny speaks of Lasos. The Vulgate reads Thalassa. Biscoe thinks that *ἐγγὺς ἦν* may imply that the city was in ruins, p. 348.

9. *νηστείαν.* This was the fast on the 10th day of the month Tisri, which fell this

year on the 19th of September. See Levit. xvi. 29. xxiii. 27. Philo Judæus mentions the weather being stormy at this time, vol. II. p. 296, 297. and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says, “Post hoc tempus (xviii Kal. Octob.) usque in iiii Idus Novemb. incerta navigatio est, et dis- crimini propior.” V. 9.

10. *θεωρῶ ὅτι — μέλλειν.* Raphel brings many similar instances from Polybius and Arrian.

11. *ναυκλήρῳ.* The owner of the ship.

A. D. ἐπέιθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.
 55. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχει- 12
 μασίαν, οἱ πλείους ἔθεντο βουλήν ἀναχθῆναι κάκειθεν,
 εἴπως δύναιτο καταντήσαντες εἰς Φοίνικα παραχει-
 μάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ
 κατὰ χῶρον. ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς 13
 προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο
 τὴν Κρήτην. μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνε- 14
 μος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων. συναρ- 15
 πασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-
 οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. νησίον δέ 16
 τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύ-
 σαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ἦν ἄραντες, 17
 βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβού-
 μενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες τὸ
 σκεῦος, οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων 18
 ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτό- 19

12. ἔθεντο βουλήν. *Consilium dederunt*. Raphel.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phœnix.

Ibid. ἄραντες sc. τὴν ἄγκυραν. Bos, Palaiet, Alberti.

Ibid. ἄσσον. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean *close*, or *near*, by Krebsius and Alberti. Pliny mentions Asus in Crete, but it was inland.

14. κατ' αὐτῆς sc. Κρήτης.

Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has *Euroa-*

quilo; and Bentley would read Εὐρακύλων. It seems to mean a stormy east wind.

15. ἐπιδόντες, sc. ἑαυτούς. Raphel.

17. ὑποζωννύντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term XXVII. 3. and Plato speaks of ὑποζώματα τῶν τριήρων, *de Repub.* X. See Horace, *Carm.* I. 14, 6.

Ibid. τὴν σύρτιν. On the coast of Africa.

Ibid. χαλάσαντες τὸ σκεῦος, pulling down the mast and rigging. In ver. 19. it is σκευή.

18. ἐκβολὴν ἐποιοῦντο, they threw out part of the cargo:

- 20 χεῖρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν· μήτε δὲ Ἀ. D.
 ἡλίου, μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέ- 55.
 ρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περι-
 21 ηρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. πολλῆς δὲ
 ἄσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
 αὐτῶν εἶπεν, “Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς
 “ μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε
 22 “ τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. καὶ ταυῦν παρ-
 “ αινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία
 23 “ ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι
 “ τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ᾧ καὶ
 24 “ λατρεύω, λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε
 “ δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς
 25 “ πάντας τοὺς πλέοντας μετὰ σοῦ. διὸ εὐθυμεῖτε,
 “ ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ’
 26 “ ὃν τρόπον λελάληταί μοι. ^m εἰς νῆσον δέ τινα δεῖ ^m 28. 1.
 27 “ ἡμᾶς ἐκπεσεῖν.” Ὡς δὲ τεσσαρεσκαδεκάτῃ νυξ
 ἐγένετο, διαφορομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέ-
 σον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ
 28 αὐτοῖς χώραν· καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι·
 βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
 29 ὀργυιὰς δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς
 τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας
 30 τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν

not the whole of it, see ver.
38.

19. ἐρρίψαμεν. Probably ἔρ-
ρίψαν.

21. κερδῆσαι, *evitare*. So Jo-
sephus, τό γε μὴν θῆναι τὰς χεῖρας
αὐτοὺς κερδαίνειν, *Antiq.* II. 3, 2.
See Beza, Elsner, Palaiet.

27. Ἀδρία. Strabo says that
the name of *Adriatic* was ex-
tended in his day to the Ionian
sea.

29. The best MSS. read μή-
που κατὰ τραχεῖς τόπους ἐκπέσω-
μεν.

A. D. σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας
 55. μελλόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ³¹
 ἑκατοντάρχη καὶ τοῖς στρατιώταις, “Ἐὰν μὴ οὗτοι
 “ μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.”
 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκά-³²
 φης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὗ ἔμελλεν³³
 ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μετα-
 λαβεῖν τροφῆς, λέγων, “Τεσσαρεσκαίδεκάτην σήμε-
 “ ρον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν
 “ προσλαβόμενοι. διὸ παρακαλῶ ὑμᾶς προσλαβεῖν³⁴
 “ τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
ⁿ Matt. 10. “ὑπάρχει·” ⁿ οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς
^{30.} Luc. 12.
^{7.} et 21. 18. “πεσεῖται.” ^o Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὖ-³⁵
^o 1 Sam. 9.
^{13.} Joh. 6. χαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας
^{11.} 1 Tim.
^{4.} 3. ἥρξατο ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐ-³⁶
 τοὶ προσελάβοντο τροφῆς· ἡμεῖς δὲ ἐν τῷ πλοίῳ αἱ³⁷
^p 2. 41. et πᾶσαι ^p ψυχαὶ διακόσιαι ἐβδομηκονταεξ. κορεσθέν-³⁸
^{7.} 14.
^{Rom. 13. 1.} τες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν
¹ Pet. 3. 20. σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν³⁹
 γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν
 ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο,
 ἐξῶσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόντες εἶων⁴⁰
 εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
 πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσει

30. ἐκτείνειν. They pretend-
 ed that they were taking the
 boat to let down the anchor at
 some little distance from the
 head of the ship.

34. The best MSS. read με-
 ταλαβεῖν and ἀπολείται.

40. εἶων εἰς τὴν θάλασσαν.
 They let the ship make way.

Ibid. ἀνέντες τὰς ζευκτηρίας.
 Alberti says that ships had two
 rudders, one in the prow, and
 one in the stern; and that when
 the chains were loosened, they
 went lower into the water, and
 checked the motion of the
 ship.

41 κατείχον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον A. D.
διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα 55.

ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ
42 τῆς βίας τῶν κυμάτων. τῶν δὲ στρατιωτῶν βουλή
ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκο-
43 λυμβήσας διαφύγοι. ὁ δὲ ἐκατόνταρχος βουλόμενος
διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλή-
ματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρί-
44 ψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοιποὺς,
οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ
πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ
τὴν γῆν.

28 ^rΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ ^r 27. 26.

2 νῆσος καλεῖται· Οἱ δὲ ^s βάρβαροι παρείχον οὐ τὴν ^s Rom. 1.
τυχοῦσαν φιланθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, ^{14. 1 Cor.}
προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶ- ^{14. 11. Col.}
3 τα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου ^{3. 11.}

φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα
ἐκ τῆς θερμῆς ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

4 ὥς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, “ Πάντως φο-
“ νεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς

5 “ θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.” ^t Ο μὲν οὖν ^t Marc. 16.
ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. ^{18. Luc. 10.}

6 ^u οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἡ κα- ^u 14. 11.

Ibid. κατείχον εἰς τὸν αἰγιαλόν.
They made for the shore. Ra-
phel.

CHAP. XXVIII.

1. Μελίτη. The majority of
commentators suppose this to

be Malta, though some have
conceived it to be an island in
the Adriatic.

6. πίμπρασθαι, to be inflamed,
and swell. See Num. v. 21, 22,
27.

A. D. ταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδο-

55.

κόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γι-
νόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία 7
τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξά-

^x Iac. 5. 14, μένος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ^x ἐγέ- 8

15.

νετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεν-
τερία συνεχόμενον κατακεῖσθαι· πρὸς δὲ ὃν ὁ Παῦλος
εἰσελθὼν, καὶ προσευξάμενος, ἐπιβεῖς τὰς χεῖρας αὐ-
τῷ, ἰάσατο αὐτόν. τούτου οὖν γενομένου, καὶ οἱ 9
λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρ-
χοντο καὶ ἐθεραπεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτί- 10
μησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν
χρείαν.

A. D. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρα- 11

56.

κεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ
Διοσκούροις· καὶ καταχθέντες εἰς Συρακούσας, ἐπε- 12
μείναμεν ἡμέρας τρεῖς· ὅθεν περιελθόντες κατηντή- 13
σαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου
νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους· οὗ εὐρόντες 14
ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας

7. τῷ πρώτῳ. An inscription has been found in Malta, in which the person is called *πρῶτος Μελιταίων*. In Cicero's time Malta was subject to the prætor of Sicily. *In Ver.* IV. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of Athens.

10. τὴν χρείαν. Probably τὰς χρείας.

11. παρασήμῳ Διοσκούροις. The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. *Antiq.* vol. I. p. 864.

Ibid. ἐπ' αὐτοῖς. Probably παρ' αὐτοῖς.

- 15 ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. κακεῖθεν A. D. 56.
οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς
ἀπάντησιν ἡμῖν ἄχρισ Ἀππίου Φόρου καὶ Τριῶν Τα-
βερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ,
ἔλαβε θάρσος.
- 16 Ὡς οὖν ἦλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος y 24. 23. et 27. 3.
παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ
Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσ-
17 σοντι αὐτὸν στρατιώτῃ. Ὡς ἐγένετο δὲ μετὰ ἡμέρας z 21. 33. et 24. 12. et 25. 8.
τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰου-
δαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐ-
τούς, “Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας
“ τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράοις, δέσμιος ἐξ Ἱερο-
“ σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·
18 “ οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ a 22. 24. et 24. 10. et 25. 8. et 26. 31.
19 “ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. b 25. 11.
“ τιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέ-
“ σασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι
20 “ κατηγορῆσαι. c 23. 6. et 24. 21. et 26. 6, 7, 29. Eph. 6. 20. 2 Tim. 1. 16.
“ διὰ ταύτην οὖν τὴν αἰτίαν παρεκά-
“ λεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἕνεκεν γὰρ τῆς
“ ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περὶκει-

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, “Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernis. II. 10.

16. στρατοπεδάρχη. *The commander of the prætorian bands*, who at this time was Burrus. He commanded them from 51 to 62: before and after his time

there were two commanders. Krebsius. For prisoners from the provinces being committed to the præfectus prætorii, v. Plin. *Ep.* X. 65.

Ibid. καθ' ἑαυτὸν is either *by himself*, or *according to his own fancy*. Beza and Alberti render it *seorsim*.

Ibid. στρατιώτῃ. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, *Ep.* V. *De Tranquil.*

- A. D. 56. “μαι.” Οἱ δὲ πρὸς αὐτὸν εἶπον, “Ἡμεῖς οὔτε γράμ- 21
 “ματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε
 “παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλά-
 d 24. 5, 14. “λῆσέ τι περὶ σοῦ πονηρόν. ^d ἀξιούμεν δὲ παρὰ σοῦ 22
 “ἀκοῦσαι ἅ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύ-
 “της, γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.”
 e 26. 6. ^e Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκον πρὸς αὐτὸν εἰς τὴν 23
 ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν
 βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
 Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφη-
 f 17. 4. τῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. ^f καὶ οἱ μὲν ἐπείθοντο 24
 τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ἀσύμφωνοι δὲ ὄντες 25
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα
 ἐν, “Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ
 “Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,
 g Esa. 6. 9. “ἐλέγον, ‘Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ 26
 Ezech. 12. 2. “εἰπέ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέ-
 Matt. 13. 14. Marc. 4. “ποντες βλέψετε, καὶ οὐ μὴ ἴδωτε. ἐπαχύνθη γὰρ 27
 12. Luc. 8. 10. Joh. 12. “ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως
 40. Rom. 11. 8. “ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
 “μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκού-
 “σωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι,
 h 13. 46. et 18. 6. Luc. 24. 47. “καὶ ἰάσωμαι αὐτούς.” ^h Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι 28
 “τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐ-
 “τοὶ καὶ ἀκούσονται.” Καὶ ταῦτα αὐτοῦ εἰπόντος 29

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison.

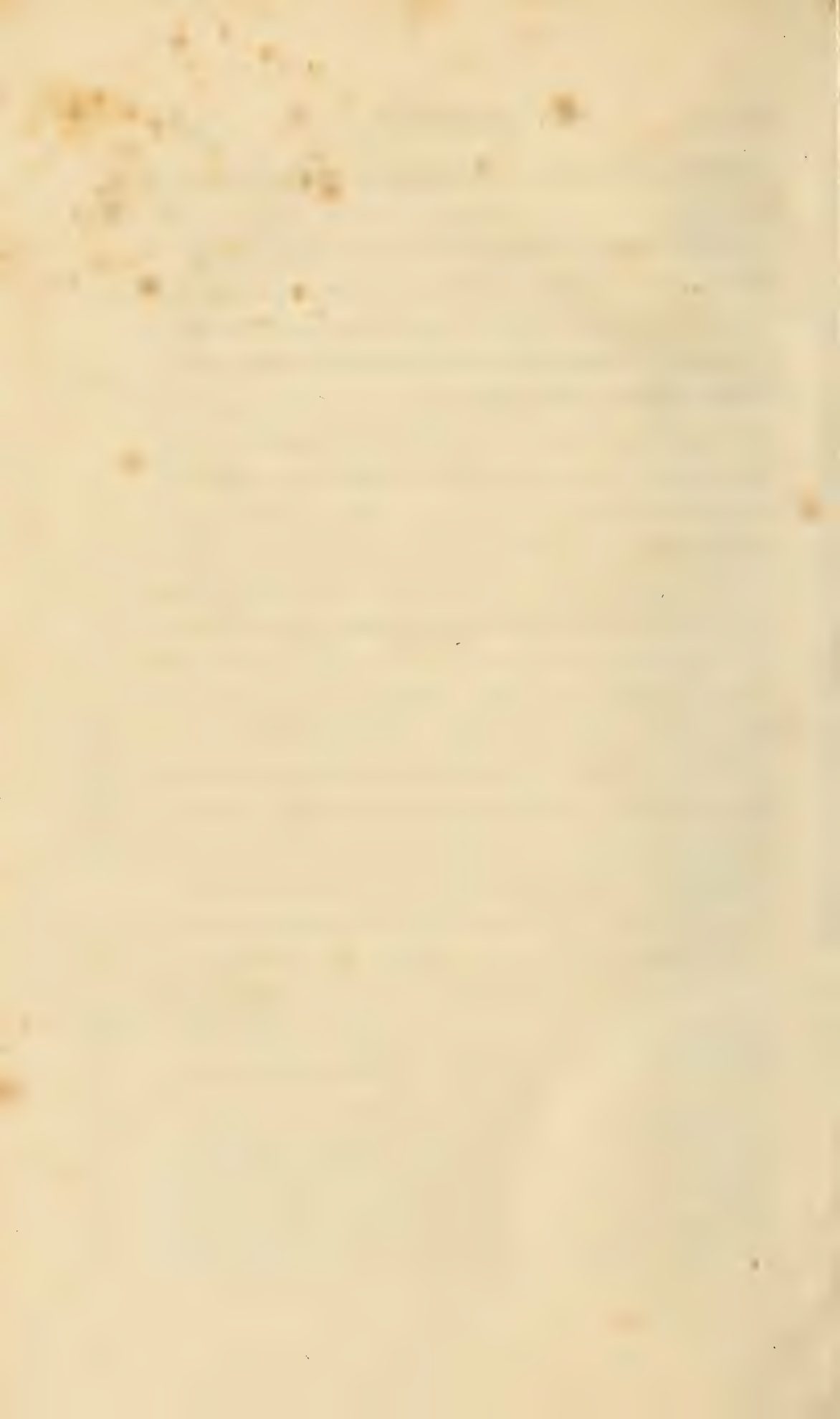
23. ξενίαν. See Philemon 22.

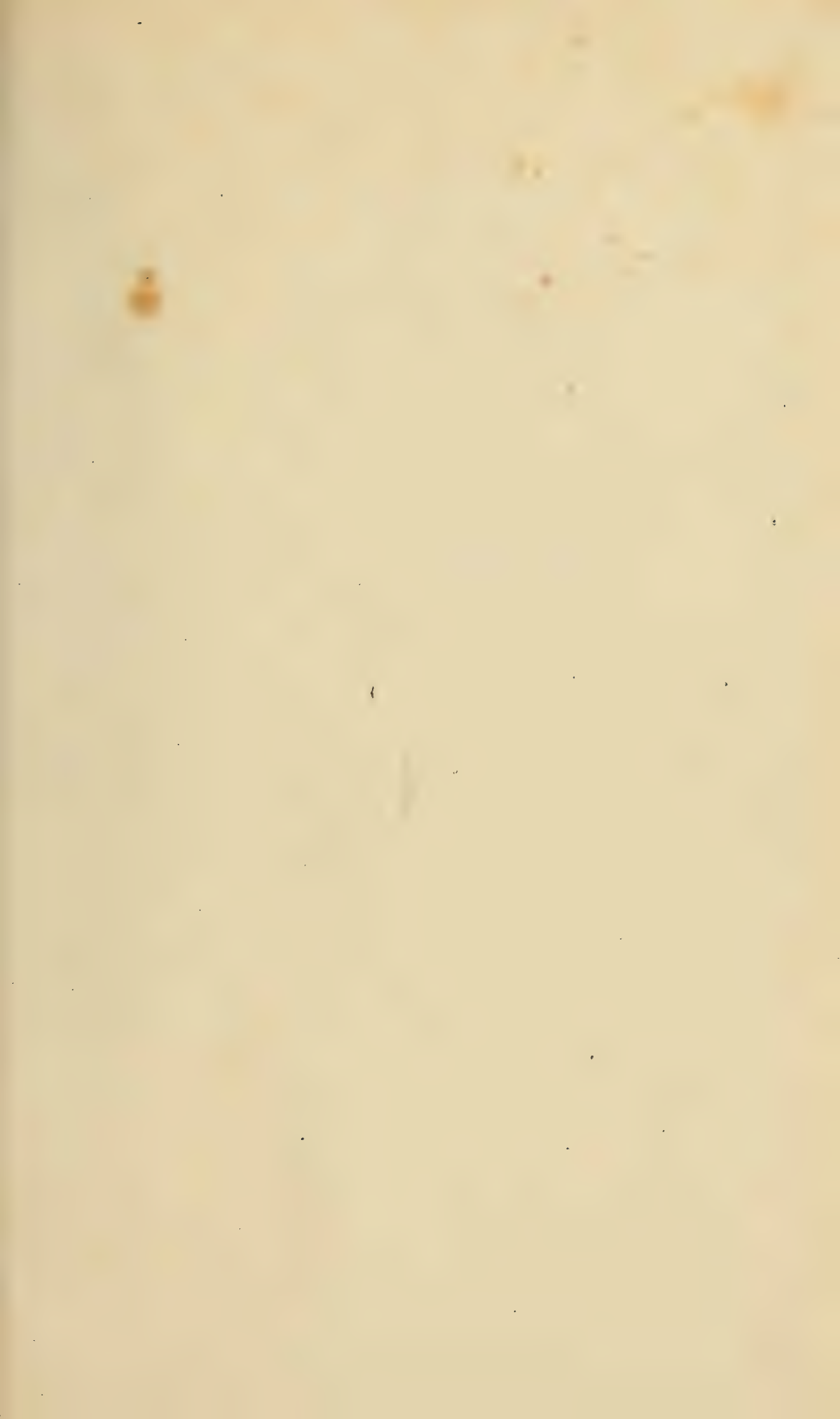
25. Most MSS. read πατέρας ὑμῶν.

29. This verse is omitted in many MSS: as are the words ὁ Παῦλος in ver. 30.

ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συ- A. D.
ζήτησιν. 56—58.

- 30 ἜΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισ-
θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους
31 πρὸς αὐτὸν, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ
διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ
πάσης παρρησίας ἀκωλύτως.
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